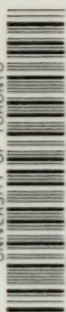


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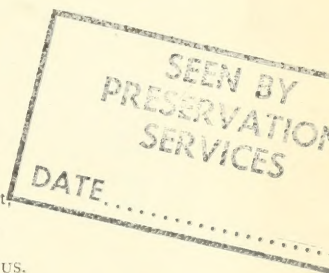
DRAVIDO-TURANIANS,
TURCO-TATAR-TURANIANS,
UGRIO-TURANIANS.

BY

A. FEATHERMAN.

"Hunc igitur terrorem animi tenebrasque, necesse est
Non radiei solis, neque lucida tela diei
Discutiant, sed Naturae species, Ratioque."

—LUCRETIVS.



LONDON:

KEGAN PAUL, TRENCH, TRÜBNER, & CO., LT^D

1891.



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CONTENTS.

TURANIAN STOCK.

	PAGE
GENERAL OBSERVATIONS	3

DRAVIDO-TURANIANS.

	PAGE		PAGE
GENERAL CHARACTER	5	GONDS	114
ASSAMESE	7	KHONDS	125
KOCCHIS	20	BHEELS	136
BODO-KACHARIS	23	NEILGHERRIES	146
KHASSIAS	36	MALAYALAS, KANARESE, SOUTH	
KOLARIANS	44	DRAVIDIANS, TAMULS, TELIN-	
GAROS	79	GAS	164
ORAONS	93	TAMULIANS (OF CEYLON)	197
PAHARIAS	103		

TURCO-TATAR TURANIANS.

GENERAL CHARACTER	207	KIRGHIS-KASSACKS	250
NOGAY-TATARS	209	TOORKIES	271
CRIM-TATARS	219	TOORKOMANS	294
MINUSINSK TATARS	227	TATAR TOORKIES	308
BASHKIRS	232	OSMANLI	317
YAKUTS	236		

UGRIO-TURANIANS.

GENERAL CHARACTER	414	TCHEREMISS	533
FINNS	416	MORDWINS	545
LAPPS	440	VOGULS	549
ESTHONIANS	468	OSTYAKS	552
LIVONIANS	499	SAMOYEDES	564
TCHOOVASH	513	MAGYARS (HUNGARIANS)	579
VOTIAKS	525		

PREFACE.

THIS volume contains the social history of European nations or nationalities who have attained a high degree of civilisation, and who, like the Hungarian Magyars and the Finns, either profess Roman Catholicism or Protestantism, or like the Osmanli or Turks are Mohamedans of the Soonite sect. The Dravido-Turanians of Hindostan who have adopted Hindoo customs and the Hindoo religion are measurably civilised; while the mountain tribes are still barbarians in customs, manners and religion. The Turco-Tatar Turanians, who almost all have been converted to the Mohamedan faith, are more or less civilised. On the other hand, the Ugrio-Turanians, with the exception of the Finns, are either nominally Greek Catholics, or they still adhere to their ancestral superstitions of Shamanism; and as they are neither savages nor real barbarians they may be considered in a slight degree civilised. These nations, nationalities, and tribal communities thus illustrate the social character and the degree of civilisation reached by races that inhabit both the northern and southern part of Europe, as well as the southern part of Asia. This diversity of topographical peculiarities, of nationalities and tribal organisations, furnishes the most conclusive proof that the development of social life and human civilisation, for which language serves as vehicle of thought, has a uniform basis; they are the outgrowth of the inexorable necessity of mutual dependence and mutual co-operation, everywhere forced upon man by the same physical constitution, the same intellectual aptitudes, the same inclinations, the same passions, the same wants, the same desires and the same aspirations; only more or less modified, not in anything that is essential, but only in degree, by the surrounding circumstances, and the existing natural conditions. Society is not an artificial creation, which the modern socialists imagine they can change by a stroke of the pen or by acts of violence, or by the revolutionary subversion of the existing order of things. Their hollow theories are simply day-dreams that can never be realised. Society has been

built up with much labour after numerous advances and retrogressions upon a solid foundation which corresponds with the nature of things; and though the structure may be improved, embellished, and may even, to some degree, be renovated in its detail, yet it can never be demolished.

Society is the product of natural evolution, and of slow but progressive development. It probably took thousands of centuries to produce and develop a well-organised language; and without a language of which the parts of speech give expression by articulate word-formation to all visible objects, to qualities, to actions, to numbers, to accidents of time and space and to human thought in the abstract, society and even the lowest degree of civilisation of the savage state would be impossible. All the individuals of which society is composed, divided into an indefinite number of larger or smaller corporate bodies, are bound together by inevitable subordination, and the strongest ties of mutual interest, both material and intellectual. Social equality is an impossible social condition; it is contrary to the nature of things. Men are endowed with an infinite diversity of physical characteristics and physical force; and they differ from each other, in a still higher degree, in mental capacity and intellectual aptitudes which serve as instrumentalities of human action; and the results produced in active life correspond precisely to the capacity of physical and mental exertion the individual is able to bring into play in the struggle for existence, which is itself the very source of all advancement and progress in the development of a higher order of civilisation. Without rivalry, without competition, without the absolute necessity of exertion, and without the impulsive force of physical and mental labour, men would become apathetic and inactive; they would rise no higher in the scale of animated beings than the beasts of the forests; they would eat, drink, sleep, propagate their species, and would kill and devour each other to preserve their individual existence. Labour therefore is not only a necessity, but if properly understood and properly conducted, it is the greatest source of pleasure; for it is the creative and productive agency; and the labourer must look with pride and satisfaction upon the thing created and produced, which represents the measure of his physical activity and his intellectual power; and it is, in fact, a part of his own individuality. He is not only the creator of his fortune, and multiplies and improves the natural productions of the earth which clothe and feed mankind; but he is one of the factors that contributes his share to bring about the infinite transformations of the

plastic materials, that constitute, in the aggregate of their combinations, their inherent force of action, their characteristic colour and form, the universal whole comprising all existing things. The immortality of individual man is based upon this principle. His personality, represented by the works called into existence by his productive capacity, forms a part of nature or the universal whole; for it thus constitutes a more or less important link in the chain of actualities by which the universe is built up, and by means of which its constant transformations are in part effected.

Subordination, inferiority and superiority are only relative expressions. The king or the emperor is the subordinate of his cook, of his valet and of his coachman, who, in their line, are the masters of the situation, on whom he is dependent; and he is bound to pay them for their services, as he himself is paid by the corporate individuality of the State as the executive head of the government. It is true the sovereign ruler of a nation lives in much greater splendour and luxury than the common citizens or subjects; but after all he can do no more than eat to satiety, drink artificial beverages that breed gout and other diseases, sleep on a soft couch oppressed by cares and anxieties; disguise his nakedness by dressing himself up in a bespangled and bedizened uniform, and enjoy other advantages of an ephemeral character, which are all swept down the gentle current of the river of oblivion in the revolving cycles of ages. The humble peasant who gains his living by the sweat of his brow, who dresses in coarse dimity; feasts on rye-bread, milk, cheese, eggs, bacon and cabbage, is as happy as this king or emperor; both are subject to the prevalent diseases, and both are bound to die; and in the grave or marble vault, as mouldering, lifeless corpses, both are placed on a footing of perfect equality; and both are remembered by a limited number of persons, in accordance with the acts performed by them during their lifetime, which may be profitable or detrimental to the interest of the surviving generation. The honest peasant, who makes himself useful by his labour to his fellow-men, who makes two blades of grass grow where formerly there grew but one, who has never been guilty of any crime, stands on a far higher moral level than the king or emperor, or his henchman, whose conduct is regulated by studied, systematic hypocrisy called religion, statecraft, diplomacy. The military tyrant, who has murdered, or if still alive, proposes to murder his tens of thousands of human beings in wars of conquest, will be doomed to expiate his crimes in company with thieves, murderers, and assassins, if there exists a power that deals out retributive jus-

tice in a future state of existence ; while he cannot escape the infamy of the historical hell of the moralist and the true, sincere philanthropist.

But the king or emperor is dead indeed ; he has no longer any consciousness of what passes in this world ; and a living dog or a living lion is far superior in the animated world to a dead king or a dead emperor. *Sic transit gloria mundi.*

TURANIAN STOCK.



PRELIMINARY OBSERVATIONS.

THE Turanian stock is the most recent of the intertropical families of mankind that speak agglutinate languages. Its mental and physical development has reached the highest degree of perfection attainable by races who sprang into existence in equatorial regions. It has advanced from the infant helplessness of the savage and barbarian to a state of civilisation of a comparatively high order. It occupies an intermediate position between the pre-historic and the historic stocks of the human race. Its vitality, its physical capabilities and its intellectual characteristics have combined to render it most prolific and persistent; and while it occupies nearly one-third of the whole area of the habitable world, it has increased its numbers to more than two-fifths of the whole population of the globe. Its intellectual faculties are not of the highest order. It is deficient in the loftier flights of the imagination, and its reasoning powers are incapable of grasping abstract principles and speculative ideas. Its mode of thinking is a dull, unvaried routine, based upon every-day experience, and forced upon the attention by stubborn facts which are irresistible. With the exception of the Chinese and the Japanese, it has cultivated no art, has originated no science, and has contributed but little to the progressive advancement of civilisation and the promotion of the well-being and happiness of mankind. It has left no monument by which the footsteps of its past career may be traced. It has bequeathed to posterity no literature, in which its mighty deeds are recorded; it has developed no principle of law of universal application, and no system of government that serves as landmark to coming generations. By the aid of brute force and overwhelming numbers, it has become a conquering and an all-subduing power. Intrepid in attack, steady in the pursuit of its object, undaunted by danger, and regardless of opposition, its mighty legions overran the most beautiful countries of the civilised world, and humbled the proudest and most powerful nations, marking its track with fire and sword, and leaving nothing behind but death and utter desolation. It became the universal destroyer, the avenger of destiny to punish the accumulated wrongs of ages, by pitiless annihilation. It wiped out the past, and the future was marked with faint shadows of uncertain meaning, which grew and became consolidated into colossal figures that gave

new life to civilisation, and substituted intellectual power to brute force. The Turanians, who were once the master race, who were the universal tyrants and oppressors, who seem to have been born to command, and assumed a self-created superiority supported by an innate self-confidence, now crawl in the dust before that mighty spirit which science has evoked, and which is destined to rule and regenerate mankind.

The Turanian stock was first developed in Siam, in the valley lying between two mountain ridges, where the Meinam river washes the sandy banks with its gentle current, and discharges its waters into the gulf. Here were ancient forests, overgrown with majestic trees, whose shade-diffusing foliage was of the brightest green. Here lovely flowers and luscious tropical fruits invited the lonely wanderer, by the perfume of fragrant odours, to satisfy his appetite with the durian, the mango, the guyava, the pine-apple and the banana. Oranges, citrons, and cocoa-nuts added variety to the picturesque colouring of the landscape. Here the aquila-tree with its fragrant wood, and the gamboge, yielding a medicinal gum, grew in the jungles, where bamboos attained lofty dimensions, and rattans shot upwards to intertwine their pliant stems with the highest tree-branches. Palms, with fan-branched summits, and tamarinds, bearing yellow flowers and acidulous fruits, were the giants of these forest wilds. Here birds of the most beautiful plumage sought shade and shelter in the leafy branches, or were flitting from tree to tree feasting on rice grain and pecking the sugar-cane.

Elephants, in troops, roamed through the shady woods, and herds of buffaloes cropped the coarse grass of the marshes. Graceful antelopes skimmed over the plains with bird-like swiftness. The tiger lurked in the morass to spring upon his prey. The rhinoceros bounded through the jungles, or lazily loitered in the slimy marshes of lakes and rivers. Monkeys climbed the highest tree-tops with most wonderful agility, and thus escaped their pursuing enemies. Boas, crocodiles and lizards were basking in the sunbeams. Here all nature was most delightfully decked and ornamented, her bounties were most profusely spread, and her gifts were precious. Here the Turanians first saw the light of day, and hence they spread in every direction, towards China in the north and Hindostan in the east, and multiplied with amazing rapidity. Here and there the aboriginal tribes are met with in their slightly developed pre-historic primitive state—in Hindostan, in China, in Siam, in Thibet, in Tartary, in Mongolia, and even in the Russian empire of Asia.

DRAVIDO-TURANIANS.

GENERAL CHARACTER.

THE Dravido-Turanians are an early offshoot of the original Turanian stock that crossed the Salween and Irawaddy rivers, and kept closely to the eastern shore of the Bay of Bengal until forced by more powerful tribes of Shtyano-Turanians to abandon their homestead, and establish new settlements in the still unoccupied territories along the banks of the Ganges and the western coast-line of the Bay of Bengal. Here they maintained themselves for an indefinite number of years as independent tribes and nations governed by their own native rulers, where they developed their own language, their own religion, and a social organisation of a quite peculiar character. They followed the pursuits of peace, were happy and contented, and gaining their subsistence by hunting and the tillage of the soil, they believed themselves secure in their native hills and villages against foreign invasion and external enemies. But in the course of ages a powerful race of men had risen into prominence; the Iranian stock, which had its original home in distant regions to the north-west, had immensely increased and multiplied, so that it divided into numerous branches; and barbarous hordes of Aryan warriors gradually spread over Persia, established settlements in the lands of Afghanistan, and finally crossing the Indus they made themselves masters of the lowlands and plains of North Hindostan. Here they came in contact with the aboriginal inhabitants of Turanian origin, whom they drove to the mountains, or forced them to cross the Vindhya hills, where they were massed together in great numbers, and could thus effectually resist the advance of the conquerors, and maintain themselves in the possession of their lands. In course of time, however, they were compelled to acknowledge the supremacy of the more warlike and more civilised invaders. They were still governed by their own princes; and though they adopted the religion and caste system of their enemies, yet they preserved their language and their domestic social customs. By degrees the conquerors and the conquered became assimilated by a constant interchange of ideas, and by the necessity of the circumstances by which they were surrounded, which gave rise to a partially mixed race represented by the perfectly Hindooised Dravido-Turanians of the Hindostan Peninsula. Those of the central mountain regions, who maintained their independence, have kept themselves comparatively pure from all intermixture, and they still represent the original type of Dravidians in their physical characteristics, their social habits, their religion and in great part also in their language. The Neilgherry tribes and the Ceylon Tamulians are not the original inhabitants of the country which they occupy, but have separated from the parental

stock of the Peninsula to seek new homes in more favoured localities, where they are much more independent and less restricted in their social habitudes and their daily pursuits. The Kolarians, who inhabit the central mountains, form a distinct branch who, though descended from the same ancestral stock, differ widely in language and social customs from the other Dravidians.

The pure and unmixed Dravidians present, in their physical organisation, the lowest Turanian type; they are sufficiently strong and robust in bodily constitution, their features are coarse, and their appearance is far from prepossessing. On the other hand, their moral character is more simple, and is less corrupted by the vices of more civilised races. Contrary to European ideas some of the more civilised tribes make woman the absolute mistress of her own person, and place her in this respect on a footing of equality with the men; but promiscuous intercourse is not practised, and prostitution outside of the large cities is entirely unknown. They follow for the most part agricultural pursuits, they have made but slight advances in the mechanic arts, and they are only so far acquainted with manufacturing industry as is imperatively demanded by absolute necessity. They are still the innocent children of nature; vice and corruption have not yet taught them that nakedness is repulsive and contrary to social decency, and the scanty rags in which they clothe themselves are simply the first rude efforts of external ornamentation. Their mind is sufficiently active and energetic, but as the means of exerting its active powers are wanting, it seeks distraction in joyous exhilaration, in bacchanal orgies and wild and grotesque dances. Their government is loose and incoherent; they do not generally recognise a central authority; they voluntarily submit to the patriarchal rule of the village chief who represents the ancestral head, the founder of the community. Their religion, if they have not been partially Hindooised, is a mixture of hero and nature worship; they have no idols, and if they have any consecrated places they are simply community-houses, set apart for some specific purpose, but where no act of worship is performed. Their priests, who are at the same time medicine-men and exorcists, are officiating on occasions of birth, death and marriage, and they offer up the sacrifices to propitiate the demoniac agencies of nature. Most of them worship the sun, the moon, rivers, mountains and other objects of nature, to whom, through Hindoo influences, they have assigned the particular names of their ancestral chiefs; and having thus personified them, nature-worship has been transformed into hero-worship. The prevalence of rank and class distinction among the Hindoos has suggested to them the idea of giving supreme rank to one of these hero-gods, to whom all the others are made subordinate, but their powers and attributes are indistinct and confused. Influenced by the fear of ghostly apparitions many of them pay divine honours to the departed dead. All without distinction have their minds corroded and the quiet of home-life invaded by the social canker of a savage and barbarous civilisation, called sorcery or witchcraft. This mysterious power stalks through the land like a destructive pestilence, and the mischief-loving phantom is supposed

to be the cause of disease and death, and of every other mishap that may befall them. He who is suspected of having exercised this mischievous art for a malevolent design is severely beaten and is expelled from the village; and at a period not very remote he was cruelly murdered for a crime which it was impossible for him to commit.

The Hindooised Dravidians of the Deccan as well as the Tamulians of Ceylon have more or less Aryan, Arab or Mongol blood in their veins. Their complexion is much darker than that of the pure Hindoo, but their features are nearly regular, and their aboriginal physical characteristics have been much modified by the changed conditions by which they were surrounded after the conquest; for it cannot be doubted that not only the mode of life and social habits, but the intellectual and moral activity of individuals exercise, in the course of ages, the greatest influence upon the general expression of the countenance, and upon the plastic conformation of the features, and even upon the figure and form of the body. Were it not that the Southern Dravidians still speak their own aboriginal mother-tongue, it would often be very difficult to distinguish them from their pure Aryan Hindoo neighbours, especially as they follow the same religious practices, and are slaves to the same superstitions, without entirely abandoning some of the rites and ceremonies of their ancient creed. They have carried the caste system to its utmost consequences; have adopted the most odious restrictions, and have created a class of outcasts and slaves of the most abject and degraded character, who are less protected than the lowest class of domestic animals. Their castes are at once intolerant religious sects, exclusive trade guilds; closed, consolidated clans, and the most arrogant, self-conceited social coteries. Their Brahmins, who form the highest caste, are only Brahmins in name; they have all the superciliousness and the pretentious superiority of their class; but they are entirely deficient in the learning and the higher accomplishments of their Aryan homonyms. If the Kshatrya or military caste ever existed among them, it is now altogether extinct, for it is hardly ever claimed as a rank of distinction by the Hindoos proper; and even the Rajpoots of the present day are Kshatryas only in name. Vasiyas and Sudras are more common; but most of their castes do not belong to any of these; they are intermediary links, and have no regular rank in the Hindoo social hierarchy, but form classes apart and are entirely distinct from it.¹ Even their trade castes, which are excessively numerous, never eat with each other; but they do not exactly follow the Hindoo restrictions; some refrain from eating beef, but eat every other kind of meat; others prefer beef and refuse to partake of the flesh of certain specific animals. Some are strenuously prohibited from drinking spirituous liquors; others may indulge in spirituous potations to their heart's content. All these castes, low as they are, consider their people sufficiently aristocratic and of such pure blood that they scorn the idea of having the purity of their ancestral descent

¹ It is not unreasonable to suppose that the Aryans had found the caste system existing among the Dravidians, and that they simply modified it to suit their own social condition.

tainted by intermarriages with other castes perhaps of equal and even of superior pretensions. Their literature is mostly of Hindoo origin, either in the form of translations, or composed upon the model of Hindoo productions. They are not endowed with poetical genius, and though they claim to have given birth to philosophers, yet their philosophy had no wider scope than a desultory conglomeration of detached, didactic sentences, or commonplace ethic precepts, sometimes rendered in a proverbial form. Their religion is no longer pure Brahmanism; it is true they have adopted as their own all the gods and demons of Hindoo mythology; but they have widely extended the list by the addition of their own ancestral heroes, frequently applying numerous new names for the exercise of various functions, to one and the same divinity.

ASSAMESE.

ASSAM is one of the most extensive and best populated of all the countries that make a part of the British possessions in India. It is bounded on the north and north-east by a range of lofty mountains, a section of the Himalayan range, rising abruptly to the height of from five thousand to six thousand feet above the level of the adjacent plains which are inhabited by Bhotiyas, Dophlas, Abors and Mishmis. Its southern and south-eastern boundary is another line of mountains peopled by Khasias, Kacharis and Nagas; and on the west it borders on the province of Bengal. This country is situated between $23^{\circ} 58' 30''$ and $28^{\circ} 17'$ N. latitude, and between $89^{\circ} 46'$ and $97^{\circ} 5'$ E. longitude having a length of about seven hundred miles, while its average breadth is only about sixty or eighty miles; covering an area of about forty thousand square miles.¹ This long strip of territory is traversed in its whole length by the great Brahmaputra, which divides it into two parts called Uttargorah and Dakingorah or the north and the south bank. The first was anciently known as Kamrup and the last as Namrup; but at the present day the latter is confined to a small district in the south-east, while the former is applied to the whole of Lower Assam. The tributary rivers of the Brahmaputra are the Monas, which rises in the Bhotan hills; the Chaulkhova, the Lakhitora, the Barnah and the Kullung. All these rivers are navigable over a greater or less distance for the greater part of the year. The Lohit, one of the affluents of the great river, is sometimes considered as the principal stream. The next longest rivers are the Dihang and the Dibang, which rise in the west and forming a junction with the Brahmaputra they constitute the main stream. In addition to these Assam is watered by fifty smaller streams, of which the Surma is navigable by steamers.

The climate of Assam is, comparatively speaking, more temperate, and is of more equal temperature than that prevalent in Hindostan. The heat is moderate throughout the year, and the nights are cool and refreshing. The mean annual temperature is $67^{\circ}.2$ F., the medium summer temperature is 80° F.; while in the winter the thermometer marks on an average 57° . The rains, which are of long continuance, commence in March and last till about the middle of October. The rainfall is very irregular in March and April; and from May to September, though more steady, it is not excessively abundant. During the cold season heavy fogs prevail in the morning, which principally occupy the south side of the valley; but they are dissipated by the sun's rays in a few hours. The most prevalent winds are those that blow in a north-eastern direction, which are sweeping over the whole valley in an unobstructed current. At the beginning of

¹ The total area is estimated at 41,798 square miles, excluding certain unsettled tracts in the hill territory, and also the surface of the larger rivers; the total population, also excluding the hill tracts, amounts to 4,132,019 according to the Census of 1871-72. The latest published statistics give a total area of 55,384 square miles including Cachar, Naga, and the Lakhunpur Hills.—Hunter's Imperial Gazetteer.

the rainy season the wind frequently blows from the west, but it seldom reaches beyond Central Assam. A strong, warm, westerly wind of any continuance is almost certain to be followed by a cold, north-east wind. The squalls called "north-westers," which occur during the winter season, are storms of extreme violence, but of short duration; they rarely come on during the day, but usually commence about evening twilight. They burst forth with a sudden fury, frequently uprooting trees and raising dust-clouds which fill the atmosphere with obscurity. A burst of loud thunder, with flashes of vivid lightning, is the precursor of a torrent of heavy rain which descends with unresisting impetuosity.

The geological formation of Assam is principally of the primitive type. The mountains to the north of the valley are generally composed of primitive limestone, granite, serpentine, porphyry and talcose slates; while tertiary sandstones, shell limestones and coal make up the southern group in conjunction with metamorphosed gneiss, greenstone and sienite. The coal-beds of Assam are of very great extent; a series of carboniferous formations lies all along on the southern sides of the valley. Iron, in the form of ferruginous clay, is very abundant. Silver exists in the country to a limited extent, and gold is found in many rivers. The characteristic vegetation of Assam resembles that of Bengal. Among the timber-trees, of which the wood is employed for economic purposes, the most important are the sal-tree (*Shorea robusta*), the *Gmelina arborea*, the *Cedrela Toona*, the *Artocarpus Chaplaca*, the *Lagerstrœmia parviflora* and *regina*, the *Dillenia pilosa* and *speciosa* and the *Careya arborea*. The *Chrysophyllum accuminatum* produces an almost insipid pulpy fruit which is greedily eaten by the natives. The *Cassia fistula* is an elegant tree bearing beautiful racemes of yellow flowers. The *Butea frondosa* is a small tree producing large pendulous flowers of a fine, deep-red colour shaded with orange and silver tinted down. When an incision is made in the trunk it yields a red astringent gum which is soluble in water. The *Tamarindus Indica* is a magnificent tree which supplies a pleasantly acid fruit; and the *Bombax Malabaricum* grows to a great size, often reaching a hundred feet in height, and during the period of its flowering it is one of the most gaudy ornaments of the forest. Bamboos of numerous varieties and rattans are the natural products of the country. Among the palm-trees the most remarkable are the areca (*Areca catechu*), the cocoa-nut (*Cocos nucifera*), the sago (*Caryota urens*), the *Corypha Taliera* and the *Cycas revoluta*. The *Ficus elastica*, which furnishes the caoutchouc, is one of the largest trees of Assam and grows in great numbers in the forest. The *Aquillaria agallocha*, which supplies the aloë-wood, is also an indigenous production. Assam is equally rich in animals, of which the most common are several species of apes and lemurs, tigers, leopards, hyenas, bears, foxes, elephants, rhinoceros, wild hogs, hedgehogs, porcupines, antelopes, deer, musk deer, otters, and weasels. The most noted carnivorous birds are vultures, falcons and owls. Among the other numerous birds the most common are peacocks, pheasants, partridges, cranes, storks, pelicans, snipes, doves, geese and ducks.

The Ahoms, who belong to the Shyano-Turanians, effected the conquest of all the tribes in the valley, founded the kingdom of Assam, and became, at an early period, proselytes to Hindooism; and as they adopted the language and customs of the Hindoos, nothing but their features mark them of a different origin. The total population of Assam is estimated at eight millions, of which one-sixth are Mohamedans, while the rest are composed of various Hindoo sects and other castes common to the frontier. A large mass of the population is made up of hill tribes, such as the Rabhas, the Kacharis, the Chuteyas, the Mikirs and the Lalongs. A very small portion of the Ahoms still remain unmixed, and retain their ancient customs and institutions. Their language is now nearly extinct and is only cultivated by their *deodhaings* or priests as the ancient vehicle of their religious lore. In their ordinary intercourse and conversation they use the Assamese.

The physical characteristics of the great mass of the Assamese assign to them a marked place among the Dravido-Turanians;¹ they are, however, much intermixed with Shyano-Turanians and even with Bengalese. They are of short stature, have a robust frame of body, are quite active when the circumstances demand exertion, but are devoid of grace and flexibility. Their complexion is comparatively of a light tint, and their hair, which is abundant, is black, lank and coarse. Their beard being naturally scanty, they pluck out the few straggling hairs that become visible, which gives them an effeminate appearance. Their face is flat and their cheek-bones are rather prominent. Among the higher classes men are occasionally met with of a delicate and slender form with a physiognomy resembling the Aryan type. The women are generally well formed, and many are not wanting in regular features, rendering them more or less attractive.

The moral character of the Assamese corresponds exactly with their situation, and with the social and political system under which they formerly lived. They have much of that artificial gentleness and urbanity for which their Hindoo neighbours are so much distinguished. They are polite because they are prompted to be so by self-interest; but their sentiments of honour and dignity are not of a high order. They are remarkably prone to flattery, and are so excessively avaricious, that the grossest breaches of honesty excite neither surprise nor indignation. Concealment and dissimulation throw a veil of mystery over their actions; and they do not scorn to have recourse to lying if an object is to be gained, nor do they consider perjury as a crime. They are naturally timid and rarely come to blows; but they are much given to quarrelling, and they fight out their differences in a contest of abusive words. Their habits are pre-eminently domestic; they respect old age; take care and support their aged, helpless parents; are affectionate to

¹ I should add that it is a mistake to suppose the mass of the population of the valley of Assam to be of the Arian race; I allude to the Dhekras or common cultivators of the valley, who, as well as the Kacharis and Kocchis of that valley, are Tamulians, as is proved beyond doubt by their physical attributes, and in spite of the Bengali disguise of speech and customs.—H. B. Hodgson in *Journal of Asiatic Society*, vol. xviii. p. 702.

their children and kind to their relations. They are hospitable towards friends and strangers; but their hospitality rarely extends beyond the people of their own caste. Their intellectual capacities are respectable; they are of a quick, lively and stirring temper.

The houses of the Assamese are mostly constructed of wooden posts, bamboos and reeds; and the roof-frame is thatched with grass or marsh flags. The floor is usually coated with cow-dung, which is not only a religious practice, but it is considered an antidote against insects. The furniture is excessively scanty among all classes. The floor is spread with mats and carpets, which serve both as seats and beds, and a few earthen and brass vessels form the kitchen-ware. Among the better classes a wooden or bamboo platform answers the purpose of a bedstead, wooden or cane stools are used as seats, bamboo baskets contain their provision stores, and rough wooden boxes supply the place of wardrobes.

The costume of the Assamese of both sexes does not materially differ from that of the Bengalese. It is simple and is well suited to the climate, and their dress materials are all manufactured in the country. The better classes wear a sort of kilt of cotton stuff (*dhoti*) which falls down to the thighs; their over-dress is a tunic or shirt, and a cotton drapery or shawl (*chadar*) is thrown over their shoulders. The labouring classes confine their dress to the cotton *dhoti*, in addition to a kind of mantle which covers their body from the neck to the knees. All classes wear the *jhapis* or hat common to the country braided of the leaves of the *Corypha* palm.

The Assamese are quite abstemious in their mode of living, generally from habit, but more frequently from necessity. Their staple article of diet is rice, and two *maunds* of this cereal suffice for a month to a poor family composed of a man, his wife and two children, which, with some salt, a little oil, a few pods of red pepper and boiled vegetables,¹ supplies the ordinary means of subsistence. During the rainy season they frequently succeed in securing some game in their hunting tours, when they indulge in the luxury "of a haunch of venison, or a steak of wild hog or buffalo." The rich are at all seasons supplied with an abundance of fish; but the lower classes must content themselves with the small fry caught in baskets in the rice-fields during the floods, which are dried in the sun and are preserved for future use. Sweet potatoes are a valuable article of consumption; they are sometimes eaten raw and the leaves are used as greens. The esculent stems and pendulous bulbs of the *Arum Indicum* are eaten by all classes with curry. Beans, cucumbers and melons are common articles of diet. The unripe egg-plant forms an ingredient of curries, and when ripe it is sometimes roasted in the ashes and is taken as a relish with rice. Milk is but rarely used by the common people; but rice-beer (*mad*) is largely consumed; and they distil a kind of arrack (*phatska*) from rice of which they partake in moderate quantities. Betel-chewing is universally practised by all

¹ The vegetables, which are of spontaneous growth, are wild herbs, mustard-leaves, poppy-leaves, the leaves and foot-stalks of wild arums, and the shoots and roots of the nelumbium.

classes, and the smoking of tobacco is a favourite pastime with young and old. Both men and women are addicted to the use of opium to an immoderate degree. A slip of cloth about three inches broad called *kani* is saturated with the juice of the poppy, which, after being dried, is partially infused in water and is drunk at a draught. The cloth is afterwards chewed until all its virtue is extracted. Opium is prepared for smoking by boiling about a hundred or a hundred and fifty leaves of betel pepper, which are parched with about three or four drams of opium, and the ingredients being thoroughly mixed, are formed into small balls. Two or three balls are placed in a *chillum* of tobacco which is lighted; and four or five whiffs inhaled by the smokers are sufficient to put them in a quiet, dreamy state.

The chief occupations of the Assamese are agriculture, hunting and fishing. The staple article of production is rice (*dhan*), of which the crop is either *ahu*, "sown," or *hali*, "planted."¹ The *ahu dhan* is the upland rice, which is mostly sown broadcast on land naturally deeply flooded, or on the sides of the hills and on undulating ground. The *hali dhan*, or lowland rice, is sown in seed-plots, and the young sprouts are transplanted on lands called *rupit*, which can either be flooded from the adjacent rivers, or being reduced to a perfect level, they are capable of retaining a sufficient head of rain-water. The *ahu* crop is sown in February, March and April, according to the greater or less declivity of the ground, and the harvest is ready to be reaped in June and July. The *hali* crop, which is sown in May and June, is transplanted from July to October, and is harvested between November and February. There are over sixty varieties of rice, which are variously adapted to certain seasons and to certain soils. Wheat, barley and millet are cultivated to a very limited extent. Maize is extensively grown, but it is only considered of secondary importance. Sweet potatoes, which are abundantly produced, are propagated by planting slips in October or about the middle of the rainy season, and they are ripe in March, when they are dug up for use. There are many varieties of yams,² and arums and manioc-roots are no less numerous. The *Arum colocasia*, which is most esteemed, is planted in small offsets from the larger tubers about the beginning of the rains, in a well-worked friable soil not subject to inundation; and the roots are taken up in December. The gourd-plant (*Lagenaria vulgaris*) is cultivated for its fruit, which, in the green state, is made into a curry, and when ripe, the hull, after being cleaned, is used as a water-vessel. Cucumbers, melons, tomatoes, spinach, ochra (*Hibiscus esculenta*) are largely grown. The egg-plant (*Solanum melongena*) is sown in small beds at the beginning of the rainy season, and the seedlings are transplanted in July. A great variety of beans are produced all over the country. They are generally sown during the cold season on high land, in loose strong soil, after a single ploughing. Sweet pease and lentils are also extensively cultivated. Red pepper

¹ According to Mr. Hunter the upland or winter rice is called *sali* and the marsh rice *bae*.

² *Dioscorea*, *globosa*, *alata*, *purpurea*, &c.

(*Capsicum frutescens*) grows on bushes about the houses; as soon as the pods ripen they are gathered, are dried in the sun, and are kept in baskets placed on a raised bamboo stage. Black pepper grows luxuriantly in the gardens. Ginger, which is cultivated on poor high land, is planted between the middle of April and the middle of May, and the roots are taken up by the end of February. Of oil-plants produced the most important are the white and black variety of sesamum and mustard. Poppies are raised for the extraction of opium. The seed is sown in November and in March, and when the capsules have grown to a proper size diagonal incisions are made, and the juice is collected on strips of coarse cloth. Tobacco is generally cultivated, but not to a sufficient extent to supply the home demand. A considerable quantity of indigo is grown in Central and Lower Assam. Betel pepper is planted in every garden. Cotton is generally produced throughout Assam, but more especially by the adjacent hill tribes. Sugar-cane is occasionally planted on the high lands; but the cane is chewed in the green state, and only a small quantity of the juice is expressed to be used as syrup. The most important fruit-trees found in the orchards are the mango (*Mangifera Indica*), the jack-fruit (*Artocarpus integrifolia*), the custard apple (*Anona squammosa*), the red and white guava (*Psidium pomiferum*), the pomegranate (*Punica granatum*), the papaw (*Carica papaya*), and figs (*Ficus glomerata*). Apples, peaches, pears and plums have been introduced and thrive well. Sour and sweet limes, shaddocks, citrons, oranges, bananas and plantains of numerous varieties ripen to perfection. Tea-culture has recently attracted much attention. The shrub is one of the common plants of a large portion of Upper Assam. Almost all the localities where tea is cultivated lie within very short distances of each other, and are rather limited in extent. Excess of humidity, lightness and porousness of soil are favourable characteristics for the successful production of this valuable staple article of commerce. The leaves are gathered from one to four times during the year, according to the age of the shrub, and the leaves of the first picking furnish a tea of the most delicate colour and of the most aromatic flavour.¹ The rearing of silkworms is one of the most important pursuits of the husbandmen of Assam. The mulberry is but little used; the moths are mostly fed with the leaves of several species of *Tetranthera* and *Michelia* trees, which grow wild in the forest, and are also planted round the houses. The Assamese collect a considerable quantity of caoutchouc obtained from the *Ficus elastica*, which grows wild in the forest. The juice is procured by making a transverse incision in the larger exposed roots, and as the liquid gum oozes out, it falls into a jar or pan placed in a hole scooped out in the ground. From the numerous incisions made in each tree the juice flows rapidly for a few minutes, and it slowly continues to exude for two or three days. When an attempt is made to bleed the tree too profusely the juice becomes watery and is no longer fit for use. The

¹ The cultivation of tea is principally carried on with European capital, and under European supervision. In 1874 over 100,000 acres were under cultivation in this valuable article of commerce, turning out from 280 to 800 pounds per acre.

juice collected is properly cleaned of all extraneous matter, and the pure caoutchouc is manufactured in the country. A red dye, which is neither bright nor durable, is obtained from the root-bark of the *Marinda tinctoria*; and the red dye, known as *manjit* or East India madder, is produced from the root, stems, and larger branches of the *Rubia cordifolia*. The tubes of the flowers of the *Nyctantes arbor tristis* dye a most beautiful bright orange, but it is not a fast colour. Safflowers are cultivated for yellow. The red lac varnish dye is an important article of production. It is produced by an insect called *Coccus lacca*, which encircles the twigs of certain trees with a circular incrustation.

The domestic animals reared in the country are elephants, buffaloes, horned cattle, ponies, pigs, goats, fowls, ducks, geese and pigeons. Buffaloes and bullocks are the draught animals used in the labours of agriculture.

Gold in considerable quantities is obtained from the mine of Pakerguri, and is also contained in the sand at the junction of the Danhiri with the Brahmaputra. An iron-mine is worked in the Doyang territory, which supplies the whole country with an abundance of this useful metal.

The Assamese have acquired some skill in the working of the precious metals. They cut precious stones, polish them to a high degree of brilliancy, and set them in gold or silver with extraordinary neatness, with the rudest and simplest tools. Their ivory-carving is also of excellent workmanship and artistic finish, though the style of execution is not of a high order. Their faculty of imitation is well-developed, and while they show little inventive capacity in the mechanic arts, they readily reproduce correct copies from European models. Brass plates and brass drinking-cups, as well as brass and iron utensils and instruments are manufactured in many localities. The women weave cotton yarn into coarse cloth to supply the home demand; and in some districts a coarse silk stuff is woven of *eria* and *muga* silk,¹ which is used by the common people as dress material. Pottery of coarse quality is also made in considerable quantities.

The external commerce of Assam, which is of considerable importance, is altogether conducted by water, but more especially by steamers that navigate the Brahmaputra and the Surma. In 1877 the exports were valued at £3,621,787, tea forming almost two-thirds of the whole amount. The other articles exported are mustard-seed, timber, raw cotton, lime and limestone, rice and paddy, caoutchouc, jute, lac and lac-dye. The imports, which are valued at £1,229,941, include piece-goods, cotton-twist, salt, rice, grain and pulse, sugar, metals and liquor.

The Assamese language was originally derived from the Sanscrit, and has a close affinity with the modern Bengalee, from which the greater portion of the words are only distinguished by a slight difference in pronunciation. The written characters are the same as those

¹ The *eria* silk is derived from worms that feed on the castor-oil plant (*Ricinus communis*), and the *muga* from worms that are fed on the leaves of the *sum*-tree (*Machilus odoratissima*).

used in Bengal, with one or two slight variations. They substitute an *s* for the Bengalee *ch*, and a guttural *h* for the Bengalee *s* and *sh*. The grammatical construction is the same in both languages. Both have the same rules for the inflections with a few slight diversities. Feminine nouns are formed from the masculine. Nouns have seven cases, which are distinguished by terminations differing somewhat from those of the Bengalee. The comparative of adjectives is formed by *aru*, "more," and the superlative by *ati*, "very." The personal pronouns are of two classes; those of superiority and honour, and those of inferiority or contempt, and the same distinction applies to the conjugation of the verb. The verb has eight tenses. These are the present indefinite, the present definite, the aorist, the imperfect, the preter-perfect, the preter-imperfect, the perfect, the preter-pluperfect and the future.

The Assamese have no original literature of merit. All their classical works are of a religious or mythological character, and have been introduced by the Brahmins. Their historical works have no real value, for they are disfigured by extravagant legends and stupid and absurd fables.

The Assamese appreciate education, if facilities of acquiring knowledge are afforded them. But formerly elementary schools hardly existed anywhere in the country, unless the Brahmins acted as teachers, and taught the young reading and writing; and even the higher classes confined their knowledge to these simple elements, in addition to a little arithmetic.¹

The Gowhatti Seminary was established under the patronage of the general committee of public education, with which several branch schools are connected. The government supports numerous vernacular schools; and the Baptist missionary society has a flourishing school already of ancient date.

The Assamese have acquired no proficiency in music; their instruments are rude, noisy and inartificial. Their most pleasing instrument, though quite primitive in form and material, is a kind of violin which has a hollow gourd as sounding-board. They have drums of various shapes, cymbals, tabors, horns and trumpets, which are principally played at public festivals and as an accompaniment to religious ceremonies. Their melodies are either of a plaintive, but sufficiently harmonious strain; or they are wild and boisterous, and yet imposing in solemnity.

The Assamese occasionally indulge in dancing for amusement, but their movements are devoid of gracefulness, and their figures are rude, presenting but little that is attractive. They are fond of gymnastic exercises, and they are very dexterous in feats of agility. The grotesque motions and the quaint and witty sayings of the buffoon are a favourite amusement. The extravagant tales and incredible fictions recited by their bards afford them the most delightful entertainment.

The Assamese women occupy an inferior if not a degraded position in society. They are the menial and abject dependents of their fathers

¹ In 1875-76 there were altogether 1293 schools in the Province attended by a total of 31,462 pupils.

and husbands ; they are always busy with their domestic labours, and they are purposely kept in a state of ignorance ; for it is supposed that a wife has no other duties but to attend to her household affairs, to please her husband, and cherish her children. They are not allowed to eat with their husbands, they are excluded from every social circle, and they have not even the privilege of taking part in religious rites, unless attended by their lord and master. Being thus subjected by social custom to an humiliating and degrading inferiority, the women have lost all self-respect ; and they are not only corrupt in manner and action, but their conversation and language are indelicate and often gross and disgusting.

Marriage is considered an imperative obligation commanded by religion ; it is viewed as an indispensable requisite to give to social life its full value, and those who are possessed of sufficient means marry at an early age. Among the lower classes, however, young girls do not always succeed in getting a husband before the age of twenty, when they are already looked upon as old maids.

The Assamese entertain much affection for their children ; but they permit them to grow up without the least restraint and control, and on this account they early contract vicious habits, so that they become self-willed and disobedient to their parents.

The Assamese dispose of their dead by cremation, and they observe most of the complicated Hindoo funeral rites, though the *shraddho* or mourning is here not extravagantly expensive, and a poor man is not ruined in defraying the expenses of the funeral of one of his relations.¹

Formerly slavery existed in Assam ; most of the servants were slaves or bondsmen who, having contracted debts which they were unable to pay, were reduced to a state of bondage for life. These victims of their own improvidence or misfortune were bought, sold and mortgaged like any other property. If in the event of their death, the debt, which, in the meantime, had enormously increased by usurious interest, remained unpaid, the creditors seized the children or nearest relations of the deceased, whom they retained in slavery in place of the victim that had escaped them. Female slaves were allowed to marry, but they could not follow their husband if he changed his domicile, and their children became the property of their master. If a male slave married a free woman his wife became also a slave. Free male servants (*bhundaries*) were very few in number ; they were clothed and received regular wages, which was paid by the month.

The Hindoo system of caste, though introduced among the Assamese, exists only in name ; and yet the people are divided by an infinite number of minute distinctions. The priesthood, who occupy the first rank in Assam society, are regarded by all the other classes, in their capacity as ministers of religion, with a profound feeling of veneration. Their Brahmins are the Baidichis of the ancient kingdom of Kamrup, and many of them are said to be learned in Hindoo science. A few are *saktis* of the sect of Vishnu.² They have a

¹ For Hindoo funeral rites see Hindoos.

² The *saktis* are the votaries of the female energies of the Hindoo triad.

small number of *choobaris* or academies, where the Ratnamala Byakuran law and metaphysics are taught. Some few of the priestly order profess to be acquainted with the knowledge of astrology and magic. The *majajous* or religious teachers, who live in the *chatras* or monasteries, are principally devoted to the study of the Shri Bahagabut. They have a large number of men attached to their service; they hold an office of high dignity which is hereditary; they avoid all earthly pleasures and bind themselves by an oath to celibacy. They are very zealous in imparting instruction to their followers, whom they teach a form of prayer. The Nodigals were originally fishermen. The Haluya Keyots are chiefly cultivators, and the Jaluya Keyots are fishermen. Among the other trade castes the Haris are potters, the Sonars goldsmiths, and the Moriyas are generally employed as braziers. These professional caste distinctions attributed to whole tribes hardly exist in practice, for each tribe exercises all the arts known in the country, though many of these trade castes never intermarry.

Assam formerly formed a part of Burmah, but it was conquered by Great Britain in 1825, and is now a provincial dependency of the Indian empire. In former times the government of Assam was a limited monarchy. The royal authority could only be exercised by virtue of the ancient constitution. The king was assisted in the administration of the government by three counsellors of state called *gohains*, who were his legal advisers; their approval was necessary for every order issued by him, and no negotiations could be concluded without previously consulting them. These three officers gave legal validity to the succession by confirming the nomination of the new king. The monarch was considered as having descended from the gods, and the dignity was hereditary in the royal family. The office of *gohain* was also hereditary in the respective families of the three incumbents; but the king was at liberty to appoint any member of the family he thought most fit for the position, and he had also the power of dismissing the acting *gohain* and appoint one of his relations in his place. The *bura-gohain* occupied the highest rank, the *bar-gohain* was next in dignity and the *barpatru-gohain* held the lowest rank. The *bar-baruwa* or chief secretary was the highest executive officer, for to him both the civil and military power of the kingdom was entrusted; and he acted as judge, exercising appellate jurisdiction in certain cases. He was assisted by a council of six officers called *chorura-phukans*, who were invested with various subordinate functions. There were numerous minor officers, each having a peculiar title, and each was charged with a special duty, in discharge of which they were assisted by a number of men placed under their command. The different provinces were governed by *bar-phukans*, with whom was associated a council, without whose advice no order of importance could be carried into effect.

The ceremony of coronation of the *rajah* was rather solemn. He was mounted on a male elephant, accompanied by his principal queen styled *bor-kuranri*, who was seated on a female elephant. The royal pair proceeded to the hill called Chorai Korang, where the ancestral head of the family, whose name was Kuntai, first appeared on earth,

and where the king planted a young fig-tree (*Ficus religiosa*). They then descended to the base of the hill, where three sheds were erected. The royal pair first entered the one called *patghur*, where some water was poured over them by the officiating priest from a particular kind of shell. They next visited the shed called *holonghur*, where they took their seat on a bamboo stage, under which was placed one of each species of animals that could be procured; and here the water from nine holy places (*tirthus*), into which certain sacred plants had been previously steeped, was poured upon the king and queen in such profusion that it wetted the animals beneath. After the sacred washing had been administered the rajah killed a buffalo with one stroke of the sword which he held in his hand,¹ after which he entered with the queen the *hingorighur*, where he ascended a throne of gold rising in seven stages, and while seated there the queen and the three *gohains* made him several presents of gold and jewels, while they clasped with their hands the four feet of the throne. They then walked seven times round the sovereign, which concluded the ceremony. Presents were made and gratuities were given to various officials, and provisions were distributed among the people. An entertainment followed given by the Assamese nobles, at which the rajah and queen presided.

The supreme judicial authority was vested in three provincial courts, in which the highest officers of the government or their deputies acted as judges. These courts had full jurisdiction in civil as well as criminal cases; but a sentence of death could not be executed unless it had been previously confirmed by the rajah. The capital crimes were treason, murder, rape, arson and voluntary abortion. Capital punishment, when decreed for treason or rebellion, was extended to the whole family of the convicted culprit. Robbers and atrocious housebreakers were punished in a summary manner, by gouging out their eyes or cutting off their knee-pans. Petty theft was expiated by whipping or by cutting off the nose or the ears. The ancient laws of the Assamese were most sanguinary and draconian in spirit and in principle. The nature of the punishment inflicted was so atrocious and so much disproportionate to the crime that the penalties seemed to be acts of vengeance and malice rather than acts of protection and prevention. Besides pecuniary fines the other punishments were whipping, branding, the pillory, amputation of limbs, mutilation of the nose, ears and lips, plucking out the eyes, tearing off the hair, grinding the criminal between two cylinders, sawing his body asunder, the application of red-hot iron to different parts of the body, and others still more repugnant to every feeling of humanity. Retaliation was carried to such an extreme that the punishment was applied to the part of the body of the offender that had been instrumental in committing the injury or inflicting the wrong.

The civil laws were principally modelled after the civil code recognised in Hindostan. As different members of the same family formed together one household, they enjoyed their property in common; and parents were not allowed, according to strict law, to

¹ In ancient time it was the custom to sacrifice a man, but a criminal was generally selected for this purpose.

alienate by gift any part of the common stock. But this rule was frequently infringed upon during the minority of the sons. The father was the controlling head of the partnership, but he was not the exclusive owner of the community property; and at his death nothing was changed, except that when a separation took place among the members of the family the property was divided among the sons in equal shares, and even the land was cut up into small strips at the demand of the interested parties. The youngest son had the privilege of taking the choice of the first share, and those next in age followed in regular succession. The widow was entitled by law to a maintenance from her sons, during her lifetime, or until her second marriage. The lands, as well as the people who occupied them, were, in theory at least, considered as the property of the state, and with the exception of those who performed religious functions, all freemen (*pykes*), from sixteen years old and upwards, were obliged to render such service to the rajah as might be necessary for the support and maintenance of himself and his officers, and for defraying the expenses of the government; and for this purpose they were divided into clans (*khels*) or squads (*nels*). Some of the *pykes* were attached to grants of land devoted either to the service of the gods (*deobutter*), to religious purposes (*dharmutter*) or to the maintenance of the priests (*brahmutter*). Others were formed into *choomuals* of silk-weavers, gold-gatherers, oil-makers, fishermen and farmers, whose business it was to supply the royal household with their respective contributions corresponding to the nature of their trade. As a remuneration for his services each *pyke* was entitled to two *paras* of the best quality of rice-land (*rupit*) rent free or an equivalent proportion of inferior land. If the *pykes'* services were not required, they were bound to pay a capitation tax of two or three rupees. The freemen, when in regular service, were organised as a rigidly disciplined army, and were commanded by officers who were placed over hundreds and over thousands. All the lands occupied by the *pykes* were inalienable as long as they were in possession, but they could not transfer them by inheritance. Every agriculturist or peasant, when coming of age, could, on his demand, be invested with his fixed portion of land; and if there was no fallow land (*putit*) within the limits of his village that could be assigned to him, his share was made up by cutting off small parcels from the possessions of those who had acquired more than their legal portion. The *pykes* were also allowed lands to be used as sites for their houses and villages, which were considered hereditary and were not subject to taxation.

The government of Assam is now placed under the control of the Governor-General of Bengal, who is responsible to the Viceroy of India. He is represented by a Chief Commissioner and Agent, who acts as military governor and has his residence at Shillong in the Kasi Hills. The country has been divided into six districts, and each district, which has been subdivided into *purganas* and *mehals*, is placed under the fiscal management of revenue officers. Justice is administered by regular courts. The commissioner's court extends its appellate jurisdiction over the whole province, but it tries no original cases. The

court of the assistant commissioner has power to try all suits without limitation as regards the amount involved. The court of the *sudder ameen* tries all original suits not involving a larger amount of property than a thousand rupees, and decides all cases of appeal from the lower court. Suits not exceeding in value a hundred rupees are tried and decided in the court of the *moonsiff*. The law applicable to all cases brought before the courts is contained in a written, civil and criminal code expressly drawn up for Assam.

The religion of the greatest number of Assamese is Hindoo Brahmanism of the Vaishnava sect,¹ but they are not strict followers of their creed. Among the numerous gods and goddesses whom they worship, Kamakea, the goddess of love, whose shrine is situated on the summit of a hill, has acquired great celebrity, and the consecrated spot is frequented by pilgrims from all parts of India. Here in these hallowed precincts the most abominable rites are practised, and the most licentious scenes are exhibited. As soon as the sound of the drum is heard during the stillness of the midnight hour, large crowds assemble to amuse themselves in the dance and the song. Professional dancing-girls are the priestesses of the temple, who, as acts of worship, sing songs replete with licentious amours, and remarkable for obscene innuendoes. Another god much venerated in Assam is called Mahanumi, whose temple is built on the summit of a hill about three hundred feet high. Thousands of devotees are here congregated to bring costly offerings which are presented in honour of the deity, believing that by this pious act their sins will be washed away. Even Buddhist pilgrims come from distant lands to present their offerings at this sacred shrine that they may be lightened of the burden of sin in the purifying atmosphere of this favoured spot.

The Assamese observe two principal festivals called Bihu. On the first day of *Baisak Bihu* they pay complimentary visits to each other, and offer their congratulations, that the month of *Choitro*, of which each day is considered unlucky, has passed without mishap, and that it has ushered in the month of *Baisak*, of which each day is fortunate. The cows are then worshipped with peculiar honour; they are either sprinkled with holy water, or they are bathed in the sacred stream of the Brahmaputra. Their horns being painted in various colours and garlands of flowers and strings of fruits being suspended from their neck, the devotees prostrate themselves before them, after which they are driven through the village accompanied by a band of music. The animals are then left free to roam about through the fields and pastures, without the least restraint, and they thus feed on the fat of the land. During the other two festival-days the people are parading about in groups attended by dancing-girls, who, from time to time, amuse the spectators by their wanton attitudes and lascivious songs. The *Magh Bihu* is the harvest-festival, which is celebrated, after the housing of the winter crop, during two days, by general feasting and merriment. The month of *Phalgun* ushers in the spring carnival, on which occasion men and children, who are continually patrolling the

¹ For Hindoo religion see Hindoos.

streets, throw at each other a crimson powder, or eject it in solution from a syringe, so as to colour their faces and garments with red patches.¹ On the last day at nightfall the crimson powder is thrown into a large fire kindled for this purpose, around which the children dance while screaming to the top of their voice. The *Durga*² *puja* is celebrated in the month of *Ashwin* in honour of the ten-armed goddess. On this solemn occasion innumerable sacrifices are offered, and the worshippers bedaub their bodies with the blood of the victims mixed with mud, and perform religious dances which are characterised by violent contortions and wild gestures. During the last three days of the festival dancing and singing are continued in the houses where the images of the goddess are set up. At the conclusion of the festive exercises the images are placed in the centre of double canoes accompanied by dancers, musicians, and singers, who are chanting the praises of the divinity. The river presents the most animated scene; while the banks are lined with a multitude of gaily dressed spectators; gaudily painted boats, each containing a complement of from twelve to twenty men, are engaged in racing, as they accompany the procession of canoes that pass up and down the stream to the melody of songs and musical instruments.

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KOCCHIS.

THE Kocchis belong to the ancient aboriginal tribes that were once the sole masters of Hindostan. They are still numerous in old Kamrup and in Darang in Rangpoor, as well as in the ancient Matsiya Desh in Lower Assam and Purneah, extending as far west as $87^{\circ} 45'$ E. longitude and to the east to 93° E. longitude. They were once a numerous and powerful people of Dravidian extraction, and after the Aryans had established their ascendancy they alone preserved their political independence and kept possession of the open plains. The Kocchi kingdom was founded in the fifteenth century, and they maintained the sovereign authority of their rulers for two hundred years. At a later period the greatest portion of the nation became Mohamedans or embraced the higher grades of Hindooism, and they then assumed the name of Rajbansi. Only a remnant still retain the name of Kocchis, and a portion of these still adhere to the language, customs

¹ This is the Holi festival of the Hindoos.

² Durga is one of the many names of Parvati, the consort of Siva.

and creed of their forefathers. Their aggregate number has been estimated at upwards of a million. They have much tribal affinity with the Kacharis, the Mecchis and the Garos. The Kocchis of Assam recognise the tribes inhabiting Kocch-Bihar as the nucleus of their race. The Pani-Kocchis live in villages on the skirts of the Garo Hills, and they are much mixed up with the Garos and the Rabhas.

The physical characteristics of the Kocchis assign to them a marked place among the Dravido-Turanians. They are of low stature, have sharp features, a flat face with an appearance of squareness in its general outline; their head is flattened laterally, their forehead is retreating, and their eyes are black and oblique. They have mostly a dark complexion; their hair, though sometimes curly, is black and straight; their beard is rather scanty; their nose is flat and short; their lips are thick and protuberant, and their cheekbones are prominent.

The dwellings of the Kocchis are substantial huts, which are generally constructed on level ground and are not supported on raised posts.¹

The Pani-Kocchis readily feed on the flesh of buffaloes, goats, sheep, ducks, deer and rhinoceros, and are plentifully supplied with pork and chicken; but they refuse to eat beef, and reject the flesh of dogs, cats, frogs and snakes. Before partaking of the flesh of domestic animals, they consecrate it to their gods, so as to give them the refusal of it. They make use of tobacco and indulge in fermented liquors; but they abstain from smoking opium or hemp. Their chief occupation is agriculture. They settle in the forest wilds, and frequently change their abode to enable them to cultivate the virgin soil by clearing new fields; or they occupy fallow lands that have been enriched by many years' vegetation. Their only agricultural implement is the hoe, and they pay much attention to the weeding of their crops. Rice and cotton are the chief articles of production. They also grow indigo, which furnishes them their blue colour, while their red is obtained from the Morinda bark. Their only domestic animals are hogs and poultry.

The Pani-Kocchis hold their women in high consideration; all kinds of property is placed under their care and management. Most of the labour of the house and the field is performed by them; and while the men clear the land and fell the trees, the women do the planting, sowing and harvesting; they spin cotton into thread, and weave it into cloth, and they prepare the liquors in use among them. Polygamy is not practised, and the abusive custom of concubinage does not exist. A young girl who becomes pregnant can always claim her lover as her husband. Marriages are concluded by the mothers of the respective parties if they are young; but their individual inclination is always consulted. The fathers of the young people take no part in the arrangement. If a young girl, after having grown up to womanhood, has not been given away in marriage she has the

¹ All that is known about the dress of the Kocchis is nothing more than that their women wear garments made of blue cotton stuff with red borders woven and dyed by themselves.

privilege of selecting a husband for herself, and if he should die she may enter into a second engagement. The expenses incurred in the celebration of the marriage are borne by the two mothers conjointly, but the proportion paid on the part of the bride is double that contributed by the bridegroom. After validity has been given to the marriage the young husband takes up his residence with his mother-in-law, and he strictly obeys her orders as well as those of his wife. If the husband commits adultery he is fined sixty rupees, which must be paid by his mother, for in default of it he is sold as a slave. Widows, who are owners of property, generally select young men as their second husband. When the wife dies the family property is divided among her daughters.¹

When one of the Pani-Kocchis dies the body is kept in the house for two days; and while the family give expression to their grief by loud lamentations, the relations and friends assemble to celebrate the funeral feast by sacrificing several pigs to the manes of the deceased; and the solemnity is concluded by merry-making, eating, drinking, dancing and singing. At the expiration of that time the corpse is carried to the river-side, where it is deposited on a funeral pile and is burned to ashes. Those that assisted in the last honours paid to the dead purify themselves by bathing, and then resume their usual occupations.

The Pani-Kocchis have no organised local government. Disputes are settled and differences are adjusted by the elders of the village; and in case of an offence of any importance a fine is imposed upon the offender, which he is bound to pay, for in default of it he is reduced to bondage, and is held to labour for food and clothing, unless his wife or his mother is able and willing to ransom him by paying the amount of his fine.

The religion of the Kocchis is based partly upon hero and partly upon nature worship. They recognise as their supreme divinity the god Rishi,² with whom is associated a goddess called Jago. These deities are worshipped at the end of the rainy season, when grand sacrifices are offered to them by the whole tribe. In time of great distress their aid is invoked, and to propitiate their favour they are honoured with sacrificial offerings. The blood of the victims is consecrated to the gods, but the flesh is eaten by the votaries. They address their invocations to the divine powers, which are not represented by images, while clapping their hands to attract the attention of the gods, who are pleased with this mark of worship. They also pay divine reverence to the sun, the moon and the stars, and to the genii of the woods, the hills and the rivers. Every year, at the harvesting of the first crop, they offer, in addition to a fowl, the first fruits to their ancestral dead, calling on them by name, and invoking

¹ It seems that among the Kocchis, contrary to the practice of all other nations civilised or barbarous, the women are organised into a gynocracy, and that they exercise all the powers conceded everywhere else to the men. They are the exclusive owners of all the property, and all the laws are made in their favour as the true governing class.

² Among the Hindoos, the seven Rishis are wise men of a supernatural order, and it is very probable that the Kocchi god Rishi has no other origin.

them by clapping their hands. Their officiating priests are called *deoshis* or Brahmins, or even lamas, for they have no specific word for it in their language. In former times they had a regular priesthood called *kolita*, and in some localities they are still recognised as the spiritual guides of the community. They professed the Hindoo religion, but they were independent of the Brahmins, and did not belong to the orthodox sects.

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BODO-KACHARIS.

THE Bodo-Kacharis¹ include besides the Bodos and Kacharis proper, several other cognate races and branch offshoots of the original stock. The Mecchis,² the Bodos and Kacharis are the same people, or they have at least a common origin. The Mecchis, who are found in the Bhotan Duars,³ extend thence in a westerly direction to the Nepal Terai⁴ as far as the Konki river, and their habits and customs are much modified by their contact with a different race of people. The Kacharis proper are the most numerous and widely spread tribes on the eastern frontier. They select as their place of abode the alluvial flats or low hills on the skirts of the lower ranges. They are found in small distinct settlements all over Upper Assam, and the greatest number of them call themselves Soronias, or purified Kacharis, to indicate that they adopted the customs of the Hindoos, and that consequently they abstain from forbidden food. In South Kachar they form the majority of the population; in North Kachar they are divided into Hazai and Parbutia; the former being the lowland and the latter the highland Kacharis. The Kacharis of the eastern Duars call themselves Sharghiah. The Dhimal tribes, who seem fast passing away as a separate race, and whose number does not exceed fifteen thousand souls, occupy a portion of the *sal* forest lying between the Konki and Dhorla or Torsha river. The Bodos are still very numerous, and their territory extends from the Surma to the Dansri river, and thence across Bijni and the Bhotam and Sikim Terai to the Konki; and they also have possession of Central and Lower Assam. In Dorang and Chatgari they constitute the mass of the fixed popu-

¹ The name of Kacharis is of modern date, they call themselves Rangtsa; and Bodo-Kacharis is here used in a generic sense.

² Mecch is a name imposed by strangers; these people call themselves Bodo, which of course is the proper designation.—Hodgson, Essays, i. p. 72.

³ The Duars are the arable lands contiguous to the hill passes bordering on Bhotan.

⁴ The Terai is a swampy tract of land at the foot of the Himalayas in Nepal and elsewhere.

lation. The Rabhas, who are the earliest converts to Hindooism, were originally Bodos in language and customs, and the Hajongs and Nowgongs, though denying their origin, are merely Bodos in disguise.

The physical characteristics of the Bodo-Kacharis assign to them a prominent place among the Dravidians. The Meechis have a yellowish complexion and are much lighter-coloured than the Kocchis, their features are marked by softness of outline, but they are nevertheless of clear Dravidian type. The Kacharis are of medium stature, have a fine athletic form and exceedingly well-proportioned limbs. Their complexion is of a light olive; their hair is black and profuse; but their beard is very scanty. Their features are distinct and strongly marked. The Bodo-Kacharis have somewhat of a lozenge-shaped, broad, flat face; slightly oblique eyes; large ears; a short and broad nose, and round nostrils. Their mouth is large, their lips are full; their jaws are prominent, and their cheekbones are protuberant. Their women, who are rather masculine in appearance, have a tolerably fair complexion and broad features, though their countenance is somewhat forbidding. The Meechi women have the reputation of being comely, but they are said to be inclined to corpulency.

The moral character of the Kacharis is somewhat prepossessing. They are of a quiet and cheerful disposition, and are fond of merry-making and pleasure. They are active and industrious, and they are very much appreciated when employed as servants and labourers. The Hazai are more highly civilised and more sophisticated than the hill tribes, and they excel in the arts of chicanery and intrigue, in which they are worthy rivals of the Bengalese. The Parbuttia on the other hand are very industrious, but they are much inclined to be quarrelsome and turbulent. The Meechis have a cheerful disposition, are friendly towards strangers and are very honest and industrious. The Bodos and Dhimals have many amiable qualities, and very few vices. They are a docile and peaceful people; they are cheerful without being boisterous, and inquisitive without being intrusive. They are frank and manly in bearing, and are remarkable for their candour and their integrity in all the relations of life. They are strictly honest, truthful in deed and word, and distinguished for steady and industrious habits. They are free from obstructive prejudices, suspicion, and cunning; and they resist injustice and oppression by passive immobility. They are excellent husbands, good fathers, and are not altogether wanting in filial piety. They are moderately hospitable towards their own people, and though they are at first shy in the presence of strangers, yet if kindly approached they become tractable and pleasant, and treat all those with whom they come in contact with equity and justice. They are free from arrogance, a revengeful spirit, cruelty and egotistic pride. To peremptory injunctions they oppose dogged obstinacy, but they nevertheless frequently exhibit symptoms of a passionate and hasty temper. They are not over cleanly in their habits, and they occasionally drink to excess.

The Bodos and Dhimals live in open villages composed of from ten

to forty huts which are built up without any regularity. These houses are from eighteen to twenty-four feet long by twelve to eighteen feet wide, and are constructed of grass-thatch, secured within and without by trellis-work of strips of bamboo. The roof, which has a high and somewhat bulging pitch, is considerably projecting beyond the walls, and is thatched with soft, wild grass. In the interior a partition divides the kitchen from the sleeping apartment. The door is the only opening for the admission of light and the escape of smoke. If the family is sufficiently numerous two other houses are built on each side, and a small hut, intended for housing the cattle, fills a part of the fourth side, thus forming a quadrangular yard. Their furniture is very scanty; it generally comprises sleeping-mats, a stool or two, some swinging shelves, and sometimes, but rarely, a bedstead. Their household ware is confined to a few earthenware jars for holding water, some cooking-pots of brass or other alloyed metal, plates, drinking-cups, brewing-vessels, and a few knives. The spinning, weaving, and dyeing apparatus form also a part of the domestic outfit, in addition to bamboo and cane baskets.

The costume of the Bodo-Kacharis is sufficiently decorous. The Bodos and Dhimals wear a kind of vest called *shuma* or *pataka*, which is from thirteen to fifteen feet long, and four and a half feet wide. The under-dress (*gamcha* or *dhari*), which is nine feet long and three feet wide, is passed between the legs, and being wound round the loins in several folds, the ends are tucked in behind. Both these garments are made of cotton-cloth manufactured by their women. They generally go bareheaded unless wishing to strip themselves of their vest they dispose of it by folding it round the head. Their feet are protected by *yaphong* or *champoi*, which are a sort of home-made wooden sandals. The Mecchi and Bodo women are dressed in a piece of drapery seven feet long and three and a half feet wide called *sari* or *dokhana*, which is tightly wrapped round the body, and extends from the armpits to the middle of the calves. This garment is made of Indi-silk dyed deep red with an upper and lower border of a worked cheque pattern. The ornaments of the Mecchis are confined to armlets and necklaces of white shell; but those of the Bodos and Dhimals consist of silver ear and nose rings and heavy bracelets of mixed metal, all procured in the Kocchi marts. The Rabhas and most of the Kacharis proper are not distinguished in costume from the Bengalese; the dress of the Rabha women is, however, marked by tribal peculiarities. The petticoat is wrapped round the loins instead of the waist, but it extends down to the feet; a cloth of a dark-brown colour is folded round the bosom in place of a scarf, and a piece of cloth of the same colour entwines their head in turban fashion.

The Bodo-Kacharis are supplied with substantial food materials both of the animal and vegetable kind. The Mecchis are omnivorous, and are far from being fastidious in the choice of their food, for they eat even carrion; and yet they reject the flesh of the elephant. Among the Bodos and Dhimals rice is the staple article of diet, and they are plentifully supplied with maize, millet, yams, various kinds

of pulses, cucumbers, melons, and many eatable roots. Salt and red pepper, and occasionally oil, are their principal seasonings. Their meat-dishes are equally abundant; and they have not only at their disposal pork, kid, chicken and other fowl, but in due season they procure a good supply of fish and turtle, as well as game. Acting under Brahminical influence, they regard as impure the flesh of oxen, dogs, cats, monkeys, elephants, boars and tigers. The Soronias have adopted the Hindoo custom of abstaining from forbidden food. Both the Bodos and the Dhimals brew a kind of subacid, bitterish beer from rice or millet, which is called *yo* by the first and *yu* by the latter. To prepare it the grain is boiled, and after mixing with it the root of the *agaichito* plant, it is left to ferment in a nearly dry state for two days. Water being then added in sufficient quantity, the fermentation is completed in three or four days, when the liquor is ready for use. The Bodos and Dhimals take their principal meal at noon after returning from the field-labour, and having completed their daily task at nightfall they sit down to a second repast. The children generally share the food served up to the father; but the wife never eats in company with, but always after, her husband.

The Mecchis and many of the Bodo-Kacharis are somewhat nomadic in their habits, for they are constantly changing their abode, with the object of selecting new ground and clearing new fields for cultivation, that they may have the benefit of a virgin soil for the production of a plentiful crop. They never cultivate the same field for more than two years, nor do they remain in the same village more than four or at most six years. After a certain lapse of time varying from four to five years, they return to their abandoned fields, provided they have not been preoccupied by other settlers, for actual possession gives the only legal title to land. On returning to the old settlement they never build the village on the same site, for this would be deemed unlucky. Though they are surrounded by marshy lands, yet the miasmatic effluvia diffused through the atmosphere does not seem to affect them. The Bodos, Dhimals, and Kacharis are skilful and industrious husbandmen. The most difficult work is the clearing of the fresh land, which is effected every second year. The largest timber-trees are not felled, but are simply girdled or truncated, and only the underwood and small trees are cut down with the axe and the bill-hook, and when sufficiently dry they are set on fire and burnt, leaving the ashes to be spread over the field as manure. The soil is slightly loosened with the square end of the bill. The planting is performed by two men; one punches holes in the ground with the dibble, from one to two inches deep and about nine inches apart, arranged in a series of quincunxes; while the other drops from a basket four or six of mixed seeds, which he covers by the action of his foot. The planting season continues from the first of March to the end of May. July, August, September, and October are the months for gathering the various crops as they ripen. Cotton, which is a biennial plant, producing an article of inferior quality, is one of the principal agricultural productions cultivated, for the surplus is bartered away for rice—a cereal which is not grown in sufficient quantities to meet the home demand.

Maize and millet are more extensively produced. Yams and other edible roots, pulses, curcubitaceous plants, vegetables used as greens, and red pepper receive much attention. Mustard is grown, not for its oil or as a stimulant, but the seeds are fried and are eaten like parched pease. The agricultural implements in use are the axe (*rua* or *duphé*) of iron with a wooden haft; the iron bill-hook (*chekha* or *ghongai*), which has a curved beak prolonged into a straight downward edge; the spade, which is of the short bent variety, but is little used; and the dibble, which is a wooden digging-stick four feet long and sharpened at the lower end into a point. The domestic animals reared by them are hogs, goats and poultry, in addition to a few cows and a number of ducks and pigeons. They do not employ herdsmen, but the boys of each family tend their own stock which furnishes them their meat-supply, for they never sell any of their animals. From December to March they employ much of their time to catch fish and secure tortoises. Though they are not keen and dexterous sportsmen, yet from January to May they occasionally pursue for the sake of their flesh civets, porcupines, hares, large-sized monitors, wild hogs, deer of different varieties, rhinoceros, and wild buffaloes. Some of the Kacharis, who cultivate the open lands of Kamrup, have permanent farms which are in a flourishing condition, and their gardens are well planted with fruit-trees. The Hazai Kacharis are the only lowland tribes who till their fields with the plough, and cultivate an abundance of rice and cotton. The Parbutias clear the jungle which is overgrown with bamboo about thirty feet high by cutting the stems about two feet from the ground early in the cold season. In March and April the cut bamboo stems, which are now perfectly dry, are set on fire, and as they are as highly inflammable as straw, an immense conflagration is kindled, of which the large masses of flame are covering the hillsides with a sheet of fire. In a few hours the fierce element has exhausted its force, and nothing remains but a coating of ashes, which serves as manure to fertilise the land. The soil is turned up with the hoe, which is in the form of an iron adze attached to a wooden handle about two feet in length; and the seed is promiscuously dropped in holes made for this purpose, for rice, tobacco and cotton are all planted in the same beds. The harvest is gathered in September and October, and sometimes as late as November and December. The same piece of ground is only cultivated for two years, when it is abandoned for about ten years, and during this interval the jungle is again grown up in its primitive vigour.

The Mecchis, Bodos and Dhimals practise only a few industrial arts, and even the working of metals is unknown to them. The women braid baskets for their own use, spin cotton into thread which they weave into cloth and dye it blue and red. The Mecchis produce Indi-silk stuff, for which the raw silk is supplied by worms that feed on the castor-oil plant, and they dye their woven fabrics with madder, indigo, Morinda bark and lac. The Bodos and Dhimals have but little external commerce, for trading is not a pursuit which they love to follow. They barter away to the traders at the Kocchis marts their

surplus cotton and mustard-seed, and receive in exchange some rice, a few earthenware or metallic cooking vessels, a few agricultural implements and weapons, and some ornamental trinkets for their women.

The Bodo and Dhimal languages have preserved, to a great extent, their primitive simplicity, both in verbal expression and in organic structure. These languages have never been reduced to writing, and consequently the people, by whom they are spoken, have neither books nor literature. They are deficient in abstract words both primitive and derivative. They have no article, but the definite article is usually supplied by the demonstrative pronouns "this" and "that," and the indefinite by the numeral "one." The declension of nouns is effected, not by inflection, but by suffixes or post-positions, and number is denoted in a similar way. In Bodo the particle *phur* and in Dhimal *galai* suffixed to the noun gives it a plural meaning; as, *godo-phur*, "children;" *chan-galai*, "children." The gender as regards human beings is expressed by specific sexual words. The Bodo, however, as an exception, has man-child for boy and woman-child for girl, while in the Dhimal *rajan* means "boy" and *bejan* "girl." As regards animals the distinction of sex is marked in Bodo by the suffixes *jola*, "male," and *jo*, "female," and in the Dhimal by the prefixes *dankha* and *mahani*, having the same meaning; as, *mushu jola*, "bull," *mushu jo*, "cow;" Dhimal: *dankha pia*, and *mahani pia*. Sexual specific words are frequently used for domestic or pet animals. The gender of substantives is entirely independent of every other part of speech, and has no influence either upon the adjective or the verb. The cases are exclusively formed by post-positions, and there are nine cases; but in reality they may be reduced to the nominative, genitive, dative, accusative and ablative case; for the allative, instrumental, locative and co-operative may be considered as dative or ablative, especially as the relation or accident is not expressed by the noun but by the post-position.¹ Adjectives either precede or follow the substantive indifferently, without effect as regards grammatical construction. The Bodo forms abstract nouns from simple adjectives by means of the suffixes *matno*, *sló* and *blá*; as, *gojou*, "tall;" *gojowan-matno*, "tallness;" *majang*, "handsome;" *majangaw-matno*, "beauty." There are no grammatical degrees of comparison, but the comparative and superlative are formed by the adverbial phrase "than all." There are personal, possessive, demonstrative, relative, distributive and partly also reflexive pronouns. The personal pronouns, which are declined like nouns, are 1st. pers. *ang*; 2nd. p. *nang*; 3rd. p. *bi*; Plural, 1st. pers. *jong*; 2nd. p. *nang chur*; 3rd. p. *bi chur*. Verbs are active, passive, transitive and intransitive. The passive is formed in the Bodo by means of the perfect of the substantive verb *jaano*, "to be," added to the radical, which is the

¹ In the Bodo all nouns are declined as follows: Nom. *hiwa*, "a man;" Gen. *hiwa-ni*, "of a man;" Dat. *hiwa-no*, "to a man;" Acc. *hiwa-kho*, "a man;" Abl. *hiwa-chou*, "on a man;" Allative: *hiwa-ni phra*, "from a man;" Instr. *hiwa-jong*, "by a man;" Locative: *hiwa-há* or *ou* or *nou*, "in a man;" Co-operative: *hiwa-lago*, "with a man." The Dhimal declension is the same as the Bodo, though the post-positions are altogether different.

second person singular of the imperative mood. The Dhimal is wanting in a passive voice. Verbs in general are very regularly conjugated according to one regimen; irregular verbs being rare in the Bodo and still rarer in the Dhimal, in which all verbs are conjugated by means of auxiliaries. There are but three moods: the indicative, the imperative, and the infinitive; and the tenses applicable to the first are the absolute present, the absolute past, and the absolute or simple future. To give expression with greater precision to the tense condition, the Bodo obtains an imperfect present by means of the auxiliary *dong*; as, *mou*, "to do;" *mou dong*, "I am doing;" an imperfect past is formed by means of *dongman*; as, *mou dongman*, "I was doing;" a euphonic past is formed with the separate verb *khángo*, "to be ended;" as, *mou kar khángbai chúka*, "I have or it is entirely done." By prefixing an adverb of time the same result is obtained. For this purpose *dano*, "now," is used for the present; *sigang*, "previously," for the past, and *yuno*, "afterwards," for the future tense. The verb has two numbers and three persons, but they do not grammatically affect it.

The Bodos and Dhimals observe some rules of etiquette. When they meet one of their parents or an elder of the community they drop their joined hands to the earth, and then raise them to the forehead; and when the meeting takes place in the street or on the road they say, "Father, I am on my way;" to which the parent or elder replies, "May it be well with you." Their visits are mostly confined to religious feasts and festivals.

The Kacharis are fond of amusement and jovial entertainments; and feasting, dancing and singing are the common diversions of every village community. The Bodos and Dhimals do not practise any kind of games, and they have no word for it in their language;¹ but the young nevertheless have their sports and pleasures. During the moonlight nights of October the youths assemble at nightfall, and they march from village to village hailing the inhabitants with song and dance, and demanding, in return, some gratuitous contribution, which they receive in the shape of beer, grain and cowries; and with the food materials thus procured they enjoy themselves in feasting and carousing. In the absence of moonlight they assemble during the same month in the daytime, and dressing up one of their companions in female habiliments, they again visit every house and the adjacent villages, once more saluting the inhabitants with song and dance, for which they receive voluntary gifts that are also used for merry-making and festival purposes.

The Kachari women, being placed on a perfect footing of equality with the men, are much esteemed and respected. The Bodos and Dhimals treat their wives and daughters with confidence and kindness. They are exempt from all kinds of outdoor work, and they are consulted on all matters, in which their judgment is based on personal knowledge and experience. Chastity is highly prized, and

¹ It is not probable that any of these barbarous tribes have a generic name for game, though they have particular names for specific games, and this is undoubtedly the case among all savages and semi-savages.

prostitution is unknown. Among the Kacharis and Mecchis the women lend a helping hand in the cultivation of the crop. The Rabha women carry the surplus produce to market in a square basket which is resting on their back, and is suspended by a strap from the forehead. The Mecchi women visit the *hautts* or markets, and attend to all the business of buying, selling and bartering. Adultery is regarded as a serious offence; but the man, being considered as the seducer, is alone punished by a heavy fine, and in default of payment he is treated as an outcast. Marriage does not take place before the age of maturity. Among the Mecchi girls are purchased from their parents for a stipulated price, which varies from ten to sixty rupees, according to the beauty of the maiden and the fortune of the suitor. If the young man is too poor to pay the amount demanded, he becomes a member of the bride's family, and works for his father-in-law, until, by his service, he has made up the equivalent value of the sum previously fixed. Among the Bodos and Dhimals polygamy may be legally practised, but they are generally too poor to marry more than one wife. Marriage is a civil contract; no one is allowed to marry outside of their own people, and a heavy fine is imposed in case of contravention of this restrictive custom. Only two or three of the nearest natural ties are deemed a bar to marriage. Daughters are much cherished, for they are sold to a suitor for a price in money (*jan* or *gandi*) or in labour.¹ The marriage is celebrated by a feast, and the blood of the animals killed to regale the guests is offered by the priest to the tutelary gods. On the day appointed for the marriage the bridegroom and his friends proceed in procession to the bride's house, accompanied by two women who, on reaching the apartment of the young girl, anoint her head with oil, mixed with red lead. A repast is then prepared, and the marriage guests are duly regaled. They return in processional order accompanied by the bride. Among the Dhimals a *deoshi* is invited, who, on the arrival of the bridal pair, invokes Data and Bidata—the gods of wedlock, and to propitiate their favour betel-leaves and red lead are presented to them. The bride and bridegroom, standing side by side, receive each five betel-leaves which they mutually present to each other for chewing, and while a sheet is thrown over them, the *deoshi* sprinkles them with water and thus gives religious sanction to the marriage. Among the Bodos the *dhami* or *deoshi* offers in behalf of the bridegroom and the bride a cock and a hen as a sacrifice to the sun. The husband then offers his salutation to his parents-in-law; and the young wife attests her reverence and obedience towards the parents of her husband, which is the closing act of the nuptial ceremonies. Among the Kacharis validity is given to the marriage by an interchange between the young couple of the *pan* or betel leaves, after which they are anointed with oil mixed with turmeric. These ceremonies are per-

¹ The amount varies from ten to fifteen rupees among the Dhimals, and from fifteen to forty-five among the Bodos. A youth who has no means of discharging this sum must go to the house of his father-in-law elect, and there literally earn his wife by the sweat of his brow, labouring upon mere diet for a term of years varying from two as an average to five or seven as the extreme period.—Journal of Asiatic Society of Bengal of 1849, p. 715.

formed in the presence of a large body of friends and relations, who bear witness that the marriage was celebrated by the mutual consent of the parties. A sacrifice of a fowl is offered to propitiate the benevolent and malevolent spirits according to the prevailing circumstances, and the invited guests dance round the sacrificial victims to the sound of musical instruments, which concludes the ceremony. The wedding guests are regaled with the flesh of the offerings; and an abundance of other dishes as well as a copious supply of beer are provided. Among the tribes of the eastern Duars the bride can only be won by a kind of forcible abduction. The bridegroom accompanied by a number of his friends proceeds to the house of the maiden he intends to secure, where he is challenged to engage in a mock combat with the bride's friends, who make a feigned attempt to retain her. But the bridegroom never fails to be successful in his kidnapping expedition, and to conciliate the goodwill of the father of the young woman, who pretends to be incensed at the act of violence of his son-in-law, he makes him a present of a sum of money, and offers a feast to his wife's friends. In ancient time it was the custom among some tribes to carry the bride and bridegroom to their new home on a platform which was called "a ship."

Separations by mutual consent are frequent among all the various branches of Bodo-Kacharis. To sever the bonds of wedlock the husband and wife take hold of the two ends of a *pan* leaf and tear it in twain, in the presence of their friends who are invited to witness the act of dissolving the marriage relation. Among the Bodos and Dhimals if the separation is caused by the wife's infidelity the price paid for her must be refunded. Concubinage is rare, and it is always considered disreputable. In the event of a divorce the children belong to the father; or the father takes the sons and the mother the daughters.

Among the Bodos and Dhimals women are delivered without outside assistance, and after the birth of the child the mother cuts herself the navel-string. The mother is considered unclean for a short period of time, and lives in a separate hut, until she is in a condition to take a bath and shave off her hair, which are indispensable acts of purification. The infant receives a name either immediately after birth, or in the course of four or five days after the mother has been freed from uncleanness, and is restored to her family. The name is generally derived from some passing event, or some meaningless designation is selected. Children are suckled as long as possible, and they are only weaned after two or three years; while in exceptional cases the weaning may be even deferred for a much longer period. Parents are much attached to their children, and infanticide is altogether unknown. Though filial piety is not a marked feature of their character, and sons frequently quit their parents on being married, and sometimes even before that time, yet it would be deemed shameful for the youngest son to abandon his old parents, and if he should do so, he is not only liable to a fine, but he is entirely disinherited.

The Kacharis burn their dead without observing any particular formalities. The Mecchis, the Bodos and Dhimals bury their dead in

the jungle immediately after the death occurs. The body of the deceased is carried to the place of burial in perfect silence, followed in procession by the relatives and friends. They perform funeral ceremonies, but erect no monuments to commemorate the death of their friends, and yet they pile a few stones and deposit a quantity of food and some fermented liquor on the top of the grave. The friends that followed the funeral escort are purified by an ablution in the next stream, but the nearest relations of the deceased are unclean for three days, and after that time they take a bath, shave their head, and are sprinkled with holy water by the elders or the priest. The obsequies are then celebrated by a funeral feast which is consecrated by the sacrifice of a hog or a fowl, of which the blood is presented by the priest to the gods. Before sitting down to partake of the repast the friends once more visit the grave, and the nearest relations present a portion of food and rice-beer to the manes of the dead, while pronouncing these words: "Take and eat! heretofore you have eaten and drank with us, you can do so no more; you were one of us, you can be so no longer; we come no more to you, come you no more to us." Each one then breaks the thread that is strung around his wrist and casts it on the grave. They next bathe in the river, which renders them perfectly clean, and serves as a fit preparation to sit round the festal board, where they eat, drink and make merry.

No class division exists among the Bodo-Kacharis; they have neither servants nor slaves; they are not even divided into tribes, nor do they recognise the odious distinction of castes.

The Bodo-Kacharis do not, as a whole, form a body politic; they have no organised government of their own, for they recognise the supreme authority of Nepal, Sikim, Bhotan and Great Britain. As they do not claim any property in the soil they pay tribute or taxes to the government under which they live. The rate of taxation imposed upon them in Sikim is one rupee for as much land as they can cultivate with one agricultural implement, and they are required, in addition, to render labour service for three or four days in the year to the rajah, either by carrying burdens or by some other work; and four times a year they must help in tilling his fields, build and repair his dwelling-house, and supply him with fuel and leaf-plates whenever he gives a feast; and lastly they must pay him a *seer* of cotton for every cotton-field they cultivate. Similar gratuities are exacted by the Nepal and Bhotan governments. Those who live under British authority are subject to the ordinary taxation, which they discharge with ease. The village communities are presided over by a head chief called *grá* or *mondol*, who is responsible for the payment of the *révenue* assessed by the government. He is charged with the duties of preserving the peace of the community and assisting in arresting criminals. He exercises nominal authority over the village over which he is placed; and if cases of importance are submitted to him the matter in contest is discussed by two or three elders or influential men of the neighbourhood who are associated with him in the capacity of judges. Those who violate the established customs of the country are admonished, fined or expelled, and to give sanction to this judg-

ment the village priest is sometimes called in to impart to it a more solemn confirmation. The same tribunal takes cognisance of all cases referring to inheritance, adoption and divorce. The laws prevalent among the Bodos and Dhimals are based upon immemorial customs. Women are considered incapable of holding or transmitting property. Daughters have no share in their father's inheritance, nor are they entitled to a dowry, though the rich bestow upon their girls valuable marriage presents, which remain their own property even in case of divorce. Adoption is authorised and is very common; and adopted sons share equally with legitimate sons, and with sons born of a concubine, the property left by their father. In case of adultery the guilty parties, if caught in the act, may be beaten by the injured husband, and the faithless wife may be repudiated; but she is allowed to live with her paramour, though they are not considered as being legally married.¹

The religion of the Bodo-Kacharis differs according to the country which they inhabit; many of those who form a part of the population of Assam profess, to a slight degree, the Hindoo religion; they abstain from the use of beef; but they eat pigs and fowls and drink spirituous liquors; and while they believe in a supreme being they suppose that all human affairs are controlled by two divine agencies represented by a benevolent and malevolent spirit, and that the sacrifice of a fowl is necessary to secure the favour of the one and appease the wrath of the other. The *guru* or Hindoo priest approaches the unconverted with the simple but powerful adjuration: "You are unclean! Be ye clean!" and if they respond to this peremptory injunction they adopt cleanly habits and abstain from hog's flesh. They are not devoted to any religious exercises, but they listen attentively to the exhortations of the priests and pay them their dues, which exempts them from sacrificing to the malignant spirit, and releases them from the spells of witchcraft. Other Kacharis, under Bhotan influences, are adopting Lamanism, and after conversion they call themselves Sharghiah Bhotiyas. The Mecchis profess Sivaism in a very limited sense. They simply present an occasional sacrifice of a goat, a buffalo, a pig, or a fowl to a clay image of Kali,² and this is always an occasion of merry-making, when they indulge in excessive drinking and licentious practices. They do not recognise the priestly authority of the Brahmins, and have neither *gurus* nor temples. But some of the Kachari clans still cling to their ancient religion, which is based upon the supposed existence of benevolent and malevolent agencies in nature, and partly also on hero-worship. Their chief tutelary god Batho is represented by the *sig* plant (*Euphorbia*), which is planted in the enclosure of every house, and receives considerable attention to promote its growth. The rivers that supply the waters producing rain by evaporation, which fertilises their fields; fire which is revered to an inferior degree as an indispensable element in clearing the forest; mother-earth, the forest, the sun and the moon are all ranked among the beneficent divinities. The river divinities are designated

¹ Among the Parbuttias the husband is bound to kill the seducer of his wife.

² One of the many names of Parvati, the consort of Siva.

by numerous specific names both of the male and female order. The Dhimals worship the Dhorla river, under the name of Pochima, as the father of the gods; and the Tishta river, under the name of Timai or Timang, as the mother of the gods. Bela represents the sun, Tali the moon, Bhaonai the earth, Singko Dir the forest, and Rako Dir the mountains.¹ They have a number of tutelary or household gods, besides a host of malignant demons, and they have even peopled their pantheon with some of the Hindoo deities. But notwithstanding this extensive number of gods, neither the Bodos nor Dhimals have either idols or temples. Their religious rites and ceremonies consist of offerings, sacrifices and prayers. The last are simply invocations for the protection of the people, the crops and the domestic animals, and for deprecating the wrath of the malevolent agencies of nature when sickness, murrain, drought, blight, or the ravages of wild animals distress the community or devastate the land. Thanksgiving ceremonies are performed in honour of the benevolent gods after the crops are safely housed or recent troubles are passed. The usual offerings presented to the inferior divinities are milk, honey, parched rice, eggs, flowers, fruits, red lead and lac dye. The sacrifices offered to the higher gods are commonly hogs and fowls; but ducks, pigeons and goats are sometimes used for the same purpose. All sacrifices are accompanied by a feast, for after the blood has been consecrated to the divinities the flesh is always eaten by the devotees; and the libations of fermented liquor are made at the same time, for the revellers love to indulge in copious draughts of their favourite beverages.

The priests of the Bodos and Dhimals are divided into three branches. The *dhami* (elders) are the district priests who preside over a small circle of villages; subordinate to them are *deoshis* or village priests and the *ojhas* or village exorcists. The *deoshi* is assisted by an attendant called *phantwal*. Neither the *dhamis* nor *deoshis* form an exclusive body; they have no hereditary privileges, and any person possessing the necessary knowledge of the ritual divinities may perform all the sacred offices. They are not subject to any restraints peculiar to their profession, nor are they distinguished from the rest of the people by any external mark of dress or badge of dignity. The community is at full liberty to eject their priests if they disapprove of their conduct. They get married and cultivate the ground like the other villagers. They not only preside at public festivals, and offer up sacrifices at all private celebrations; but they conduct those acts of worship which are intended to counteract or arrest the ravages produced by individual or national calamities; such as smallpox, cholera, drought, blight and devastation caused by elephants. They are entitled to a share of every animal sacrificed by them, and three days' help every year from each of the grown men of the village to aid them in clearing and cultivating their fields. The *ojhas* act as medicine-men, and they are paid fees for the service which they render. The induction into office of a priest or exorcist is very simple. He is presented by three of the initiated to the gods, to whom the

¹ The Bodos worship the same nature divinities under different names.

following invocation is addressed : "This is a devotee who proposes, O ye gods ! to dedicate himself to your service ; mark how he performs the rites, and if correctly, accept them at his hands."

As the cause of all diseases is attributed to supernatural agencies, it is supposed that the sick person is possessed by one of the divinities who rack him with pain as a punishment for his impiety or neglect of the god. The *ojha* is summoned to the bedside of the patient to afford him the desired relief. To accomplish this object the exorcist places before him, in a segment of a circle, thirteen leaves representing each a specific divinity, and on each of which a few grains of rice are deposited. While squatting down on his haunches the *ojha* repeats certain invocations, and puts a pendulum, which is suspended from his thumb, into regular vibration. The leaf in the direction of which the pendulum happens to vibrate indicates the deity by whom the patient is supposed to be possessed. The exorcist calling the god by his name addresses him to ascertain what sacrifice he would be pleased to accept. By the response made, which is only known to the *ojha*, a hog is mostly marked out as the desired victim, and a vow is immediately made that the animal shall be offered up as soon as the sick person recovers. If the patient is restored to health the promised sacrifice is offered up, and the blood is consecrated to the offended deity.

The Bodos and Dhimals celebrate three or four great festivals during the year. The *shurkharoi harejata* is celebrated in December-January when the cotton crop has reached maturity. The *wajaleno* or bamboo festival, which is confined to the Bodos, is held in February-March. The *phulthepno* or *gavi puja* is celebrated in July-August, when the rice comes into heads ; and the *aihuuo* or *pochima paka* is held in October. The first three, which are dedicated to the elemental gods, being agricultural festivals, are generally celebrated on the banks of a river, for on this occasion "they are going abroad to worship." During these rural festivities the religious exercises, which are conducted by the *deoshi*, are characterised by singing in chorus, dancing, uttering invocations and sprinkling with holy water. One who is called the *devoda* is supposed to be possessed by the god, and he answers the questions addressed to him by the priest about the prospect of the coming season, after working himself up into a state of ecstasy, while engaged in a dance which is marked by vehement and phrensied movements. The bamboo festival is dedicated to the sun, the moon and the elemental gods, but above all to the rivers, that the divinities may vouchsafe to their devotees perfect health and a plentiful harvest during the ensuing year. The Bodos worship the tutelary household gods Batho and his wife Mainang during the *aihuuo* festival, while the Dhimals substitute in their place Pochima and Timai, who are both household and river gods. This is essentially a family festival, for every head of a family invites not only numerous friends, but the *deoshi* is called upon to officiate on the occasion. The priest offers prayers in the yard where the *sig*, the symbolic representative of Batho, is planted in the centre, and sacrifices a cock in honour of the divinity. He then enters the house

and sacrifices a hog which is consecrated to the goddess Mainang, who is represented in the interior of the dwelling by a bamboo post about three feet high, fixed in the ground, and surmounted by a small earthen cup filled with rice. Once a month the women of the household make an offering of eggs before the symbol of the tutelary goddess. The worshippers, headed by the priest, next proceed to some rural spot in the vicinity, where a temporary shed is erected to serve as rustic temple, and here, with due ceremonial forms, a hog is sacrificed to Agrang, a relation of Manasho, who is a river goddess representing the river Monas; and to Buli, another river goddess styled the "ancient." A fowl, a duck or a pigeon either black, red or white, is offered up to each of the remaining nine *nooni madai* or household gods. The blood of all these sacrifices is consecrated to the gods, but the flesh is eaten by the worshippers who are revelling in abundance and are indulging in copious potations as well as smoking. Huntsmen and fishermen, before setting out on a hunting or fishing expedition, offer the sacrifice of a fowl to the gods of the forests and the rivers to secure success to their undertaking.

The Bodos and Dhimals fully believe in the efficacy of the mischievous art of sorcery or witchcraft (*dain* or *mahai*). To counteract or arrest the evil, when a person is believed to be affected by the exercise of this demon power, the elders of the village summon three *ajhas*, who belabour the suspected sorcerer or witch with a stick until due confession is made of the fact and of the motive of action. Forced by this violent measure of coercion to plead guilty of the crime, the self-convicted party is forthwith expelled from the district and is sent across the river. They also believe in the blighting effects of the evil eye, and endeavour to neutralise its influence by offerings of parched millet and eggs to the inferior ancestral gods called Khoja-Kaja and Mansha-rajah.

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KHASSIAS.

THE Khassias occupy a tract of country in the Assam mountains, which borders to the east on North Kachar, the Naga Hill district and the Kapili river; to the south it touches the district of Sylhet; it is bounded on the west by the Garo Hills, and its northern boundary is the Assam valley. The Khassia and Jyntia Hills are situated

between $26^{\circ} 9' 30''$ and $25^{\circ} 8' 28''$ N. latitude, and between $91^{\circ} 9'$ and $92^{\circ} 51' 30''$ E. longitude. They contain an approximate area of 6,157 square miles, and by the census of 1872 their population is reported to be 148,838 souls. The principal town and civil station of the district is Shillong, which is situated on an elevation four thousand nine hundred feet above the level of the sea. The Khashia territory forms an irregular parallelogram, comprising an area of about 3,500 square miles. The most northern part, which is densely wooded, rises from the Assam valley, and stretches by a succession of gentle undulations to a distance of twenty miles, terminating at the heights of the village of Mopea, two thousand seven hundred and forty-six feet above the level of the sea. Another tract of this elevated region extends from Nunklow, on the edge of the northern crest, to Moosmye, which occupies a similar position on the southern verge, comprising a distance of about thirty-five miles. This region of country is traversed from north-east to south-east by the Boga-Pani river, of which the northern portion is almost exclusively composed of granite masses that crop out almost everywhere, and large boulders are scattered over the surface in every direction. Here vegetation is very scanty, for the soil is more or less barren, and only produces some noble fir-trees, which crown the summit of the hills, and are scattered over the hollows. The third division of this mountain country, which lies between Moosmye and Tharia Ghat, stretching to a distance of about seven miles, consists of the steep face of the range which is densely wooded. The Jyntias, who are a kindred race of the Khashias, to whom they are closely allied both by language and customs, inhabit the territory of the Jyntia Hills, which borders upon Kachar, and extends along the whole line from Assam to the plains of Sylhet, containing an area of 3,850 square miles. The geological formation of the whole country is mainly granite, with stratified rocks of sandstone, limestone and shale. The coal-beds rest on trap and metamorphic rocks, and a red ferruginous loam forms the prevailing surface soil. The coal found here is rather scattered, but it is of excellent quality. Iron is very abundant and exists almost everywhere.

The caoutchouc-tree (*Ficus elastica*) is found in limited numbers in many forests throughout the hills. Cinnamon grows wild in some parts of the country. The timber-trees are numerous, among which the *Pinus Kasia* predominates. It is found at an elevation of three thousand feet and also at lower heights, where it attains large dimensions. The other timber-trees are *sals*, oaks, chestnuts, magnolias, Schimas, Prunus and Engelhardtias. The animals prevalent in the hills are tigers, elephants, buffaloes, *mithuns*,¹ bears, leopards, wolves, jackals, foxes, wild hogs, and several kinds of deer. The most useful birds are various kinds of partridges, quails, ducks, teal, snipes and woodcocks.

The Khashias belong to the Dravidian branch of Turanians and their physical characteristics are distinctly marked. They are remark-

¹ A species of deer.

able for their extraordinary muscular development, but more especially that of their lower extremities, and yet their hands and feet are small. They have a tawny or yellow and often even a ruddy complexion. Though their face is rather broad and flat, and their black eyes are oblique, with high rounded cheekbones, yet the countenance of the young has a good-humoured and pleasing appearance. Their skull is globular rather than square, their hair is black and thick, while their beard, with the exception of the moustache, is excessively scanty; their nose is somewhat depressed; their mouth is large, and their lips are prominent. The lower classes are of low stature, but they are stout and robust. The Jyntias are not only very muscular, but they have the reputation of being handsome; and they are at the same time of an active and lively disposition.

The moral character of the Khassias, as far as known, is in some points sufficiently commendable. They are affable and gentle in their general intercourse, and are of a lively and cheerful disposition. They are said to be naturally lazy, but they are nevertheless laborious when an inducement is held out to them to exert themselves. They are not only honest in the ordinary relations of life, but they are faithful when employed in active service for hire. On the other hand, they are volatile in their temper, dissolute in their habits, and are habitually addicted to drinking to excess.

The Khassias live mostly in large villages, either built on level ground or on the slope of the granite hills. The houses are substantial cabins constructed of granite or sandstone and clay, and thatched with straw or reed. The interior, which is kept very cleanly, sometimes contains two or three rooms provided with plank floors; ordinarily, however, there is but a single apartment with a fire-place excavated in the earthen floor around which the inmates of both sexes are seated. The ordinary peasants and poorer classes build their huts of stone, mud, or planks with a roof-covering of grass-thatch or cane. The interior is fitted up with wooden platforms or loose planks laid on the floor, which serve as sleeping-places to the inmates of the house. In the better houses the furniture consists of a *charpai* or bedstead, one or two stools (*mora*), some cooking vessels, and a few wooden boxes that are used as wardrobes.

The costume of the Khassias is simple but decorous. They wear a sleeveless shirt of white and blue striped stuff, woven of hemp, which covers the shoulders and extends to the knee. They entwine their head, in turban fashion, with a piece of cloth of silk or cotton. The more respectable classes throw a drapery of silk in the form of a mantle over their shoulders, and wrap a piece of silk round their loins, which hangs gracefully down in front as far as the middle of the legs. Their hair is cut short over the temples, while the rest is gathered and is tied in a bunch on the crown of the head. The body-dress of the women does not differ from that of the men, except that it is longer and fits more closely. Their hair ornaments and ear pendants are sometimes of gold and silver, but these are reserved for festal occasions; ordinarily their tinsel jewels are either of brass or they are compounded of shells. The Khassias, who are engaged in commercial

pursuits, dress in much better style, for they purchase their clothing in Assam or in Bengal.

The Khassias subsist both on vegetable and on animal food. Their most common articles of consumption are rice, maize, millet, potatoes, the *kachu* root and other eatable tubers. Notwithstanding that some families, from superstitious motives, reject the flesh of certain animals, meat dishes form a part of their daily fare, and they eat nearly all kinds of flesh as well as dried fish whenever procurable. Fish are most highly esteemed if they are but partially dried and are slightly tainted so as to give them a decided flavour. Milk is but rarely used as food, nor do they ever touch fowls' eggs, while chickens are a favourite dish. They are passionately addicted to *pan* or betel chewing, and previous to the use of the mixture, it is subjected to a putrefactive fermentation to impart to it higher acrid virtues.

The occupations of the Khassias are agriculture, the rearing of domestic animals and commerce. Rice is cultivated in marshy land, near a running stream, as well as in the highlands. The marsh-rice, of which there are seven different varieties, is sown in the months of April and May, and is generally reaped in November and December; but in some parts of the hills the harvest commences as early as October. The land is flooded by means of canals which connect with neighbouring streams, and after three or four ploughings the grain is sown broadcast, and the crop is only subjected to an occasional weeding, but transplanting is never practised. There are six varieties of upland rice grown, which are entirely dependent on the rains for successful cultivation. They produce a limited quantity of maize; but millet, which is sown with highland rice or separately, is cultivated to a considerable extent. Two varieties of beans are produced, and potatoes are grown in the valleys and on the declivities of the hills. Cotton, which is cultivated on the highlands and slopes, is sown in April, and becomes fit for picking about January. Betel pepper is planted during the months of April and May, and the runner is trained up trees standing in deep shady valleys. The leaves are only gathered after the vine has attained the third year of its growth. The areca palm, which produces the betel-nut, is grown on the lower southern slopes, the nuts being partly consumed at home and partly exported to the plains. Oranges thrive well in the lowlands, and are sent as an article of traffic to Bengal. Pine-apples are largely produced on the southern slopes, and they grow to great perfection on the limestone formation. The fruit ripens in May and June, and is exported in considerable quantities. The agricultural implements employed in the tillage of the soil are the plough (*kajinglâr*) and the hoe (*amokiw*). The lands are generally ancestral property, or they belong to the village communities, and are cultivated under verbal agreements. Successive crops are grown on a patch of land until the soil is exhausted. Land is but exceptionally rented out, for there are no recognised rent rates. Manure is only applied to the rice and potato crop. Hogs and fowls are reared by them in great numbers, and sheep and goats are equally common though less numerous. They keep comparatively but few cattle, but they have a sufficient number

of oxen which are hitched to the plough. They breed no horses, and the few they possess have been introduced by Europeans. They collect much wild honey, which, with beeswax, is an important article of trade.

The Khassias devote much of their time to hunting and fishing, but they are more particularly expert in catching birds. They are not much advanced in the industrial arts. They are acquainted with the art of smelting iron, and the pure metal produced almost equals steel in hardness and elasticity. Their blacksmith's work is principally confined to the forging of spear-heads and arrow-points, and they also manufacture *dhaos* or straight swords. The women weave a coarse cotton cloth; make netted bags of the fibre of the pine-apple-leaf; mould clay into pottery, and braid mats and baskets.

Trading with the people of the low country is the favourite pursuit of the Khassias. They barter their surplus iron, oranges, honey, beeswax and ivory for rice, fish, cotton and silk cloth, salt and gold and silver ornaments. Jaintiapore, the capital of the Jyntia country, is the commercial centre, where most of the business between the plain and the hill people is transacted. They exchange cotton, iron ore, wax, ivory, oranges, stick lac, bay-leaves, the leaf of the betel pepper and cloth for salt, cotton cloth, tobacco, rice, fish and goats. Every three days a market is held, which is only interrupted during the rainy months.

The language of the Khassias is very simple both in its organic structure and in its idiomatic expressions. The meaning of words is frequently changed by a change of intonation. The language abounds in synonyms for common ideas and common objects, and the different application of the same idea is often expressed by a different word. Thus for the verb "to wash," *tet* is used "to wash the hands;" *bata*, "to wash the face;" *sheh*, "to wash the head;" *sum*, "to wash the body;" *kling*, "to wash a vessel," and *sait*, "to wash clothes." Nouns have a masculine and feminine gender, which are marked by specific prefixes; *u* denoting the masculine and *ka* the feminine; as, *u-tanga*, "husband;" *ka-tanga*, "wife;" *u-hanmen*, "elder brother;" *ka-hanmen*, "elder sister;" *u-kla*, tiger;" *ka-kla*, "tigress." Specific terms are used in a few cases; as, *kapi*, "father," *kami*, "mother;" but even then the prefixes are seldom or never omitted. The feminine particle *ka* is prefixed to the names of nearly all inanimate objects. The prefix *ki* serves as plural sign in both masculine and feminine nouns; as, "*u-mon*, "man," *ki-mon*, "men;" *ka-sim*, "a bird," *ki-sim*, "birds." The nouns have no inflection, and the cases are indicated by prepositions. The genitive is denoted by the particle *jong*; as, *ka-karteng jong u-mon*, "the name of the man." The particle may, however, be omitted and the case relation is determined by juxta-position, the possessor preceding the thing possessed; as, *ka-reng u-bang*, "the goat's horn." Adjectives generally follow the noun which they qualify; as, *u-kana babba*, "a good boy." Qualities are rendered intensive by placing the adverb *eh* after the adjective; as, *u-lum bajerong-eh*, "a very high mountain." The comparative is formed by placing *kham* between the adjective and the

particle *ba*, by which it is accompanied when not qualifying a noun; as, *ba-klain*, "strong;" *ba-kham klain*, "stronger;" *ba-bha*, "good;" *ba-kham-bha*, "better." The superlative is only expressed by the adverbial term *tam*, "much;" as, *ba-klain kham tam*, "much strong," i.e., "the strongest." The numerals are expressed by specific words for the units, tens, a hundred and a thousand. All other numerals are compounded of the units and tens. The personal pronouns have distinct words for the singular and plural; the last, however, being only a modification of the first; and the distinction of gender is only marked in the third person singular. They are declined like nouns by prepositions. In addition to personal pronouns there are relative, demonstrative and indefinite pronouns. The verbal radical is invariable, and the tenses and moods are designated by prefixes. The tenses are the present, the aorist, the perfect and the future. The imperative mood has no definite form, but its want is supplied by the present or future of the indicative. There exists a subjunctive and a potential mood, a present participle, a gerund and a prohibitive form. Present Indicative, *ngá rakhi*, "I laugh;" Aorist, *ngá la rakhi*, "I did laugh;" Perfect, *ngá lá iàh rakhi*, "I have laughed;" Future, *nga n'-rakhi*, "I shall laugh."

The Khassias are probably the only people in the world that count time by weeks of eight days, which have each a specific name. The year is divided into twelve months, which are also distinguished by proper names. Through the influence of the British government some attention is now paid to education. Primary schools are in operation in the Khassia Hills, which are frequented by numerous Khassia children comprising both boys and girls.

On public occasions dancing is a favourite recreation among the Khassias. The dances are executed by the men, the unmarried girls and the widows. The women form an inner circle moving in a hopping step, and they are surrounded by a circle of men who assume various attitudes accompanied by characteristic gesticulations, while keeping exact time with the music. The men also devote many of their spare hours to sword exercises and to the practice of archery. The young find amusement in climbing up greased poles and in spinning tops. People of more advanced age are much addicted to gambling.

The Khassias do not allow their children to marry before they have attained the age of full maturity. Polygamy, strictly speaking, is not practised, and adultery is looked upon as a serious crime. If either the husband or wife dies during wedlock a sum must be paid to the family to enable the surviving partner to contract a second marriage. The marriage is but relatively permanent, for husband and wife may mutually agree to separate, and no impediment exists for either party to contract a second marriage. The separation is legalised by a friend, who receives five cowries from both the husband and wife, which he throws out of the house by mutual consent. Both husband and wife have an inalienable right to the property brought by them respectively into marriage; but all goods and possessions that have been acquired during wedlock belong exclusively to the wife; and the children always follow the lineage of the family of their mother.

A young man, who desires to change his condition of single blessedness, sends a confidential friend to make a proposal of marriage to the father of the young girl he fancies, who is empowered to enter into negotiations in order to obtain the consent both of the parents and their daughter. If the friend meets with a courteous reception, and his overtures are favourably considered, the suitor has the privilege of paying his addresses to the young woman, and after assurances of attachment have been given, they appoint a day for the celebration of the marriage. On the day agreed upon the bridegroom, accompanied by a number of his friends, proceeds to the house of the bride's parents, where all the relations are assembled, and after conferring about matters relating to the proposed nuptial alliance, the friends of the suitor make a formal demand of the parents for the hand of their daughter. This solicitation being favourably responded to, the young couple are asked whether they are willing to be united in wedlock, and as the replies are always in the affirmative, they are pronounced man and wife. The ceremony is concluded by feasting and rejoicing, in which the friends of both parties participate. If the young wife is the youngest or only daughter, the married pair continue to live with the parents of the bride; otherwise the husband takes his wife home to his own house, where she is recognised as the owner of the dwelling, of which she is henceforth the sole mistress.

The Khassias honour their dead and dispose of them by cremation. When one of their friends dies, the bereaved family give expression to their grief by shrieks and groans. The corpse is retained in the house for four or five days; and the body of persons of distinction is sometimes preserved in a hollow tree for four or five months, and to prevent the too speedy decomposition it is repeatedly fumigated. When they are ready to perform the last service to the dead, the corpse is laid on a mat tied to two poles, and is carried to the place, where the burning is to be effected, on the shoulders of four men, who are accompanied, in procession, by all the relations and friends, headed by flute-players executing dirge-like melodies. Arrived at the spot where the incineration is to take place, the corpse, being carefully concealed from view, is taken from the mat, and is deposited in a wooden box resting on stakes, under which the fuel is placed. Sometimes, however, the body is at once laid in the box at the mortuary dwelling, and is thus conveyed to the place where the ceremony is to be performed. Fire being set to the heap of dry wood, while the body is consuming sacrifices are offered, and betel-leaves, areca-nuts, fruits, and other articles are thrown into the flame for the use of the deceased. From time to time arrows are discharged to the four points of the compass. After the body is burnt the ashes are collected, and being put into an earthen vase, they are carried home, where they are kept, until, by an oracular indication, it becomes known on what day it would be proper to remove them to the family vaults, which are simply tabular stones resting on stone pillars, beneath which the ashes are to repose. The removal of the cinerary remains of the dead is always an occasion of feasting, if the family are sufficiently rich; but they do not themselves take a part in the

rejoicings. They show no concern about a future state of existence, for they consider it beyond their sphere of knowledge and responsibility, but they nevertheless believe in metempsychosis, supposing that after death men are transformed into monkeys, tortoises, crabs, frogs, &c.

The government of the Khassias is rather of loose coherence. They do not recognise a head chief; but they form small principalities united in a confederacy, which are, in a measure, mutually responsible to each other for their conduct. Each principality is presided over by a rajah or chieftain, whose dignity is hereditary in the collateral female line, but whose authority is generally restricted by the action of a council, without whose sanction no enterprise of importance can be executed, and no business of general interest can be transacted. The council is composed of the village chiefs, who exercise much authority in the village over which they are placed, and they are generally men of mature judgment and good practical sense. The council is called by the order of the rajah, and here all questions of importance are discussed, various opinions are expressed, and the matter at issue is decided by a majority vote. Some of the most powerful of these rajahs exercise more or less despotic power according to the measure of their abilities. The British government has, in more recent times, appointed a political agent who resides within the limits of the Khassia Hills, and supervises and controls all political affairs relating to the Khassia people. Crimes are very rare among the Khassias. Offences of an inferior grade are punished by a fine; but the death penalty is inflicted in case of murder, rape and sometimes also in adultery. If disputes about money matters and other civil affairs cannot be adjusted in the regular way, the parties agree to submit to an ordeal, which is peculiar, though not original in its kind. Both the complainant and the respondent plunge into deep water, and he who, from want of breath, emerges first, is supposed to have been struck by a guilty conscience, and he is consequently proclaimed as the losing party.¹

As the wife and mother among the Khassias is considered the head of the family, all the earnings of a man, while he lives in his mother's house, accrue to her benefit; and all inheritances descend to the female line, in preference to the male line, strictly following the degrees of relationship. If the husband lives in the house of his wife she inherits the property in case of his death, with the exception only of his ornaments and clothing worn during his lifetime, which go to his own relations. If the deceased was a widower his property is inherited by his children.

The religion of the Khassias is confined to the worship of the malevolent agencies of nature. It is, however, said that they believe in a supreme being, whose name is unknown, and who does not seem to have any attributes, which renders it sufficiently clear that this supreme god is only an imaginary deity, of whose existence they

¹ Yule says that the parties could undergo the ordeal by attorney, so that long-winded lawyers are as much in request in the Kasia Hills as elsewhere.—Dalton, *Ethnology*, p. 57.

were assured by travellers, whom they supposed to be wiser than themselves. But by the side of this negative divinity they positively believe in the existence of demon agencies in nature, whose place of abode is on the hills, in rocky dales and in groves, who exercise active control over the affairs of men; and to their wrath are attributed all the misfortunes and mishaps that befall mankind. As their nature is uniformly malevolent their anger is excited if their votaries neglect to pay their devotions, by presenting to them fowls and other animals as sacrificial offerings. They offer a libation to these demon agencies, when they drink spirituous liquors, by dipping the finger three times into the liquid and filliping a drop successively over each shoulder and to their right and to their left side. They have a peculiar mode of consulting omens. They break a fowl's egg on the ground, and the casual appearance of the yolk and the gelatine imparts the information desired.

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KOLARIANS.

THE Kolarians form a group of tribes who occupy a vast extent of country in Behar and in Bengal. The Juangs are found in the Katak tributary estate Dhekanál, but they are most numerous in Keonjhur, where they occupy the hill country between $21^{\circ} 20'$ and $21^{\circ} 40'$ N. latitude, and between $85^{\circ} 30'$ and $85^{\circ} 45'$ E. longitude. A few tribes only of a different race are scattered over their territory. They are extremely primitive in their habits, for before they had come in contact with Europeans they were unacquainted with the use of metals, and all their implements and weapons were of stone. They had not even a word in their language for iron or any other metallic substance. They know nothing of weaving and spinning, nor are they even acquainted with the art of making pottery. The Kharrias, who are equally wild and uncivilised, inhabit Singbhum, living in the backwood and on the top of hills; and the Birhors, who are closely allied to them, have their settlement in the Hazáribágh district. Mixed up with Asuras—the mining and iron-smelting tribes of these regions, the Korwas occupy Barwah, which is connected with and is bounded by the plateau of Chutia Nagpur. But the Kolarians proper, who all speak the Kol language or an allied dialect, are the Mundas or Mundaris, the Hos or Larkas, the Bhumij and the Santals. They occupy the plateau of Chutia Nagpur, which may almost be considered a part

of the Vindhyan range, as it occupies a contiguous position. The mean elevation of this tract of tableland is upwards of two thousand feet above the level of the sea. Its western ascension rises even three thousand six hundred feet, while its eastern and southern depression sinks down to eight hundred or a thousand feet, comprising a great portion of the Manbhum and Singbhum districts. It is traversed in every direction by torrential streams which form grand waterfalls as they sweep in rapid currents from the higher regions towards the lower levels. The whole superficial area of this highland territory is estimated at fourteen thousand square miles.

Chutia Nagpur, forming a part of Behar, was ceded to the British government in 1765. In 1831 the Kols finding themselves neglected by their new masters, and as they were oppressed by aliens, and were deprived of the means of obtaining redress or relief from the accumulated wrongs under which they suffered, they determined "to commence to burn, plunder, murder and eat." It was only after an energetic resistance that the leaders of the insurrection and the *sirdars* surrendered to the British Commissioner, which was happily followed by an entire change of the internal administration of the country.

The Bhumij are chiefly located in the country between the Kasai and the Subarnarekha rivers. The Hos or Larka Kols occupy the district of Singbhum south-east of Chutia Nagpur proper, between 22° and 23° N. latitude, and 86° 53' and 85° 2' E. longitude, having a total area of four thousand five hundred and three square miles. The territory, in their exclusive possession, which bears the name of Kolhan,¹ comprises one thousand nine hundred and five square miles, a portion of which is very fertile and is highly cultivated. The surface of the whole district is undulating, and is traversed by dykes of rugged masses of trap, while ranges of hills, rising to the height of two thousand feet, bound the view on all sides. A mountainous tract to the south-west is sparsely inhabited by the wildest Kol tribes. The plains of the northern part of Kolhan are, in a measure, sterile, the surface being strewn over with quartz boulders, stones and pebbles. The beds of the *nullahs* (torrential streams) are made up of a shingle composed of bright yellow, red, purple and black jasper, disposed in parallel bands which have the appearance as if they were arranged by art. These streams wash down more or less gold from the mountain heights. Excellent iron is also found here, but no trace of coal has been discovered. The open parts are grown over with scrub jungle of the *palas* (*Butea frondosa*) and the *asan* (*Terminudia tomentosa*); the latter furnishes the leaves for breeding the tusser silkworm. The uncultivated tracts in the south present extensive plains decked with tall grasses interspersed with scattered bushes. Forests planted with *sal*-trees (*Shorea robusta*) of prodigious height stretch along the rich and low valleys. In some localities the surface is covered with the wild plantain or bamboo, and the rattan is found in marshy lowlands. Mangoes grow wild in the forest; date and other palm trees, though not cultivated by the Kols, are met with near the Hindoo villages in

¹ Lieut. Tickell calls the country Hodesum, which he asserts is improperly called Kolehan.

Singbhum; and wild indigo and arrowroot are common in the jungle. The grassy plains, the secluded valleys, the pathless jungle, the flowery hills, the shady dells and the banks of mountain streams over-arched by richly foliated, majestic trees fantastically interwoven with giant climbers, render the scenery most picturesque and the landscape inexpressibly charming. The animals most abundant in these regions are the red and black gower, the urna and other species of wild buffalo, the *samûr* (*Cervus rusa*), the neilgye (*Dalwalis picta*), the spotted deer (*Cervus axis*), the barking deer (*C. muntjak*) and the four-horned deer (*C. chiquera*). The *menuna*, a species of moose-deer, is found among rocks and in the underwood. Antelopes are limited both in locality and number. Tigers and leopards are most abundant, and bears (*Ursus labiatus*) are roaming along the clumps of rocks throughout the plains. Hyenas are rare, but jackals are quite numerous. The other quadrupeds are the fox, the badger (*Ratelus melivorus*), the porcupine, squirrels, wild dogs (*Canis primevus*), hares and two species of monkeys. Birds are scarce, but the country is prolific in snakes of many varieties; insects are very numerous, and white ants are here as destructive as elsewhere.

The climate of Kolhan is sufficiently salubrious. Though the heat during the day is excessive in the summer season, yet the nights are invariably cool and the air is very invigorating, producing an exhilarating effect upon the system. The rains are not heavy, but the monsoon ushers in violent storms coming from the north-west accompanied by severe thunder and lightning. The cold season is characterised by a "nipping and eager air," with a cheerful aspect, without being obscured by mists and fogs. The dry season commences in March and continues till June; and during this time rain is extremely rare.

The Santals are scattered in considerable masses in a strip of Bengal, extending for about three hundred and fifty miles from the Ganges to the Baitarni river, bisected by the eighty-seventh degree of east longitude, and extending within a few miles of the sea to the hills of Bhagulpore. Santalia, the name of the country they occupy, comprises eleven *purganas* or districts which are estimated to contain over two hundred thousand of their people, who are divided into twelve tribes.¹

Though the Kolarians speak a language that differs widely from any of the Dravidian idioms, yet they are perhaps the oldest Turanian aborigines that settled in Hindostan, and they resemble the Dravidians in physical characteristics, and much more so in customs and religion. They do not present, however, a uniform type, which is partly owing to the difference of their mode of life, and partly to partial intermixture with Aryan tribes. The Santals, having least suffered from external influences, present the best and almost unadulterated Kolarian type. Their stature varies in different localities; those that are best developed are of medium height, measuring on an average from five feet six inches to five feet seven inches; but as they are a wide-spread

¹ Mr. Hunter estimates their aggregate number at one and a half millions, probably approaching two millions.

race, many of them are somewhat short and even below the general average of the hill tribes. They have a strong and robust frame of body, are inclined to corpulency, with a complexion of a light brown, shading off into a much darker hue, often approaching to black. Their head is large; their forehead is round and broad and almost straight; their hair is either inclined to be curly, or it is straight, coarse and black; and while some are beardless, others are full-bearded around the chin and on the upper lip.¹ They have a "blubbery style of face," moderately prominent cheekbones; a bulky, broad nose, though but moderately projecting, and sometimes a little turned up at the point. Their eyes, which are full, are not obliquely set. They have a large mouth, and full and sometimes even thick lips. The women are said to be ox-eyed; and while they have no feminine attractions, they have one of the minor marks of beauty; they have small hands and feet, and are reported to have a pleasing expression of countenance. The Kols proper are a hardy and athletic race. The Mundas and Hos are a little below medium stature, measuring, on an average, from five feet five to five feet six inches, while the women are only five feet two inches in height. Many of the Hos are of a mixed type, who, during the early period of life, are quite handsome. Their complexion is of a copper tint, their face is oval, their eyes are dark brown, their forehead is high and vaulted, their nose is sufficiently prominent, their hair is black, straight and wavy, rather fine and long. Their hands and feet are large, but they are well formed; their carriage is erect, and their gait is bold and imposing. Some of the Hos girls, while yet in the bloom of youth, have almost regular and delicate features of finely chiselled outlines, with a straight nose; but their eyes are neither as large nor as brilliant as those of the Hindoo maidens, though their mouth and chin are perfectly formed. The Mundas do not differ much from the Santals in outward appearance. They are of a dark complexion, are well formed and are very muscular. Their face is somewhat round, their forehead is sufficiently high, but is slightly receding; their eyes are small and are a little oblique at the inner angle. They have a thick, somewhat flattish nose; a large mouth and thick lips. The Bhumij, taken as a mass, are inferior to the Hos and to the best class of Mundas in physical development. They are of short stature, are strongly built, and like the Santals they are inclined to corpulency. Their complexion varies from a chocolate to a light brown. The Juangs are of stunted growth, for the men measure, on an average, a little less than five feet, and the stature of the women does not even exceed four feet eight inches. The Kharrias have their physical characteristics but feebly marked, otherwise they do not differ much from the Mundas, except that they are perhaps coarser in features and figure. The Korwas are rather of short stature, ranging on an average from five feet four to five feet eight inches; they are strongly built, are muscular and active, but their legs are disproportionately short, which gives them the appearance of being

¹ Mr. Sherwell states that in the Rajmahal hills they are beardless or nearly so; the statement in the text is based on a photograph specimen found in Dalton's *Ethnology*.

shorter than they really are. They have a dark-brown complexion, their face is comparatively broad between the lateral projections of the zygomatic arches; their forehead is narrow, and their nose, chin and mouth are tolerably well formed. Their women are of very low stature, are dark-skinned and are very ugly.

The moral character of the Hos is superior to that of all other Kolarians except the Santals. They are quiet and reserved in disposition, and gentle and decorous in their general intercourse; but more especially in their demeanour towards women; for even when they have the appearance of flirting they never transcend the bounds of decency. Their manner is free from servility, and yet they are never rude in their address, and they are eminently truthful, no matter by what circumstances their actions may be controlled. Their feeling of self-respect is so highly developed that it renders them keenly sensitive under rebuke, and this morbid sensitiveness has such a firm hold on their imagination that both men and women are frequently prompted to commit suicide. Their honesty is proof against all temptation; they lend ready assistance to the suffering, are hospitable to strangers, and would consider it an insult for any one to stop at their doorway without taking "a stirrup cup" of *illi*. Young girls are modest in the ordinary relations of life, and yet they are neither coy nor prudish. They are delicately sensitive under harsh language of any kind, and they never offend others either by word or deed. It is only during the Magh festival that both sexes throw off all restraint, and they indulge not only in abusive language, but in every species of excess and debauchery. Since the Hos have become somewhat civilised, they have, in a manner, become obedient to the laws, and have lost much of the suspicious, revengeful and blood-thirsty character of savages; but their impulsive nature nevertheless excites them sometimes to commit some harsh, head-strong action, and they are much inclined to resent imposition or oppression on the spur of the moment without reflection; but they always act openly and without secret plotting. They are irascible, but they are quickly pacified; they are indolent by nature, and uncleanly in their personal habits.

The character of the Mundaris is not quite as commendable as that of the Hos. They are much less truthful, less candid, less manly and even less honest. But their moral character has developed itself under adverse circumstances; they had been engaged in a life-long struggle for the maintenance of their rights in the land they cultivated, against unscrupulous and powerful landholders who looked upon them as serfs fit only to labour for their master, and pay their rent as tenants. Like the Hos they are fond of revelry and indulge in licentious practices during their convivial festivities; and though on these occasions young girls disregard every rule of modesty, yet prostitution is unknown among them. Their mental capacity is not of a high order; they are dull of comprehension, and they are even wanting in a disposition to learn. The Santals are distinguished for truthfulness and honesty, and they are trustworthy and faithful in the performance of their duties. They are very simple-minded,

inoffensive and are almost incapable of practising deceit. They are of a happy disposition, are cheerful and obliging. They never invite strangers to visit their villages, and in ordinary circumstances they try to avoid coming in contact with them; but they nevertheless give travellers that visit them a hospitable reception, and treat them as honoured guests. Among their own people they are sociable and are fond of feasting and merry-making. They are courteous in their intercourse, firm in action, entirely free from low, cringing servility, and are respectful to old age. Greediness is none of their foibles; they never speak about business to strangers, and they accept with great reluctance the money pressed upon them for milk and fruits furnished to a passing traveller. They are honest in their dealings, and never ask extravagant prices for the surplus articles they wish to sell. On the Rajmahal hills they are said to be cowardly, probably only in the presence of men in authority; for it is affirmed that they are bold and brave when engaged in hunting the beasts of the forests. The Bhumijs, who have come in contact with the Bengalese, have contracted some of their vices. They are much addicted to inartificial lying unrelieved by the *finesse* of cunning or studied deception.

In the best-cultivated portion of Koilán the Hos villages are often situated on the slopes of the hills, overlooking their flat terraced rice-fields and undulating uplands, and surrounded by majestic tamarinds, mangoes, jack-trees and bamboos which add much to the picturesqueness of the landscape. Each house is surrounded by a hedge and stands by itself, with a little patch contiguous to it for planting maize *til* or tobacco. The village forms a long street with an open space of turf in the centre shaded by a few tamarind-trees, and here and there marked by slabs of stone, under which "the rude forefathers of the hamlet sleep." The houses of the better classes are sufficiently capacious, and are constructed of mud or wattled walls, sometimes plastered with cow-dung or whitened with chalk-water. The roof is thickly covered with thatch, and the front of the dwelling is provided with a neat verandah supported on carved wooden pillars. The interior is divided into three compartments; one serves as sleeping place, another is used as sitting and eating room, and the third answers the purpose of a store-room. The outhouses form, with the family dwelling, three sides of a square with a large dove-cot in the centre. The huts of the poorer classes are small and miserable structures, hardly affording sufficient shelter from wind and weather.

The Birhors build their villages in the jungle on the sides of the hills. Their huts, which are rather small, not exceeding in capacity six feet square, are constructed of tree-branches, and are so closely thatched with leaves that they are perfectly water-tight. The entrance, which is about two feet from the ground, is always turned towards the east. This contracted dwelling affords shelter for a whole family; and the man, his wife and his little children all sleep together on a palm-leaf mat spread on the ground. The huts of the Juangs are also of small size and are excessively low, for the whole interior space is only eight feet in length and six feet in breadth, with

a narrow entrance hardly high enough for a grown person to pass without stooping. This diminutive hut is divided into two compartments, one of which serves as store-room and the other as sleeping-place for the family. The boys do not sleep under the paternal roof, but occupy a kind of commodity-house partly built in a solid style of earth, and partly forming an open shed. In the closed part of the building the musical instruments of the village are kept, and here is the sleeping-place of the young men; while in the open shed guests are lodged and travellers are received. The huts of the Kharrias are made of wattled bamboo, but frequently not more than two or three are built on the sides or on the top of the highest hill surrounded by a cultivated patch of land, though larger hamlets are often met with on level ground.

The Santals, though rather unsteady in their habits, yet they live together in permanent villages which, with the exception of the larger towns in the central valley, are generally built in an isolated position in the jungle, with small cultivated patches of ground in close proximity, forming a single street, with a row of houses on each side. Their houses are constructed with much care, and present considerable comfort and neatness in the interior. They raise a plinth of mud, and solid walls are formed which are painted with alternate stripes of white, red and black. The dwelling is surrounded by verandahs, and the inner space is divided by partitions for the accommodation of the different members of the household. Each house stands in a separate enclosure and is shaded by the *Moringa pterygospermum*, of which the leaves are used as a potherb. In the Rajmahal hills the dwellings are log-huts with thatched roofs, which are arranged in two rows, so as to form a long street. Each house has a pig-stye or a dove-cot attached to it; and sheds for housing bullocks or buffaloes are also provided. Every village has its *mangî* or public council-house, which generally bears the name of some deceased village chief who, by his noble conduct, has merited to be immortalised. The building is nothing but an open shed, having a thatched roof supported upon wooden posts, which covers a small earthen platform raised about a foot above the ground. Here the head-men of the village meet to discuss public affairs, punish offenders, collect the rents, and sometimes make a votive offering of grain to the patron chief.

The Hos are not much encumbered with clothing, and even the wealthiest are but scantily clad. The men leave the upper part of their body entirely exposed, and their only article of dress is a loin-cloth (*botoe*), which is passed between the thighs, with both ends fixed to the girdle. When attending public festivals they throw a kind of mantle (*doputta*) across their shoulders. They anoint their hair with oil, and tie it up in a bunch on the back of their head. They are fond of tinsel ornaments; they wear ear-rings, necklaces and bracelets; and most of them hang charms round their neck as a protection against sickness, the attack of tigers and the bite of snakes. The Mundas are at once recognised by the manner in which they arrange their hair, which is either dishevelled or is tied into a knot at the crown of the head. The women of the remote villages are not

dressed in better style than the men. Their principal garment is the *botoe*, which is a long strip of cloth worn as a girdle round the loins, and being tied into a knot behind, the long ends are passed between the legs, and are tucked-in in front. Sometimes, however, a strip of cloth is simply passed between the legs and is attached before and behind to a string tied round the waist. In the principal group of villages about Chaibasa the young women throw a large square mantle across their shoulders, which is wrapped round the body in graceful folds. They collect their hair into a knot, much enlarged by artificial means, which is fixed to the side of the head over the right ear. Flowers are much used as head ornaments, and their ordinary necklaces are made of beads. Their arms and legs are encircled with massive bracelets, armlets and anklets of brass, which are made to fit very tightly. Among the Santals the men dress in the same scanty style, especially when employed in some laborious occupation. They pass a strip of cloth between their legs, which is fastened before and behind to a string of hair or cotton that serves as girdle. The women, on the other hand, are more decently clad. They wrap an ample, flowing drapery round the waist, of which one corner is passed over the left shoulder, hanging loosely down in front; while the right shoulder and a part of the breast and arm are entirely exposed. Both sexes tie their hair into a knot, which is fixed to the crown of the head. The men suspend zinc pendants from their earlobes, a few tinsel rings glitter on their fingers, and occasionally an iron bracelet encircles their wrist. The richer women have their arms and legs loaded with ornaments of brass and zinc. The costume of the Korwas is precisely the same as that of the rest of the Kolarians. They fix their matted hair in a bunch to the back of the head, or it is divided into clusters of long matted tails. The Juang women are not even as modestly attired as the other females of their race. They content themselves with the primitive fig-leaf, composed of a young sprig terminating in the soft elongated leaves of the *Terminalia tomentosa*, which is stuck before and behind into the girdle of home-made beads of burnt earthenware. Their ornaments are necklaces of glass beads and ear-pendants and bracelets of brass. Most of the women of the Kolarian tribes tattoo tribal marks on their forehead and temples, which are simply parallel lines sometimes ending in a crook.

The Hos and Mundas that have not adopted any of the Hindoo customs eat beef, mutton, goat's flesh, hare, deer, fowls and fish. Pork is only eaten by the poorest classes; but all eschew the flesh of bears, monkeys, snakes, field-mice and other small game. As the Mundaris adopt as tribal distinction the name of some animal, they are forbidden to eat the flesh of their heraldic patron. One of their chief articles of daily consumption is boiled rice, which they will not eat unless cooked by their own people, and the dish will be considered unfit for food if a man's shadow accidentally passes across it. In time of scarcity the seeds of the *Ficus Indica* and the *Ficus religiosa* are eaten by the poorer classes. They indulge in rice-beer (*illi*), which they understand how to brew, and they drink it in copious draughts. It is prepared by the young girls by first boiling the rice and then

subjecting it to a process of fermentation until it acquires intoxicating properties, and to give it a more decided taste a bitter root called *rannoo* is added. The Santals are well supplied with substantial food materials. Their vegetable dishes are composed of maize and three species of millet seasoned with jujubes; and the Bierbhun Santals occasionally partake of a dish of rice as a rare luxury. A large white bean and the petals and pods of the *Bauhinia variegata* are also served up at their regular meals. They use as seasoning mustard, oil, red pepper, onions, and the pungent albumen of the *Hyperanthera morunga*. They also make use of the seeds of the *sal*-tree, which are either roasted, or they are boiled with the dried *mohma* flowers (*Bassia latifolia*).¹ Their ordinary meat diet consists of eggs, poultry, and occasionally of pork, goat's flesh or kid. They have no aversion to beef either of the buffalo or the cow, and in time of scarcity they do not refuse to eat snakes, ants, frogs, field-rats² and all kinds of game, either killed by themselves or found dead in the jungle. The Sat Santals who have come much in contact with the Bengalese abstain from eating beef, and have abjured some of their practices considered impure by the Hindoos. But from a feeling of race antagonism they will not even taste of rice that has been cooked by a Brahmin. The Juangs subsist principally on vegetable food, but their supply of rice, maize, pulses and sweet potatoes is rather limited, and they are frequently compelled to have recourse to wild roots and fruits to satisfy the cravings of hunger. When the season is favourable the Korwas subsist principally on rice, vetches, millet, sweet potatoes, yams, pumpkins and cucumbers. Arrowroot is also prepared by them as nutritious food. They bake cakes of millet flour, and use honey and red pepper as seasoning. But if their crops fail them they gather the spontaneous productions of the jungle in the form of edible roots and wild fruits, many of which are coarse and unsavoury, yet they are sufficiently nutritious to sustain life for a limited period of time. The daily food of the Kharrias, besides a small quantity of rice which they obtain by barter, is confined to roots, fruits and leaves of a nutritious quality that are found in the jungles. They occasionally secure some small game, of which they devour with great appetite, after a slight broiling upon the coals, the skin and entrails as well as all the fleshy parts. Honey, which they gather in the forest, is their only seasoning.

The tillage of the soil is the principal occupation of most of the Kolarians, but they are only absolute proprietors of one-third of the land they cultivate. The arable land of the country is divided into three categories. The *Madshahasfield* was once the personal property of the rajah to whom they had voluntarily ceded half of their land to deliver them of their oppressors; the *Radshahasfield*, which is held as an hereditary tenancy, for which an annual quit-rent has to be

¹ The fruit is dried in the sun and is eaten in time of scarcity, and the seed yields an oil which is used as a substitute for *ghee*.—Ball's Jungle Life, p. 696.

² In hard times the Santals are enabled to procure a means of subsistence by digging out rats from their holes in the embankments of the paddy-fields. Thus they eat and often cook with the flesh meat the rats' hoard of grain, which is said to amount sometimes to five or six pounds' weight.—Ball's Jungle Life, p. 87.

paid; and the *Bhuiyari*field, which is an allodial possession exempt from all charges.

The Hos and Mundas follow the pursuit of agriculture with much success. They cultivate rice to a great extent, and by means of irrigation they are able to produce annually three crops, which are the *gora* or early crop, the *bād* or autumnal crop, and the *bera* or late crop. The rice-culture in the Kolhān is frequently restricted to *nullahs* and water-courses, whose current is choked up by transporting with great labour the soil from the *tarn* or upland. Maize and two species of millet called *murwa* and *gondalé* are also grown early in the season. In recent time they grow during the cold spring season wheat, beans (*gram*) and mustard-seed. They have long been acquainted with the cultivation of tobacco and cotton; but these staple articles are not produced by them in sufficient quantities to supply the home demand. Cucumbers, pumpkins and other vegetables are produced in the villages; and the castor-oil shrub, jack-trees, mangoes and tamarinds grow here in great luxuriance. Their chief agricultural implement is the ordinary wooden plough tipped with iron, which is drawn by buffaloes or bullocks. For pulverising the ploughed land they make use of a wooden harrow; the weeding operation is performed with the *kodoli* or hoe; the grain is cut with the sickle; and they are always provided with the *tangi* or battle-axe, which serves as a useful instrument for clearing the jungle. In addition to these they have a block-wheeled dray which is the vehicle of transport, and a levelling-machine for altering the land-levels, which is simply a board attached to a pole to which the oxen are hitched, and it is so arranged that the edge touches the ground at a certain angle. The Kols rear not only cattle, sheep and goats, but they also breed fowls, ducks and geese. The cattle of each village community are given in charge, during the day, to the village herdsman of the Gor caste, who drives them to the pasture-ground, and receives pay in grain for his services. The pigs raised in the villages are kept in well-constructed styes. Immense flocks of pigeons are kept in every village, and they afford a delicacy at all seasons even to the poor. The Hos never work for wages, nor do they ever carry loads except in the utmost necessity. They are sufficiently skilled in the mechanic arts to enable them to make their own farming utensils. They are themselves ignorant of the art of weaving; but they employ one or two *tantis*, or professional weavers, in each village, to whom they deliver their raw cotton; and as pay for the woven tissue furnished, they receive a share of the raw material, and the balance is made up in grain. Iron exists in great abundance within the territorial limits of the Kolarians; but neither the Hos nor the Mundas attend to the smelting of the ore—a business which is chiefly followed by the Birhors and the Kharrias, but principally by the Asuras and Agariaks. A few of the Mundas, including men, women and children, wash for gold in the streams and rivers that drain the plateau of Chutia Nagpur, or those that rise in the bordering hills, which are all auriferous. But the quantity realised is so small that it is not more than sufficient to yield a scanty subsistence to those who are engaged in this pursuit. Some of the Singbhum

Kols have lately paid some attention to the rearing of the *tusser* silk-worm in the *assun* jungle. The cocoons are sold to the head merchants for necklaces. In attending to the worms fasting, continence and cleanliness are deemed indispensable. The Hos are successful and daring hunters; they form large hunting parties and pursue any kind of game to extermination. After the rice is cut every herdsman has his hawk on his fist, and whenever a quail or a partridge shows itself, this trained hunting-bird sweeps down upon it and cuts short its existence. The grand drive-hunt occurs in May, when the people of all classes repair to the hills. According to previous arrangements vast multitudes collect from every quarter, forming extended lines, which are constantly approaching the centre; and when a certain distance is passed, and the game has been driven together in a mass, the slaughter commences, while the bewildered animals are passing from side to side frightened by the shouts and wild uproar of the beaters. The Kols hardly ever follow the occupation of traders; the Tamarias, a branch-clan of their people, act as brokers for the purchase of the produce of the wilder population of the Kolhán. Most of the business affairs of the Kols are transacted with the traders they meet at the regular markets.

The Santals, being somewhat wayward and nomadic in their habits, widely spread as they are, cannot be classed in a mass as agriculturists. Those that inhabit the plains near the sea in the south are successful tillers of the soil; those that live in the mountain jungles are principally devoted to hunting and fishing; while those who occupy the highlands of Bierbhum follow no particular pursuits; and as they live in a wild and sterile country they eke out a precarious subsistence by cultivating small patches of maize, breeding a number of buffaloes, and making up the rest of their food materials from the natural productions of the forest, which they, in part, barter away to the traders for provisions. The jungle supplies them with fine timber, brilliant dyes, gums, honey, wax, vegetable drugs, charcoal, &c., and these articles they transport, during the cold season, on their block-wheeled buffalo-carts to the Bierbhum markets. But most of the Santals are passionately devoted to hunting—an occupation that suits their natural disposition. They are the most skilful and daring huntsmen. They evince great power of endurance in tracking the wild beasts, unfaltering perseverance in the pursuit of the game, and indomitable courage and fearless intrepidity in attacking the prey. Before starting out on a hunting excursion thousands of huntsmen assemble at a public festival to make the necessary preparations, and form a plan to bring the enterprise to a successful conclusion. Their only weapons are the bow and arrow and the battle-axe. Their bow is made of strong mountain bamboo or *dahmni* wood, which requires much physical strength to be strung. The feathered reed arrows are either heavy and sharp, tipped with barbed iron points, to be used when pursuing the larger game; or they are very light with a broad knob at the point; and these are principally employed in hunting birds. When the party of hunters arrive at the ground, marked out in advance, they commence operations by forming a line of beaters,

several miles in length, armed with the bow and arrow and the battle-axe, and accompanied by well-trained hunting dogs. As they reach an open space all kinds of game are suddenly disclosed to the view. Deer, wild pigs and hares are shot down with arrows; and many of the jungle-fowls and pea-fowls are beaten down with sticks. As these exercises continue for four or five days they feast merrily at evening dawn on the rich booty they have secured during the day. They have adopted as a rule that the game belongs to the hunter who first wounded it, and not to him who actually killed it. The Bierbhum Santals, who are professional tillers of the soil, exhibit much judgment and considerable skill in the pursuit they have chosen from the necessity of the circumstances. They cultivate the lowlands, near the sea, in rice (*horo*) with considerable success; but as these low ground plantations are inevitably encroached upon by the more cunning Hindoos, they show a decided preference "for the new and jungly parts of the country." But rice is nevertheless a staple article of production, which they had successfully grown from time immemorial, and the various operations required for its cultivation are duly celebrated by quasi-religious festivals. The *cro-sim* festival marks the period when the seed is confided to the ground, and on this occasion offerings are presented to the gods. The *harian-sim* is celebrated when the green blade has sprouted; the rejoicings of the *horo* proclaim that the ear has formed, and the *johorai*, which is the crowning festivity of the year, is the harvest-home celebration. They also cultivate *bajra* or small barley, and several varieties of small grains, probably millet species, called *janké*, *gundolé* and *iri*. They do not follow the mechanic arts nor any other industrial pursuits. The village blacksmith is a naturalised Santal of Hindoo origin. He does all the iron-work of the community, forges the agricultural implements and weapons, and performs the more artistic operations in brass and zinc, which are shaped into jewelled trinkets for the benefit of the female part of the population. Hindoo basket-makers of a low caste are sometimes permitted to ply their trade in the outskirts of the Santal village, who become, however, gradually assimilated to the aboriginal population. As the Hindoos, like all people of Iranian origin, are rather of an intrusive temper, they solicit, at times, and gain the influence and protection of, the village chief; and Hindoo shopkeepers and usurers thus invade the peaceful rural retreat of the Santals.

The Juangs are engaged in cultivating the ground in a very slovenly and rude way. They clear fresh land by girdling the trees, cutting down the bushes and jungle growth, and after being sufficiently dry the whole is set on fire and is reduced to ashes. In the virgin soil, thus covered with ashes, they sow promiscuously a little rice, maize, pulses, pumpkins, sweet potatoes, ginger and red pepper. No more labour is bestowed upon this mixed crop, and every plant is left to struggle for existence as best it can. The Birhors hardly ever cultivate the ground; and the use of the plough is entirely unknown to them. They snare hares and monkeys, collect edible roots and jungle fruits, and they strip the *Bauhinia scandens*

of its bark to twist it into strings and ropes. The women visit the neighbouring markets with the object of bartering their ropes and jungle produce for provisions and other articles. The Korwas are devoted to agriculture, to a very limited extent, in the high forest land of the Khúria plateau. They cultivate a summer crop of rice, millet, peas, potatoes, yams, pumpkins, cucumbers and red pepper. But their staple production is the *arhar* (*Cajanus Indicus*)—a species of vetch which is harvested in December. Arrowroot is also grown by them for the farinaceous material it yields. The Kharrias cultivate the soil round their villages on an extremely small scale. They produce a limited quantity of maize and millet and perhaps some other agricultural products. They obtain their rice from neighbouring villages in exchange for honey, gum lac, *tusser* cocoons, *sal*-leaves and bundles of bamboo slips. They dig up roots with a kind of iron pick-axe fixed to a handle, which, whenever it becomes blunted, they hammer into an acute point by heating it in a crudely primitive forge. A hollow is dug in the ground, which is covered with two conical caps of leaves stitched together, and on alternate elevation and depression the air is forced out through two bamboo tubes which connect with a heap of ignited charcoal. After the spike-like instrument is sufficiently heated, it is laid upon a stone anvil and is beaten into a point with a stone hammer.

Of all the Kolarian dialects the Santal language is best known, though it has never been reduced to writing. The language, of course, belongs to the terminational class, and neither the nouns nor the verbs are inflected by a change of the root-words. The Santal nouns have a plural and a dual, which are indicated by suffixes; as, *kul*, "tiger;" *kulks*, "tigers;" *kulkin*, "two tigers." The cases are the nominative and accusative, which are expressed by the root-word, and the genitive, dative, vocative, ablative, instrumental and locative, which are all, with the exception of the vocative, designated by suffix particles; as, *kulkin-runi*, "of two tigers;" *kulko-then*, "to or near tigers;" *eho kul*, "O! tiger;" *bate-iate*, "with a banyan-tree;" *kade-iate*, "with a buffalo." The pronouns have specific words in the singular, the dual and the plural; as, *ing*, "I;" *alin*, "we two;" *alé* or *alan*, "we;" *am*, "thou;" *aben*, "you two;" *apen*, "ye;" *ona*, "it;" *onakin*, "they two;" *onako* or *onko*, "they;" *huni*, "he or she;" *hunkin*, "they two;" *hunko*, "they." The possessive pronouns are formed by simply prefixing *t* to the personal pronouns; as, *ting* or *ai-rini*, "my;" *tale* or *ai-ren-ko*, "our." There are specific words for the units and ten, the last being expressed by *gel*. The succeeding digits, counting only by scores, are formed by prefixing the respective unit to the word *isi*, which signifies twenty; as *mih-isi*, "one twenty;" *bar-isi*, "two twenty or forty;" *mi-sāē* denotes "a hundred," and *bar-sāē* "two hundred." The intervening numbers are expressed by suffixing the units to *gel*, "ten;" as, *gel mih*, "eleven;" *gel peā*, "thirteen." Santal verbs have an active, passive and middle voice, and they may be either transitive or intransitive. The five moods are the indicative, the subjunctive, the potential, the imperative and the infinitive; and the nine tenses are the present,

the present definite, the future, the imperfect, the perfect definite, the pluperfect and pluperfect definite. The radical, without any particle affixed, seems to be construed in the future, while the present is indicated by a suffix particle which is the same in the singular, the dual and the plural, and also in all the persons. Thus *tahen*, "to remain," makes *tahen-aing*, "I shall remain;" *tahen-ale*, "we will remain;" present: *tahen-kan am*, "thou remainest;" *tahen-kan apen*, "you remain." The imperfect is formed by the particle *en*; the perfect by *akan*, and the pluperfect by the particle *len* interposed between the radical of the verb and the pronoun.

The Santals may be considered a polite people, for they have a form of etiquette which they observe on meeting with friends and acquaintances. They salute each other by raising their hands to their forehead, and then mutually stretching them out till the palms touch each other.

The chief amusements of all the Kolarians without distinction are feasting, carousing, dancing and singing. But among the Santals the art of dancing, singing and playing the flute is considered a tribal heritage which, they say, has been transmitted to them by their ancestral progenitors. Their flute is made of bamboo, less than an inch in diameter, and is about two feet in length. They have acquired great proficiency in playing this instrument, which gives forth deep and rich tones. There is an open space in front of the house of the village chief, where the young men frequently assemble after the evening meal, on moonlight nights; and giving the signal by playing their best tunes on their rustic flute accompanied by the beat of the drum, they attract the village maidens, who, with their hair properly adjusted, adorned with one or two flowers, soon join the throng of beaux that anxiously await their arrival. The young men and girls march round in a circle in pairs, placed in file in close proximity, holding each other by throwing the hands forward, and grasping the arms of the person in front, so that the breast of the damsel touches the back of the dancer next in advance of her. They are moving their feet together in perfect cadence, while they are singing a melody responsive to the music of the instruments played by men who occupy the centre. The dances of the Hos are similar to those of the Santals. The women, with their arms interlocked headed by a matron, form a circle, and they thus pass in cadenced step, to the measure of the music, forwards and backwards, and move slowly round the men who occupy the centre; but sometimes the order is reversed and they are surrounded by an outside circle of men. When they execute the *majh purub* dance they march through the village in close column four or six abreast in the scampering step of the gallopade, all moving in perfect unison. The Kols are passionately addicted to cock-fighting; they meet on stated days at the market-place, where two champion birds armed with steel spurs are pitted against each other, and they are left to fight it out in their own way, until one of the combatants lies dead at the feet of the victorious cock, whose master is entitled to the carcass of the slain adversary. When the Korwas are executing a certain dance they hold a tightly

strung bow and a spirally feathered arrow in their left hand, and a battle-axe in their right, forming a coil of which the inner curve is made up of scantily clad women. In the centre stands the musician, who plays on a stringed instrument composed of a wooden bar on which the wires are stretched, with two hollow gourds underneath to act as sounding-boards. While the dancers are singing a wild, unmelodious song accompanied by the beat of the drum, the leader strikes his primitive lute with his fingers, excites general hilarity by his grotesque motions and fantastic gestures, and keeps up the merry humour of the company. The Juang women perform a variety of sportive dances, which are well executed, and bear some resemblance to the ballet. While the men sing and dance, accompanying themselves on deep-sounding tambourines, the girls circle round them in a solemn but grotesque manner. Sometimes the young women, forming a separate group, swing round in single file, linked together in a connected chain by laying the right hand on the shoulders of the dancer in front; or with bodies inclined they enwreath their arms and advance and retreat in line. In the bear-dance the girls bend their bodies sufficiently low so that their hands touch the ground, and by giving a certain motion to the knees they imitate the wriggling gait of that animal. In the pigeon-dance they imitate the actions of the pigeon making love to his mate, while they are using their arms as wings. They strut about, pout, stick out their breast and scrape the ground with their arms. Their other character-dances are the pig, the quail, the tortoise and the vulture dance, rendering with greater or less fidelity the motions and actions of these animals. They also delight in another amusement which is far more innocent—that of spinning tops.

The Kol women are treated with much consideration by their husbands; they are looked upon as companions, and are consulted in all affairs of importance. Their influence is sometimes paramount in the family, and the husband willingly submits to the managing capacity of the mistress of the household. They are, however, required to assist the men in the labours of the field, and with the exception of ploughing, during crop-time they perform every kind of agricultural work from early morning till noon, when they return home to prepare the midday meal. Adultery is exceedingly rare, and when a case occurs, the faithless wife is discarded, and her paramour is bound to refund to the injured party the entire amount of the price of purchase. The Kol girls are modest and decorous in their demeanour, but they are by no means coy and reserved, for they make themselves as attractive as possible to gain admirers that by this means they may, in course of time, secure a husband. They are pleasing in their manners, and quite engaging from the frank and confiding simplicity of their behaviour. Prostitution is entirely unknown. Among the Hos and Mundas no man is allowed to marry a girl that belongs to his own *kili* or clan. The Santal women, though modest, converse freely and intelligently with strangers, and perform the rites of hospitality when entertaining their husband's guests. The girls are unrestricted in their social intercourse with the young men of their

acquaintance. Their parents confide the virtue of their sex to their own keeping. They visit the markets and attend at festivals in groups, and they often return late in the evening escorted by their partners in the dance without exciting the least suspicion. The Santals rarely marry more than one wife, and they only choose a second partner if the first wife is childless, who nevertheless maintains her position as mistress of the household, and is treated with the utmost kindness by her husband; while the second wife is bound to obey and serve her. The Korwa women are treated as servile drudges of the household. While their husband may perchance be strolling about in the woods, trying to kill some game, they not only perform all the labours of the field, but they cut the wood for fuel, fetch the water from the distant spring, and go out into the forest to dig up roots, gather vegetables and wild fruits, that they may be enabled to prepare a meal and escape the chastising-rod of their lord and master.

Marriage among the Kols of the Kolhán is an affair of bargain and sale, and the *pan*¹ or price demanded was formerly so extravagant that many a young woman found no purchaser, and was doomed to pass a life of single blessedness as an old maid. The *pan* being paid in cattle, fathers of the dignity of *manki* or village head demanded as many as forty or fifty head for each one of their daughters. Abduction was the only means of counteracting the extortionate demands of avaricious parents, who, after a successful elopement, were compelled to accept the price fixed by arbitrators. To obviate the evils resulting from such an unnatural state of things, a council was convened, who, after discussing the matter in all its bearings, resolved that in future the *pan* should never exceed ten head of cattle, and that a pair of oxen, one cow and seven rupees in money should be considered as an equivalent value. The *pan* of the poorer classes was reduced to seven rupees. When a young man has made choice of the girl he fancies, he informs his parents and the friends of the family of his design, and confidential messengers (*dootams*), acting as negotiators, proceed to the house of the young woman to make inquiries about her family, her appearance, her age, and the available means at her disposal. If the omens observed on the road have been propitious, and if the information obtained is satisfactory, and the looks of the girl are sufficiently inviting, the messengers offer a present in behalf of the young man, which, if accepted, they are requested to remain a day, to partake of a repast prepared in their honour; and they then give an account of the favourable omens they had observed on the road.² Should the interpretation of the omen be unpropitious, foreboding some great calamity, negotiations are interrupted for some time, and the messengers offer *illi* and fowls on the road half-way between the bride's and bridegroom's houses in honour of the god

¹ *Pan* originally means betel-leaf, which among some tribes is used to give validity to the nuptial union. It seems that the word has been borrowed by the Kols to designate the price of purchase, which with them is the essential condition of the marriage.

² These preliminary measures have nearly all been borrowed from the Hindoos, if the Hindoos have not borrowed them from the aborigines.

Sing-bonga. The two parties, which should be four or six on each side, then tear a *sal*-leaf in twain between them, and declare the marriage null and void. A prayer is then addressed to the sun-god begging that he will vouchsafe to give them better omens at their next meeting. A few days afterwards the young man and his parents proceed to the house of the bride without noticing the omens, when mutual inquiries are made and answered, and they eventually negotiate about the value of the *pan* which is to be furnished by the father of the bridegroom. When the happy day arrives the bride is conducted in procession to the village by the bridegroom, escorted by all her young female associates, who are marching along singing and dancing. The bridegroom, in his turn, is accompanied by the young men and girls of his native village, and by invited friends from surrounding village communities, who march out to meet the bride's party in a grove, where a dance takes place, in which the nuptial pair take part. The young couple, each mounted on the shoulders of a friend, enter the village together accompanied by their escort. The bride is received in front of the house by her mother-in-law or nearest female relation, who offers her a *gantoo* or low wooden stool, on which she takes her seat while her feet are being washed. She then retires to the apartment prepared for her, where she takes up her lodging for the night. A cock is sent to the bride on entering the house, this being "the fowl for the bandage of her hair," which is untied and remains dishevelled the first night; and some rice and rice-beer are presented to the bride's sister. The event is celebrated by singing and dancing, while the guests are regaled with a profusion of eatables and an abundant supply of *illi*. Next morning the young wife presents to her husband for every head of cattle paid for her a certain measure of rice-beer, and a fixed quantity of unhusked and husked rice, of which the bridegroom sends back one-half, adding a goat, a rupee's worth of necklaces and a rupee's worth of cloth for her mother. At the close of the festivities the young wife is escorted by her female friends to her husband's dwelling, where she takes her seat on a heap of unhusked rice; and while oil is poured on her head, she touches with her hand some boiled rice and meat cooked in her new home and contained in a leaf-dish, and declares herself to belong to her husband's *kili* or tribe. Among some tribes the young couple receive each a cup of beer, and mutually intermingling the liquid contents of their cups, both quaff off the liquor with a feeling of undisguised satisfaction, as an indication that the young wife is henceforth admitted into her husband's tribe, and they now both belong to the same family clan. After the wife has remained for three days with her husband, she follows an ancient custom and runs away, telling her friends that she does not love the man she has accepted as partner for life, and that she will never behold his face again. The husband, on his part, feigns to be greatly distressed at this untoward occurrence, and being anxious to find the lost, he pretends to seek her with great diligence; and whenever he gets a sight of his absconded spouse he is bound to use force to bring her back to the common homestead. After this rustic, dramatic exhibition the young wife takes possession

of her new home, and contented and happy, she becomes the industrious manager and the useful mistress of the household.

Among the Mundaris of Chutia Nagpur the ceremonial forms of marriage are still more complicated, and resemble, in some particulars, those of the Hindoos. Marriages are exclusively arranged by the parents of the respective parties, and the young people have no voice in the matter. The *pan*, which is generally paid in money, varies from four to twenty rupees; but in compensation for this outlay the expenses incurred in the preparation of the marriage feast are exclusively defrayed by the bride's father. On the wedding-day the bridegroom, accompanied by his young friends, fantastically dressed and armed with their weapons, proceeds to the village of the bride, and being met by her friends in similar disguise, a mock fight takes place on the way, which ends by a simultaneous entry of both parties into the village amidst tumultuous shouts and yells. The bride and bridegroom are then painted with turmeric, and each is symbolically wedded to a tree,¹ which they touch with *sinûr* or red lead, and clasp it round with their arms, and to intensify this emblematic union they are even tied to their unsympathetic partner. Their bonds being loosened the young couple are placed face to face, and while the bride is standing on the curry-stone over a ploughshare supported on the sheaves of grass or corn, the bridegroom, treading on her toes, touches her forehead with red lead, and she returns the compliment by tracing a similar mark on the forehead of her husband. After some preliminary sprinkling the bridesmaids pour a jar of water over the head of each of the wedded pair who, being thoroughly drenched, retire to the nuptial chamber, where they are left alone until early morning dawn, while the young men and girls pass the night singing and dancing in merry glee. As soon as the sun sends forth her first glimmering rays, the bridesmaids make a sudden irruption into the apartment of the newly-wedded pair, and lead them out, carrying along in triumph the nuptial garments. They next proceed to the river or to a tank where they wash the clothes, and forming separate groups under the leadership of the bride and bridegroom, the boys and girls plunge into the water, and while bathing they pelt each other with clods of earth. The husband then conceals a vessel beneath the water, which is searched for by the bride, and when found she conceals it in her turn. As soon as the vase is brought up from the bottom, where it is lying, it is filled with water, and the young wife places it on her head, raising her arms to support it. Through the opening formed by her arm and the vase the husband shoots an arrow, which the bride picks up with her foot, takes it in her hand and restores it to her husband; giving proof of her submissive temper by making a graceful bow. These formal observances are intended, on the part of the wife, to show that she is skilled in the performance of

¹ The bride to a *mohwa* (*Bassia latifolia*) and the groom to a mango, or both to mangoes. — Dalton's Ethnology, p. 194. The Newar women of Nepal, who are Buddhists, are also wedded to a tree previous to the real marriage. This ceremony is intended to counteract the Hindoo custom of burning widows, for a woman once married to a tree is never considered a widow.

domestic duties, and that she considers herself subordinate in social position with regard to her husband, who, by killing some imaginary enemy with his arrow, furnishes proof that he is prepared and able to act as the guide and protector of his wife.

Among the Santals of the Rajmahal hills, where the intercourse between the sexes is not only unrestricted, but where promiscuous copulation is allowed annually during the six days of the *bandana* feast, to give the young men and girls a chance of pairing off, love-matches are not uncommon, and these marriages are generally happy and well assorted. It is, however, considered more respectable for the parents to conclude marriage alliances without directly consulting the parties concerned. A Santal youth is allowed to marry at the age of sixteen or seventeen, and young girls are given away at fifteen. After the price of purchase, which, on an average, does not exceed five rupees, has been paid, and the customary present of clothing has been made, a preliminary feast is given, and the day for the celebration of the marriage is fixed by common consent. As almanacs are unknown among these primitive people, the impatient lover uses a string in which as many knots are tied as there are days intervening up to the time the wedding is to take place; and that he may not be mistaken in the count he unties one knot at sunset of every long and weary day. When the longed-for hour arrives, the bridegroom and his friends, accompanied by music, take up their march, pursuing the path that leads to the bride's dwelling. As they are approaching the village they are met by the *jag-manjhi*, attended by a number of women who carry vessels filled with water to welcome the guests by washing their feet. The whole company then proceeds to the house of the bride's father, where they celebrate the joyous event by feasting, dancing and singing in front of the nuptial chamber. At the last quarter of the night the bridegroom, carried on the back of his comrades, appears in the presence of the bride, who is brought out by her brother or brother-in-law stowed away in a basket, and marks with red lead (*sindār*) red blotches on her brow and on the crown of her head—a ceremonial act which is applauded by the wedding-guests with the exclamation of *hari-bol*. To give the last sanction to the matrimonial union, the bride and bridegroom, who have been fasting all day, eat together out of the same dish.¹ On the following day, before the invited friends disperse to return to their respective homes, one of the old men of the village addresses the married pair in these words: "O boy! O girl! you are from this day forth to comfort each other in sickness and sorrow. Hitherto you have only played and worked (as directed), now the responsibility of the household duties is upon you; practise hospitality, and when a kinsman arrives wash his feet, and respectfully salute him."

Among the partially Hindooised Bierbhum Santals, the marriage ceremonies are even more circumstantial. After the father of the young man has made a selection, he sends a confidential friend (*rāi-bar*) to the father of the maiden of his choice to make a proposal for

¹ This is supposed to be the first time that the girl has sat with a man at her food.—Dalton's *Ethnology*, p. 216.

a marriage alliance, who, after having taken counsel with his wife, returns the following answer: "Let the youth and the maiden meet, then these things may be talked over." The young people meet at the neighbouring fair, and putting on their most agreeable airs, they generally succeed in pleasing each other. About evening the father of the boy offers a trifling present to the girl, who, as a public acknowledgment that she freely consents to become his daughter-in-law, throws herself at his feet. On a certain day the clansmen of the damsel visit the village of the young man, who salutes them with a kiss, and places each of them for a minute on his knees, distributing to them small presents in money, while he presents to his future father-in-law a turban and a cotton garment. The same ceremony is repeated, when the clansmen of the bridegroom pay a visit to the bride. The clans having thus manifested their mutual friendship and fraternal feelings the *rai-bar* is sent to the father of the girl, who presents to him an uneven number of rupees, which, on being accepted, are considered as the price of purchase, and henceforth the young maiden is transferred to the clan of her future husband. On the day agreed upon for the celebration of the marriage the bridegroom, accompanied by his relations, proceeds to the bride's village, where he is received by the village bailiffs, and being conducted to the bath, he is stripped of his garments and is dressed by the clanswomen of the bride in a new attire properly stained with red lead. In the meantime the groomsmen plant a bough of the *mohwa*-tree in a shed erected for this purpose, and under it they place a pot of red rice steeped in water. On the fifth day the bridegroom, carried on men's shoulders, meets the bride at her father's house, where he is first received by her brother, who acts as her proxy, and after exchanging salutations, the bride is brought out in a basket, and at first sight the nuptial pair sprinkle each other with water while the bridegroom calls out the name of a god. From that moment the young girl is considered the legal wife of the young man, who lifts her out of the basket, a service which he renders upon the suggestion of surrounding friends. Standing side by side the corners of their clothes are tied together in token of the union; and to symbolise the dissolution of old family ties burning charcoal is pounded with the *tok* or household pestle, and the glowing embers are extinguished with water, indicating the final separation of the bride from her clan. Omens are then drawn from the appearance of red-tinged rice; if it has abundantly germinated the married couple will be blessed with many children; but if the grains have rotted it prognosticates an unhappy marriage. The nuptial pair are then escorted, in a torchlight procession, to their home amidst the rattling of drums, and the deep sonorous tones of the flutes; and about half-way they are met by a concourse of people from the husband's village, who welcome the newly-married couple, and accompany them to their dwelling.

Among the Juangs polygamy is a legal institution, and a man may take unto himself as many wives as he can support; but few ever venture to marry more than two at a time. If a young man has cast his eye upon a young girl he would wish to marry, he makes the

proposal of a marriage alliance to her father through the intermedium of a friend, and if the demand for the maiden's hand is favourably considered, the father receives a load of unhusked rice in compensation for his concession. On the day previously fixed, the friends of the suitor proceed to the village of the bride to conduct her and her friends to the bridegroom's house, where they pass the night in feasting, dancing and singing. Next morning the bride's relations are dismissed, by receiving as present three measures of husked and an equal number of measures of unhusked rice. Among the primitive Kharrias the marriage ceremonies are very simple, and they have not even a word for marriage in their language. The nuptial union is celebrated by feasting and dancing, and the following day the young married pair are conducted to the river, where they take a bath, and their clothes are thoroughly washed. Those who have borrowed the Hindoo word *bibah* for marriage conduct the bride in procession to the house of her father-in-law, where the young couple are bathed and anointed; and after the bridegroom has marked the forehead of the bride with *sindâr* the ceremony is concluded with a peculiar wild dance representing the consummation of the marriage rite, in which the married couple take part borne on the back of one of their companions. The Bihors marry their children at an early age. The father of the boy pays three rupees for the girl he has selected for his son. To give validity to the union blood is drawn from the little finger of the bridegroom and the bride, and with this the covenant is sealed by marking a red spot on the neck above the clavicle. The event is celebrated by convivial festivities at the house of the bride, who is taken next day to the dwelling of her husband, where she remains two days, and then returns to her own home to complete her education.

The Hos ascribe the difficulties supervening in childbirth to the agency of some malevolent demon; and after having ascertained his name by the magic art of divination a sacrifice is offered up to appease his wrath. After parturition has been happily effected both the mother and the father are considered *bisi* or unclean during a period of eight days. All the other inmates of the dwelling are banished, and the husband is bound to attend to the cooking. At the expiration of the time fixed for the purification, the members of the family return to the old homestead; a feast is given, and after having consulted the ordeal the child is named accordingly. While the name is pronounced a bean of a species of pulse called *ûrid* is thrown into a vessel of water; if it floats the name will be fortunate and will be adopted; if it sinks it is of evil portent and the proposed name is rejected.¹ A friend of the family frequently offers himself to become the namesake (*sakee*) of the child, binding himself to be always ready to lend assistance to his ward in case of sickness, death or poverty, by offering up the necessary sacrifices in his behalf, and by furnishing a sufficient

¹ The Hos have a pleasing custom of introducing into their families the names or titles of persons they like, irrespective of creed or race. Thus Captain, Major, Tickell, Doctor, &c., have become common names in the Kolhân.—Dalton's Ethnology, p. 191.

supply of rice, which is to be repaid without compensation or interest. Boys are early practised in archery, and while they are pasturing the cattle or watching the crops they make use of blunt arrows to knock down small birds.

Among the Santals, five days after the birth of a child, the parents are subjected to a ceremony of purification by pouring out a libation in honour of Sing-bonga or Marang-bürü, and a kind of gruel is served to the mother and the other members of the family. Children are named after the nearest relations. To admit a child into the family the Bierbhum Santals repeat the name of the ancestral deity and lay their hand on the child's head, thus acknowledging it as a legitimate member of the household. The *nartha* or the initiation into the tribe is performed three days after birth, if the babe is a girl, and four days if a boy. The purification is effected by the clansmen of both father and mother, who, after shaving the head of the child, sip some bitter infusion, thus giving expression to their regret that many of the relations are temporary outcasts, as they are not allowed to enter the family dwelling. The name given to the child, which, according to sex, is either that of a male relative of the father's family, or of a female relative of the family of the wife, is proclaimed by the midwife in a loud voice, while she fillips with her fingers a few drops of rice-water on the breasts of the guests. The kindred of both families are then regaled with a profusion of rice-beer, and if the people are sufficiently wealthy a feast is given in their honour. At the age of five children are admitted as members of the nation by marking their arms with an uneven number of spots, and all the friends are invited to a universal drinking-bout.

The Hos greatly honour and even reverence the memory of their dead, which are disposed of by cremation. On the death of one of their friends the members of the household announce the sad event by loud howls and shrieks, which are continued until all the relations have assembled and the funeral-pile is prepared. The body, after having been washed, is painted with turmeric mixed with oil, and is laid in a coffin with the clothes, ornaments and agricultural implements of the deceased placed by his side, to which the money is added he may have had about his person at the time of his death. The coffin is then closed with its lid, and being taken out of the house foot foremost, it is borne to the spot near, and in front of, the dwelling, where it is placed, with the head towards the north, on a heap of faggots resting on wooden logs, and being hidden by the overlying brushwood, the funeral-pile is set on fire and burnt. Next morning the ashes, upon which water has been poured, are collected and buried; but the larger fragments of bones are picked out, and are deposited in an earthenware vase, which is hung up in the apartment of the widow or some other near relation, or it is suspended from the eaves at the back of the house. After the lapse of a certain time the funeral party, composed of about eight young girls and three or four men who are beating drums, assemble in front of the mortuary dwelling. The widow, or some other female relation who acts as chief mourner, brings out the osseous remains of the deceased arranged on

a tray suitably decorated, and taking the lead she is followed by the girls in two rows, some of whom carry empty and partly broken pitchers and battered brass vessels, while the drummers close up the processional line. Marching along in slow, solemn and cadenced step to the measured beat of the drum, they go from house to house within a circle of several miles; and the precious relics being placed on the ground before the door of every habitation, the inmates pay the last honour to the dead by kneeling down and weeping tears of sorrow, thus sympathising with the bereaved mourners. The bones are next carried to the favourite haunts of the deceased; to the fields he cultivated; to the grove he planted; to the tank he excavated; to the threshing-floor where he assisted, by his labour, to tread out the grain; to the *akhra* or dancing arena, where he added fresh life to the merriment and pleasure of the festive scene; and to every spot hallowed by pleasing reminiscences connected with the life of the deceased. On the return of the procession to the village they stop at the brink of the grave, in which a quantity of rice and other food have been deposited, and upon these are laid the charred remains of the departed. The hole is then filled up, and over it is erected a ponderous slab of stone standing, as it were, on pillars. Among the Kolhán Kols the nearest relations assemble on the fourth day to bathe, wash their clothes and shave their heads. They then sacrifice a pig, bedaub their bodies with its blood, and console themselves by feasting and drinking copious draughts of rice-beer. The same evening they perform the ceremony of calling the ghost of the departed. The father and mother or a brother and sister and two female relatives remain alone in the mortuary dwelling; all the rest of the company take their seat in the back yard. Within the inner room is placed some boiled rice and a pot of water, and the floor is sprinkled over with ashes, which also cover the threshold. The father and mother or the brother and sister proceed to the spot where the body was burnt, and beating together two ploughshares, which they hold in their hands, they walk round the place, and call out in a wild and plaintive tone of voice, addressing the dead in these words: "We never scolded you, we never wronged you. Come back to us; we ever loved and cherished you, and have lived long together under the same roof; desert us not now. The rainy nights, and the cold, dreary days are coming on; do not wander. Do not stand by the burnt ashes, come to us again! You cannot find shelter under the *pipul*¹ when the rain comes down. The *sal* will not shield you from cold, bitter wind. Come to your home! It is swept for you and clean; and we are there who love you ever, and there is rice put for you and water. Come home! come home! come home to us again!" Returning to the house-door they call for light, and diligently search to discover traces of the footsteps of the wandering ghost in the ashes; they examine the rice to see whether the grain has been disturbed; they look at the water to find out whether some drops have fallen upon the floor; if any of these marks should be detected, it is

¹ *Ficus religiosa*.

announced that the ghost has returned to the house; and horror-struck they sit down crying in anguish and sorrow and weeping bitter tears, in which they are joined by the company sitting outside in the yard. On the day agreed upon by the relations a funereal stone is provided, and the bony remains of the dear departed are deposited in a grave dug in the public cemetery, which is strewn over with a quantity of rice. By the side of the vase containing the relics are placed rice, money, brass ornaments and other articles of value. The tomb is marked by the monumental stone,¹ which is dyed red with the blood of a goat that is offered up as sacrificial victim. To a branch of a tree that overshadows the grave a strip of cloth is tied, and an upright stone cenotaph is erected in the outskirts of the village to commemorate the name of the deceased.

The burial service of the Santals is copied after the funeral ceremonies of the Hindoos. The body of the deceased is borne by the kinsmen on a *charpai* or cot to the funeral-pile erected near some reservoir or stream, and on passing a cross-road parched rice and cotton-seed are scattered about to counteract the malignant influence of evil spirits. The nearest relative applies the burning brand to the face of the corpse, and the brushwood being set on fire, the body is soon reduced to ashes. A few fragments of the bones of the skull are collected, and are carefully preserved. The nearest relations are considered impure for a period of five days, and it is only after the expiration of that time that they shave their head and take a bath; they then offer a sacrifice of a cock, and close up the mournful ceremony by drinking such liquors as may happen to be at their disposal. After a certain lapse of time the bones, which have been preserved, are carried by the nearest relation to the *damúdar* (village priest?), who, bearing on his head the sacred relics contained in a basket, steps into the nearest stream, and consigns his precious load to the water, at a spot where the current is strongest.

The funeral ceremonies observed by the Santals of Bierbhum differ in many particulars from those of the other Santal tribes. When one of their friends is in the last agonies of dissolution the *ojha* or diviner consults the oracle by rubbing oil on a leaf to ascertain what witch or demon has "eaten" the sick man. As soon as the death-struggle is over, the body, which has been previously tinged red, is anointed with oil, and being wrapped in white garments, it is laid out in state on the couch, where two small brazen vessels are placed, one filled with rice and the other with water, to which a few rupees are added as a means of appeasing the demons on the threshold of the realm of shades. As soon as suitable preparations have been made for cremation these objects are removed, and five clansmen, who carry the body on their shoulders, walk with it three times round the pile, and then deposit it upon the top. A cock is nailed through the neck to a corner of the pile, or to a neighbouring tree as a sacrificial offering. The nearest relation, holding in his hand a grass torch bound with

¹ The tombstone is sometimes so ponderous that the men of several villages are employed to move it, and some wealthy men select during their lifetime a suitable monument to commemorate their worth.—Dalton's Ethnology, p. 202.

thread unravelled from his own clothes, walks in silence three times round the pile, and with averted face he touches the mouth of the corpse with the ignited torch, while the friends and kindred, who are approaching with their faces turned towards the south, set fire to the inflammable materials. Before the body is entirely consumed the fire is extinguished, and the chief mourner breaks off three fragments from the half-calcined skull, and washing them with red-tinged milk, he places them in a small earthenware vase.

The Juangs burn their dead with the head turned towards the south, and the ashes are thrown in the nearest running stream. As a sign of mourning they abstain for three days from flesh and salt. The Kharrias, like the rest of the Kolarians, dispose of their dead by cremation; they gather the ashes and place them in an earthenware pot, which is thrown into the nearest stream. Near their houses they set up as memorial of the departed rough slabs of stone, to which they offer daily oblations. The funeral ceremonies of the Birhors resemble in some particulars those of the Hindoos. The dead are burnt, and the unburnt bones are thrown into the Ganges or probably into some other stream. As a sign of mourning they do not shave for ten days; but at the end of this self-imposed penance they console themselves by feasting.

The Kols of the Kolhán have a vague notion about the survival of a ghostly spectre that walks about in the daytime, and keeps the house at night. A clean space is reserved for it in the dwelling, where, on festival occasions, a portion of the sacrifice is deposited for its use and benefit.

Though the Hos and Mundaris, and indeed all the other Kolarians, are divided into tribes (*kili*), yet neither caste privileges nor class distinction of any kind exist among them. The partially Hindooised Santals, however, notwithstanding that their social intercourse is entirely free and unrestricted, have adopted some professional distinctions peculiar to certain tribes. Two of the tribes are more particularly devoted to religious duties, and they furnish most of the priests that officiate at public festivals; and the priests of one tribe have even small patches of land, free of rent charge, granted to them for their religious services. In the north the tribal classification by profession is much more marked in imitation of the four Hindoo castes. One tribe represents the rajahs or chiefs; another the priests; a third the soldiers, and a fourth the husbandmen.

The government of the Mundaris and of the rest of the Kolarians was originally patriarchal. The country they occupied was divided into *parhas* or villages, each of which was presided over by a *munda* or headman, whose office was hereditary, and who adjusted all internal affairs with the assistance of the *parha* council. One of the most influential heads of the *khunts* or families was selected as *munda*, another was appointed *pahor* or priest, and sometimes a third was chosen, called *mahato*, who acted as the *munda's* deputy. The property of the land, belonging to the village community, was vested in those whose ancestors first occupied it and brought it under cultivation; and they were called *bhuinhars* or "breakers of the soil," to

distinguish them from those who were cultivators under an inferior title. When the Mundaris acknowledged the supreme authority of the rajah of Chutia Nagpur, the *bhuinhars* or privileged class of the village constituted the militia of the state, and they owed honorary attendance to their feudal superiors. The common peasants were required to supply food and raiment as their regular contribution, which was afterwards commuted into a money payment or rent; and the lands they cultivated were called *rajhas* or rent-paying. At a later period a certain proportion of land was assigned to the rajah as his personal property called *manjiha*, which was cultivated for his benefit by men who had lands allotted to them, called *beth keta*, entirely free of all charges. Public lands were set apart to defray, from the proceeds, the expenses incurred in offering sacrifices to the gods and other religious services. Under the supremacy of the British government, represented by the South-Western Frontier Agency, many changes have been introduced, and the condition of the tillers of the soil has been much improved. A system of *zemindari* police was established, the border *markis* were re-instated and the *zemindars* or land proprietors were deprived of the power of ousting their tenants without the express order of the British Agency. They are the guardians of the passes and act as officers of police.

By the law of inheritance among the Kols the sons are entitled to the whole property at the death of their father, which is equally divided among them; but if some of them are minors they live together until the youngest boy attains his majority. Before the sisters are married they either form a part of the united family; or if there are a sufficient number they are divided out among the brothers; but no division can take place if there is but one minor sister until she is disposed of in marriage. In doubtful judicial questions the Hos take an oath which is both solemn and impressive. They pray that if they do not speak the truth they may be afflicted with the loss of all their property; their wife and children may be struck down dead; they may sow without reaping, or reap without gathering; and that even their own life may be forfeited by being devoured by a tiger.

The government of the Santals was patriarchal in its origin, and is still continued upon the patriarchal type. Among the Bierbhumi tribes the original head or founder of the clan bears the title of *manjihanan*, who receives divine honours in the sacred grove. His authority is transferred to his descendant called the *manjhi*, whose office is hereditary; but as he exercises no active functions, on ordinary occasions all the details of the village government are managed by the *paramanik*, who acts as his deputy. Among the other tribes the *jaymanjhi* is the village censor, and in that capacity he watches over the moral conduct of the young people. The *paramanik* apportions out the land to the villagers in just proportions without fear or favour, and attends to all affairs relating to the tillage of the soil. He levies contributions on the village community to enable him to defray the expenses incurred in the hospitable reception of guests, and to promote the interests of new settlers. The offices are all hereditary, and it is

only when a new settlement is formed that the new dignitaries are installed after a previous election.

Among the Rajmahal Santals the *pergunmites*, who have charge of a number of villages, collect the rent and pay it over to the superintendent; and the *manjhi*, who acts as village chief, is responsible for the good behaviour of his people. Both these officers are elected by the members of the village communities.

The religion of the Kols of the Kolhán, and of the Kolarians in general, is founded upon primitive nature-worship; they have no idols nor temples. They declare that as they have never seen their gods they cannot describe them, nor can they give an account of their origin. They regard the sun, which is known under the name of Sing-bonga or Sirma-thakoor, as the source of all existing things, which he protects by his preservative powers. He is considered as a beneficent divinity, from whom all good proceeds, who does not take pleasure to bring distress and affliction upon men, but will nevertheless chastise them for their misdeeds. He is invoked to avert sickness and other calamities, and prayers are addressed and sacrifices are offered to him, when the minor gods have proved to be inexorable. He is represented as having married Chando-omol or the moon, who gave birth to the stars, which are called her daughters. There are numerous minor deities who are subordinate to the supreme god; and as their power is limited, whenever, on being invoked, they are not able to grant relief, it is their duty to intercede with Sing-bonga that the request of their votaries may be granted. Chandala-desum-bonga and his wife Pangora, though considered by the Hos as minor divinities, are only other names for the sun-god and the moon-goddess, who receive the exclusive adoration of the women.¹ The mountain-god Marang-buru or Bura-bonga,² whose shrine is on the highest rock or hill, is adored as the dispenser of rain and the fertiliser of the ground. Buffaloes are sacrificed in his honour every third year, and fowls and goats are offered up every year to propitiate his favour. The sacrificial victims are slain on the top of the hill, and the heads are consecrated to the god; but they are always appropriated by the *pahn* or village priest. Desaüli, the tutelary deity of the village, and his wife Ihar-era or Maburu, who preside over the derangements of the head and the stomach, take up their abode in the sacred groves attached to the village; and they are invoked to preserve the country from infectious diseases, keep the murrain from the cattle, send rain in due season, and vouchsafe abundant crops. Great honour is paid to these rural divinities at the Magh festival. Nagé-era or Garra-nagé or Chandore,

¹ According to Mr. Tickell, Pangora is the wife of Marang-bonga, who lives under trees near an ant-hill, and in case of sickness or fever fowls, goats or sheep are sacrificed to her; while Chandala-desum-bonga is worshipped for diseases by married people alone, for "he comes along with the bride from her village;" and it seems that Pangora has two husbands, for she is declared to be also the wife of this god.—*Journal of Asiatic Society*, vol. ix. p. 800.

² Mr. Tickell calls this god Marang-bonga and describes him as presiding over sickness, being "worshipped according to the extent of the sickness and the means of the patient. He lives in a small grove, where they erect a post after sacrificing a small buffalo, and stick its horns on the top of it."—*Journal of the Asiatic Society*, vol. ix. p. 800.

who is declared to be self-created, having neither father nor mother, presides over tanks, wells and stagnant water, and she is also the goddess of rivers. She is supposed to be the original cause of cutaneous diseases and of deafness; and she is propitiated by offering her eggs, or some other insignificant object, and if no relief is obtained a pig is sacrificed. The ancestral ghosts of the husband called Hamko and those of the wife known as Haratán-ho, who come along with the bride on her marriage-day, are supposed to be hovering about, either to exert themselves for good in behalf of the living, or to afflict them with great calamities. Not only occasional propitiatory offerings are made to them, but in every family a small portion of prepared food is daily set apart for their use.¹ There are now no hereditary priests among the Hos; the head of the family acts as priest to offer up sacrifices, and on public occasions one of the most influential elders of the village officiates in that capacity. But the Mundas recognise the official position of the *pahn* or village priest, which is probably of late introduction. In recent time about seven thousand Mundas and some families of the Hos of Singbhum have abandoned their pagan practices, and have embraced Christianity. They no longer take part in the licentious festivities, and the missionaries even require the women to make a sacrifice of their ornamental trinkets and renounce the pleasure of being spectators at the dance.

Although the Bierbhum Santals recognise the same gods as the Kols, yet they are called by different names. The sun-god is known by them under the name of Chando;² but he is rarely worshipped by offering sacrifices, yet theoretically, at least, he is acknowledged to be the supreme divinity. In honour of Sing-bonga,³ quaintly called the chicken-eating god, the harvest festival is celebrated once in four or five years. On this occasion a goat is offered to him at sunrise for the prosperity of the family, especially that of the children, that "they may not be cut off by disease, or fall into sin." All their minor deities are but demon agencies. Da-bonga is the river demon; Daddi-bonga the well demon; Pakri-bonga the tank demon; Buru-bonga the mountain demon, and Bir-bonga the forest demon. Their household god or Ora-bonga is adored with peculiar rites, which are known only to the members of the family of which the god is the patron. He is looked upon as the malevolent agency of nature; he dwells, as the unseen but the malignant genius of evil, beside the hearth of every household. To him invocations are addressed: "May the storm spare my thatch." "May the black rot pass by my rice-field." "Let my wife not bear a daughter." "May the usurer be eaten by the wild beasts."⁴ The father on his deathbed whispers

¹ The sacrifices to Haratán-ho are always offered on the path (*hora*) by which the old woman came as a bride to the house.—Dalton, p. 188.

² There is much confusion about the names and attributes of these gods. Chando is the moon-goddess among the Mundas.—See *supra*.

³ Mr. Hunter calls this god Sim-bonga; he is the sun-god of the Mundas; and Mr. Dalton does not assign to him the name of chicken-eating god.

⁴ The only prayer I have heard among these people is the supplication for protection from famine and sickness, from disease amongst their cattle, for defence against wild animals, especially the tiger; and that their children may be defended from all dangers.—Journal of Asiatic Society, vol. xx. p. 552.

the name of this ruthless god into the ears of his eldest son to enable him to perpetuate the domestic worship of the family. They also perform some acts of adoration to the ghostly shadows of their ancestors without having any distinct idea of a soul, of its immortality, or of a future state of life. They suppose that ghostly spectres, overshadowed by disconsolate gloom, flit as airy fantastic apparitions over the fields they once tilled, are roaming along the banks of the mountain streams where they once spread their fishing-tackle, and glide in and out of the dwelling where they were born, grew up and died. The sacred grove overgrown with *sal*-trees, which adjoins the village, is believed to be the abode of Manjhi-haran, the ancestral god of the community, and of the ancestral mother Iah-*era*.¹ Here he keeps a watchful eye upon the living and dispenses weal or woe to his people, according to the measure of adoration allotted to him. Goats, a red cock and fowls are sacrificed in his honour. Men and women join hands and dance round in a circle, keeping time to the measure of the song in commemoration of the ancestral founder of the community. The Santals of Chutia Nagpur acknowledge Sing-bonga as the supreme god; but their minor divinities called Iahir-*era*, Monika and Marang-buru are all demon spirits, and are malignant in their nature and destructive in their action. The tiger receives marks of adoration in the eastern districts; but in Ramgarh only those condescend to pay homage to the divine nature of Bagh-bhut, or the tiger demon, who have suffered from his bloodthirsty ferocity. All the members of the village community sometimes join to offer a sacrifice of a buffalo or bullock to the mountain demon, Marang-buru, who is adored as Lord of the Jungle.

The office of *naia* or *naiki*, who is the village priest, is probably of recent introduction among the Santals, for the word is derived from the Sanscrit, and they have no word for priest in their language. He has a patch of ground assigned to him; but in return for this grant he has to feast the people twice a year at two annual festivals. Those that officiate in offering up sacrifices are required to prepare themselves for this duty by fasting, prayer and devout meditation, in which they are absorbed until roused up by the beat of the drum, when they shake their head most violently, and their body seems contorted by involuntary convulsions. They are now considered as being possessed by the spirit, and in this state of inspiration they predict the future and declare the will of the god that is to be propitiated. While this divine afflatus is at its highest point they cut off the head of the victim, and cause the blood to pour into vessels destined for its reception. The sacrifices offered by the Santals consist not only of buffaloes, goats and fowls; but clay images of horses and elephants are offered on the sylvan shrines; and the demons are propitiated by placing eggs or a handful of grain on the path that leads to the village, or a wisp of grass is suspended to the trees on the confines of the jungle.

Many Santals, who live in Hindoo villages, take part in the celebra-

¹ Mr. Hunter calls the ancestral mother Iah-*era*, and in Chutia Nagpur she is called a demon goddess.

tion of the Durga puja, the great festival in honour of Devi, the wife of Siva; and they also participate in the merry diversions of the Holi festival instituted in honour of Krishna. The Bierbhums Santals observe numerous festive ceremonials during the year. The *johorai* festival is the harvest-home, and is celebrated in December after the rice is gathered. The people are entertained with a profusion of rice-beer during a period of five days, and the herd being collected round an egg lying on the ground, the privileged cow that smells it first has her horns anointed with oil. Among the other Santal tribes all the cattle are anointed and are daubed over with red lead. On the *baha* or flower festival every family washes the feet of the village priest, who distributes flowers in return for this pious service. Four chickens are sacrificed in honour of Marang-buru, the mountain demon; a coloured fowl is offered up to Iahir-era, the ancestral mother; a black chicken is presented to Gosain-era, another ancestral goddess of the sacred grove; and a goat or fowl is slain as a propitiatory offering to the ancestral village head Manjhi-haram. The *ero-sim* is a sacrifice of a fowl offered at seed-sowing time. *Harriar-sim* is the offering of a fowl by the *naiki* when the rice is favourably progressing in its growth. During the *chhâta* or umbrella festival the priest sacrifices a goat, and the villagers dance round a kind of bamboo umbrella stuck up on a high pole. The *iri-gunulli* is the offering by the priest in the *sal* grove of two kinds of grain and milk, which the poor are invited to eat. At the time the rice is ripening the *boro* festival is celebrated. The first ripe rice-grains are offered to Purgana-bonga or the district deities, in addition to a pig, of which the flesh is eaten by the villagers in the sacred grove. There are several other festivals; but they are entirely secular, and are only intended as public amusements; but the drinking of rice-beer and public rejoicings are the chief object of all these festivals without distinction, and their religious import is only of a secondary order.¹

The Hos, though not quite as extravagant in festival celebrations as the Santals, keep no less than seven festivals annually, which are all celebrated in honour of agricultural pursuits, and are characterised, like those of the Santals, by imbibing in large quantities the *illi* or rice-beer. Their principal festival, called *magh parab* or *desauli-bonga*, which is held in the month of *magh*, corresponding to January—a time when the granaries are well stocked with grain, is chiefly remarkable for saturnalian orgies of the most licentious character. The bonds of society are loosened; all moral restraint is laid aside, servants upbraid their masters; children address their parents in scandalous and abusive language; men treat the women with unblushing effrontery; and women are forgetful of the ordinary modesty and propriety of deportment of their sex. The festival opens with

¹ The above enumeration of the Santal festivals is taken from Mr. Hunter's work, and though Mr. Dalton was well acquainted with the Annals of Rural Bengal, yet he makes no mention of these festivals except the first; but he mentions others, such as the *sarhul* held in March, when the *sal*-tree blossoms, and the *moi-muri* in September for a blessing on the crop.—See Dalton's Ethnology, p. 213.

a sacrifice offered in honour of Desauli—the patron genius of the village, to whom are presented by one of the elders, in the absence of a professional priest, a cock and two hens, one of which must be of a black colour, in addition to flowers of the *palas*-tree (*Butea frontosa*), bread made of rice-flour, and sesamum-seeds. A prayer is addressed to the god for the preservation of their children from misfortune and sickness, for seasonable rains and plentiful harvests; and in some places a prayer for the ghostly dead is added. To drive out evil spirits that haunt the village at this period, men, women and children, with sticks in their hands, while chanting in a wild unmelodious strain and vociferating in a violent, incoherent manner, pass through the thoroughfares and by-paths chasing the demon-phantom before them. These quasi-religious exercises are followed by feasting and indulging in copious draughts of their favourite *illi*, until excited by inebriation they feel themselves sufficiently irresponsible for the commission of bacchanalian excesses and shameless debaucheries. These festivities continue for three or four days; and as by common consent between neighbouring villages, different days are selected by each, to which all the others are invited, the round of festivities continues for a month. On this occasion girls of one village often pair off with the young men of a neighbouring village; but when their absence is prolonged for several days, their simple flirtations become a serious love affair, which generally results in marriage. Among the Mundaris the *magh* festival is celebrated on the same day by all the villages. The *bah-bonga* or *sarhul* festival takes place in March or April at the time the *sal*-tree is in full bloom, and it is celebrated in honour of the ancestral founder of the village. The *sal* flowers are collected by the boys and girls, who weave them into garlands with which they enwreath their hair and decorate the houses. A cock is sacrificed and flowers are offered by each family. Beer is dealt out in profusion, while the young people are amusing themselves in the dance. The *damurai* festival comes off in May, at the time the first rice-crop is sown. A he-goat and a cock is sacrificed in honour of the ancestral ghosts and other demon spirits to render them propitious for the proper germination of the crop. The *hero-bonga* or *harihar* is consecrated to Desauli and Iahr-buri, and to obtain their blessings for the growing crop the Mundari priest makes an offering in the sacred grove of a fowl, a pot of beer and a handful of rice. In Singbhum, however, a he-goat is sacrificed, and every householder plants a branch of the *bhelua* in the field. The *bah-towli-bonga* takes place in July; and on this occasion, after the performance of some mysterious rites, each cultivator sacrifices a fowl, of which a wing, that is stripped off and inserted into the cleft of a bamboo stick, is set up in the rice-field and on the dung-heap; and this ceremonial act is supposed to be indispensably necessary to bring the rice to maturity. When offering the first fruits of the harvest to Sing-bonga, on the festival of *jum-mama*, a white cock is sacrificed in his honour, and no rice can be eaten before this service has been performed. On the festival of *kalam-bonga*, when the rice-straw is removed from the *kalam* or threshing-floor, a fowl is offered to Desauli.

The Kharrias, like the other Kolarians, regard the sun as the representative image of the divinity. They give to the sun-god the name of Bero and address him as Parmeswar, the Hindi name for god. Every pious family is only required during the period of a lifetime to offer as sacrifices in honour of Bero, a fowl, a pig, a white goat, a ram and a buffalo, and after having complied with this imperative obligation, they expect that the sun-god, unless he treats them with inexcusable ingratitude, will grant them all the blessings of a happy life. The victims are slain in front of an anthill which is a kind of rustic altar, and the service is performed by the head of the family, who officiates as priest. The Korwas worship the sun under the name of Bhagawan, and, like the Kharrias, they offer sacrifices to that luminary in an open space in front of an anthill. They also pay divine reverence to Mainpat, one of their native mountains.

The Kols have recourse to the art of divination to ascertain what deity should be invoked in case of sickness, and for this purpose some oil is dropped into a vessel of water while naming one of their gods, and the divinity named is indicated if the drop of oil forms but one and not divided globules. The experiment is repeated with the whole series of gods until success crowns the effort. In selecting the site of a house a small quantity of rice is placed in holes dug at the four corners of the piece of ground marked out, and if it is left undisturbed during the night the omen is considered favourable. A prayer is offered at the same time that the test applied may furnish the true indication, and that the selection may prove a fortunate one. Omens exercise great influence upon every important act in life. If the confidential friends who are deputed to ask for a young girl's hand hear the cry of a flying squirrel on their way, they immediately desist from every effort to negotiate the match. If a branch of a tree falls without apparent cause while on the road, it portends the speedy death of the parents of both parties if the marriage should take place. It is an ominous intimation of the future poverty of the married couple, if a dung-beetle, rolling a disproportionately large ball, is met on the path. The parties, on the other hand, will be blessed with wealth if a certain bird lights on the *asan*-tree (*Terminalia tomentosa*), or if a snake crosses the path. A troop of *hanumán*¹ monkeys are a certain indication of being favoured with a larger herd of cattle. If a bird lights on the *keond* or ebony-tree (*Diospyros melanoxylon*) the bride, whose hand is solicited, will be a vixen. To meet a woman carrying a full water-pot is a propitious omen; but if it is empty it is of evil portent. If in anointing the bride's head with oil a drop trickles down her nose it is a good sign; but should some of the oil pass over her temples or cheeks it would furnish an unmistakable proof of her inconstancy. The passage of a number of vultures is a propitious omen. If a bee, in search of honey, alights upon a man, he is certain to be blessed with wealth, and is a sure mark of his hospitable disposition. If a spotted eagle settles on the right side of the road it forebodes evil to the traveller.

¹ Hanumán is the monkey-god of the Hindoos.

The Kols have much faith in the efficacy of sorcery or witchcraft ; and they imagine that all diseases are brought about by the anger of the demon agencies of nature, or by the mystic art of the sorcerer, who, being looked upon as a mischievous wretch, is driven out of the country ; and before the British government had interfered many suspected persons were even killed. They believe that by certain mystic formulas, called prayers, and by the aid of incantations, the sorcerer can obtain sufficient power to cause sickness or even death ; afflicting not only individuals, but whole families and even villages ; and that by this mischievous art the crop may be blighted, the cattle may be destroyed, and the state of the weather may be controlled. In case of sickness the patient himself sometimes reveals the name of the author of the malady with which he is affected, by declaring that he had seen the miscreant in a dream, sacrificing to the gods to procure his death. To find out who has cast the spell, if this proof is wanting, the *sokha* or diviner is employed to try his infallible art. A large wooden cup is placed under a flat stone, upon which a boy is seated supporting himself by his hands, while balancing the stone, which is resting on its cup pivot. As long as the boy is able to keep himself in equilibrium, while a few grains of rice are thrown at him, each time one of the names of the people of the neighbourhood is pronounced, no key is furnished about the information sought ; but as soon as the name of the suspected person is uttered the stone turns, and the boy losing his balance falls off. The person thus denounced was formerly allowed to have recourse to the ordeal to prove his innocence. He was required to dip his hand into boiling batter, or boiling water ; or to stand barefooted on an iron hoe heated to redness, and if he was scalded or burnt he was declared guilty, and to punish him for this imaginary crime he was tied up in a sack and was thrown into the water ; liberty was, however, given him to float on the top if he could. In case of sickness the *sokhas*, instead of having recourse to divination, sometimes invoke the aid of some familiar demon, while performing certain mystic mummeries, to impart to them the desired information. The person denounced is sometimes only beaten until the patient gets better and finally recovers ; or he is simply required to offer up sacrifices until the same result is reached ; but if the patient dies the victim of this pernicious superstition is so mercilessly flogged that he frequently succumbs ; or he is driven from the village as a vagabond and an outcast. They also entertain the singular notion that a sorcerer may change himself at will into a tiger or other wild beast ; and a person who has gained the unenviable reputation of possessing the power by means of which he can effect this metempsychosis is regarded by all as a public enemy and is slain at the first favourable opportunity.

The Bierbhum Santals entertain a reverential feeling for the small Damooda river. Thither they annually make a pilgrimage, and perform on the banks of the hallowed stream the ceremony called "purifying for the dead ;" and hither the nearest kinsman carries a relic of a deceased friend, which he places in the gentle current, that it may slowly but surely float down to the far-off eastern land—the aboriginal home of his ancestors.

The Kols of the Kolhán have a kind of mythology upon which their religious system is partly based. At the commencement of time, the legend says, Ote-boram and Sing-bonga, also called Sirna Thakoor, represented by the sun, existed as self-created beings, and exercising their developing power they made the earth with rocks and water scattered here and there; and its surface was clothed with grass and trees. Cattle were first produced in some fable-land called Bogobachee; and wild animals were next brought into existence. At the bottom of an immense ravine were placed a newly hatched boy and girl, and as they were shelterless they were advised by the gods to take up their abode in Katkomoá, which was a large crab's cave. As they grew up to adult stature they received the daily visit of Sing-bonga, who called them by the endearing name of grand-children. The love of this first pair being somewhat platonic, for they had not yet tasted of the forbidden fruit of good and evil, the hope of propagating and multiplying the race of man was not realised. To counteract their fruitless inanity the sun-god deemed it prudent to teach them the art of preparing *illi*, which, by drinking copious draughts, excited in them the voluptuous passions, and as they thus accomplished the object of their existence, it was from their posterity that the world was peopled. After Sing-bonga had produced man, the masterpiece of his creative power, he married Chando-omol or the moon, and from this union sprang four sons and numerous daughters. The first exclusively associated with their father, and the last with their mother. As the sun rose daily accompanied by his four luminous filial adjuncts, they set the whole world on fire, and as all living creatures were almost perishing with heat, they entreated the moon-goddess to save them. The nightly luminary recognised the impending danger, and to prevent a terrible catastrophe she was determined to doom her husband's companions to destruction. To carry her resolution into effect, she addressed Sing-bonga in these words: "Our children do much harm to the world, and will soon destroy your labour; I am determined to eat mine, do you also devour yours." The sun readily agreed to the proposition, and while the moon was hiding her daughters (the stars), telling the sun-god that she had devoured them, he, on the contrary, immediately ate his four sons, and thus wiped them out of existence. After having performed this act of voracity the moon released her daughters from confinement. Sing-bonga perceiving that he had been deceived, became so enraged that he seized his sword and cut the moon-goddess in twain; but after repenting of his rash deed, he permitted her at periodical intervals to shine forth in full beauty. After the first pair of mankind had enjoyed their connubial bliss for a considerable time the sun-god descended from his empyrean height, and asked them about the offspring they had produced. To which they replied by saying: "Grandfather! we have twelve sons and twelve daughters." The children hearing this raised their voices and exclaimed: "Great-grandfather! how can we brothers and sisters all live together?" To this Sing-bonga responded: "Go ye, make preparations for a great feast, rice and buffalo flesh, and bullock's flesh, goats, sheep and pigs,

and fish and fowls of the air and vegetables." They immediately went to work, and carried out this injunction, and announcing that the feast was ready, Sing-bonga resumed and said: "Take ye two by two, man and woman, that which shall please you most, and that shall you have as your share to eat all the days of your life, apart from the rest, so that none shall touch his brother's share." After the feast was served up the first and second pair selected buffalo and bullock's flesh in quantities sufficient to satisfy their heart's desire, and they became Kols (Hos) and Blumij. Another pair took rice; others rice and vegetables, and they became Brahmins, Rajpoot Kshatriyas and other Hindoos. Those that took the goat's flesh and fish became another caste of Hindoos. Shellfish were chosen by the Bhuiyas; and the two last pair had nothing left for them but pigs, which they carried away, and these are the Santals and Koormees to this day. There was still one pair who found nothing they could take, for the feast had been cleared away, and they had come too late to the banquet of life; but the Kols assigned to them a portion of their share, and these are the Ghásís to this hour. The good things of this world having been thus distributed, they all settled down separately, and as they exceedingly multiplied the earth became crowded with inhabitants. The English are the only happy European mortals who can claim their origin from the Kols, and as they constitute the senior branch they are allowed to feed on bullock's flesh. But mankind soon became sinful, incestuous and disobedient, and the sun-god in his wayward mood destroyed the world by employing some powerful elemental force.¹

The ghosts of the dead ascend to Sing-bonga, who interrogates them about their manner of living while on earth, and having judged them, he whips the wicked with thorny bushes, and sometimes buries them in heaps of human excrements, and then sends them back to their nether home to be born again as dogs, cats, bullocks, lizards, &c. Those who swing, supported by iron hooks stuck into their back, at a certain festival² are changed into kites or flying foxes. Widows who ascend the funeral pile of their husband are never born again, they are ever burning in their pit, and they come out at night and are wandering about as living torches. Those who are of good report are also permitted to return to their earthly abode, where they are born as men of a higher order; and all that they had given away in charity, which has been heaped up in heaven, is restored to them by the sun-god.

The only remaining mythological fiction, that offers some slight interest, is the following, which is attributed to the Santals. The developing power of nature is personified by the Great Mountain, who, standing alone in isolated solitude amidst the waters, communed with himself. Perceiving that the birds were fluttering about and found no resting-place, he caused a huge water-lily to rise, which

¹ Opinions are not agreed; some say it was destroyed by fire, and others by water. All the rest of this myth is evidently a Hindoo suggestion; and it is even extremely doubtful whether any part of it is original.

² This is a practice of Hindoo Fakirs and other pious fanatics, but the practice does not prevail among the Kols.

afforded a safe foothold. Prawns were next produced in sufficient numbers to raise the rocks above the water and thus lift up the water-lily. Creeping things became diffused over the rocks, and the Great Mountain ordered them to cover up the stony surface with earth, and they did so. The Great Source of all Power commanded the Great Mountain to sow grass, and as the herbage grew up, the first man and the first woman issued forth from two eggs that had been deposited on the water-lily. The Great Mountain on looking at the first pair of the human race found them naked, and he clothed them; and though the woman received a larger piece of cloth than the man, yet it was insufficient to cover her nudity. The first progenitors of the Santal race felt weak and faint, and the Great Mountain taught them how to prepare a fermented beverage, and instructed them in the art of shaping a drinking-cup out of leaves; but he enjoined upon them, in order to give proof of their gratitude towards their benefactor, to offer a sacrifice to him before they partook of the exhilarating draught. To prevent the extinction of the race the Great Mountain made the first man and woman merry with strong drink, and having excited their carnal desires they became husband and wife, and seven children were born of their union. As their progeny was increasing in unlimited proportion, they wandered about from place to place and spread over a large extent of country.¹

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GAROS.

THE Garos occupy the mountain region called Garoana by the natives, which extends from the Khassia Hills to the Brahmaputra, and lies between 25° and 26° N. latitude, and between 90° and 91° E. longitude, presenting, in triangular outline, a confused assemblage of hills and narrow vales watered by numerous small streams. It

¹ This myth, which is neither poetical, nor even interesting, has been much abridged, and though the subject-matter of which it treats, and the incidents which it relates, have been faithfully followed, yet the language has been somewhat changed to render it more cursive, if not more readable. The fundamental ideas are undoubtedly of Hindoo origin.

contains an area of three thousand one hundred and eighty square miles, and a population estimated at a hundred thousand souls. The Garo Hills are bounded on the north by Assam; on the east by the Khassia Hills and Maheskhali river marking the boundary for a short distance; on the south by Bengal, and on the west by Assam. The hills on the north are low, but they gradually increase in height until a fine range of mountains called the Tura Hills, is reached, which run due east and west almost through the centre of the district, and join the Khassia Mountains at their termination. The Arbela range is situated north of the Tura Hills, and runs almost parallel with them. The principal rivers of the Garo Hills are the Krishnai, the Kalu, the Bhogai, the Netai and the Jameswari, all of which are only navigable during the rainy season by small boats. The wild animals found in the hills are elephants, rhinoceros, tigers, leopards, wild dogs, buffaloes, and *mithuns* or wild cattle. The most useful birds are pheasants, snipes, jungle fowls, partridges and quails. These hills are covered with magnificent forests overgrown with majestic trees, and decked with an infinite variety of useful and ornamental plants. The soil is generally rich and fertile, and if properly tilled it never fails to yield an abundant harvest. The climate of the Garo Hills is sufficiently pleasant and salubrious, and while the maximum range of the thermometer in April is sometimes as high as 90° F., the lowest temperature in January does not descend below 51°. From March to the middle of April the atmosphere is dry; but after that time it is refreshed by occasional showers, and about the beginning of June the rainy season sets in, which, at its close in October, is followed by cold weather which lasts till March. Garo tribes, known by the names of Achhiks, Lynteas and Abengyas, inhabit the mountains of Hawaraghat.

The Garos are typical Turanians of the Dravidian branch of that stock. Their stature is somewhat below medium height; but they are stout-limbed, robust, strong, muscular, and are capable of enduring great exertion and fatigue. Their complexion is of a lighter or deeper brown; their features are harsh and are strongly marked, and they are generally ugly. In the interior, however, they are much fairer and better-looking than in the plains. Their face, which is beardless, is round and short; their forehead is straight and is but little projecting; their eyes are small, dark, and are obliquely set with overarching eyebrows; and their nose is rather flattish. They have prominent cheekbones, a large mouth and thick lips; but their jaws are not at all prognathous. The women are not even as good-looking as the men, especially after they have passed the bloom of youth. They are short and squat in stature, and rough and masculine in appearance. Many of the young girls, however, have pretty plump figures, and a pleasant countenance, which, with their merry musical voice, makes them somewhat attractive.

Very little is known about the moral character of the Garos. Though they have rather a surly look, yet they are of a mild disposition and of a merry mood, especially when slightly intoxicated. They are honest in their dealings, are true to their word, and never

fail to comply with their promises. They are possessed of much courage, are very excitable, and when subjected to injuries or insult they are revengeful, cruel and blood-thirsty.

The Garos live together in villages, which are more or less populous according to the situation. Those nearest the plain do not contain more than twenty houses (*sung*), often built on the slope of a hill, which average about eighty feet in length and twenty-five feet in breadth and are supported on posts of *sal* timber of different heights, corresponding to the declivity of the slope. The upright posts support the horizontal timbers on which the walls and roof-frame rest, which is thatched with slips of grass or cane, or it is simply covered with mats. The sides are closed by matwork of interlaced bamboo splits. The floor is laid with stout bamboo stems split in halves. A small trap-door on one side of the building communicates with the ground-floor, at one end of which the domestic animals are housed. There is an open passage on one side running through the whole length of the building, which contains the fire-places where the cooking is done. On the right side little chambers are screened off which are used as sleeping-places by the married people and the female members of the household. The young men take their nightly repose in the *dekachang*,—a lofty substantial public building ornamented with fantastically carved posts, which contains sleeping-places properly partitioned off, while in the long open hall the public councils are held; and here the *laskar* or chief tries such cases as may be brought before him. Among the Abengya and other mountain tribes the villages, which are well built up, contain no less than a hundred and fifty houses. The residence of the chief is two hundred and sixty feet long and forty feet wide, and is erected upon piles which vary in height according to the inequality of the ground and are often grotesquely carved with rude figures. In other respects the construction does not differ from that of the ordinary houses. An open balcony, ornamented with wooden images of deceased relations, is attached to the front end, and in the back part an unfloored space is reserved for stalling bulls which are kept for fighting, and are fattened for festivities. The private apartments of the family form a separate wing connected with the main building at right angles, equally resting on posts and provided with a balcony which is used as sitting-place by the women. The interior of the official residence consists principally of a large hall, of which the lower end only is partitioned off into sleeping-rooms. Around the side-walls are ranged bamboo benches which answer the purpose both of seats and beds for the accommodation of visitors and guests. An open space is cleared in front of the house, which is encircled by the huts that are assigned as lodging-places to the slaves, and here the villagers assemble on public occasions to amuse themselves in games and dancing.

The costume of the Garos of both sexes is excessively scanty. To disguise their absolute nakedness the men gird a strip of cotton cloth (*gandu bárá*) round their loins, which is fastened behind, while the lower end is passed between the legs, and is slipped in in front through the girdle, with the highly ornamented flap, about six inches wide,

hanging loosely down. When the atmosphere becomes somewhat chilly they cover their shoulders with a sort of rug made of tree-bark. In the plains the chiefs as well as the rich wear mantles of broadcloth, silk or cotton. They entwine their head with a silk turban, and fix to their belt a pouch holding their valuables and their betel, and a netted bag containing their pipe is suspended from it by a chain. The waistband of the women, being of a coarse, red, blue and white striped cotton tissue, is wide enough to serve as a decent modesty girdle, extending as low down as the middle of the thigh. It is only tied on the upper corner of the left hip, so as not to incommode them in walking. As a protection against cold and rain they cover their shoulders with a piece of drapery of cotton or woollen cloth. The men either cut their hair short or they fasten it by a brass ornament in a loose and careless fashion to the crown of the head. They adorn themselves by loading down their ears with three or four brass rings about two inches in diameter, and bead necklaces are strung round their neck. Persons of rank encircle their upper arm with an iron or brass ring called *tar*, which is considered a badge of respectability. The women make up in ornament for deficiency of dress. Their widely distended earlobes are dragged down to the shoulders by thick-rimmed brass rings from three to four inches in diameter and varying in number from ten to thirty.¹ Numerous brass chains and strings of carnelian beads are wound round their neck. Their head is either entwined with a turban-like head-dress, or it is simply encircled with a band of coloured cotton. The wives of the chiefs cover their head with a piece of cloth about two feet long and fourteen inches wide, which, with their flowing hair, hangs loosely down behind. The women of the Achbik Garos are entirely unadorned, which is probably owing to their poverty.

The Garos subsist, to a great extent, on animal food; and though they refuse to make use of milk, which they consider unwholesome, yet they are not very fastidious in the selection of their meat-dishes. They eat beef, pork, kid, chicken, venison, duck and even the flesh of cats, dogs, wild boars, frogs and snakes. They procure dried fish and tortoises from the plains. Blood, which is a favourite article of diet, is baked in green bamboo joints over a slow fire. They have an original, if not savage way of preparing a young dog to render it fit to be served up at their meals. The animal is made to swallow as much rice as it can hold; it is then stretched over the fire and is roasted alive. After the cooking operation is completed the belly is ripped open, and both the rice and the roasted meat are distributed among the guests as the most delicious dish. Their vegetable food is principally confined to rice and millet, yams, arums and caladium-root. In time of scarcity the hill people subsist on the pith of a species of palm

¹ They wear in their ears brass rings of various sizes, and occasionally in such great numbers that the wearer is compelled to put a strap through them, and by passing it round the forehead relieve the lobe of the ear from the great weight attached to it, and which would tear through were it not thus protected.—*Journal of Asiatic Society*, vol. xviii. p. 56.

The weight is partly supported by a string which passes over their heads.—*Asiatic Researches*, vol. iii. p. 27.

called *kebul*, which is pounded and steeped in water; when eaten fresh it tastes like sugar-cane; but when boiled it assumes a gelatinous consistence. As seasoning they make use of salt and ashes in addition to pepper, onion and garlic; but oil, which they do not produce themselves, enters rarely into their culinary preparations. The rice is cooked in rough earthenware pots, or in a green bamboo joint, and their meat is slightly broiled over burning coals. They brew an intoxicating beverage called *dsu* from rice and millet, of which men, women and children partake in excessive proportions. Some of the chiefs subsist exclusively on this kind of liquid nourishment,¹ and maintain themselves in very good plight, but they are almost in a constant state of slight inebriation.

The banquet prepared for their public festivals is served up in a peculiarly barbarous style. While the guests, to the number of several hundreds, are sitting round the flesh-pots steaming with greasy viands, the cooks, who act as waiters, empty a portion of the mess on large leaves that serve the purpose of platters, and carrying the cooked food round the circle, they successively thrust a handful of the savoury victuals into the open mouth of the hungry expectants. Whenever the solid food is all consumed the waiters take several rounds and pour down the throats of the guests copious draughts of the delicious beer, leaving the toppers nothing else to do but to gape and swallow. The Garos cook their meat but lightly and they are fond of eating it half raw. Their cooking-vessels are earthenware pots, which they purchase in the plains; and on great occasions their food is served in *korahs* or dishes of bell metal, which they procure from the traders; but when travelling they merely boil their food in a bamboo joint.

The chief occupations of the Garos are agriculture and commerce. They are the most industrious husbandmen and the most skilful tillers of the soil in the hills. They clear the land in the jungle and the forest with the *dhao* or chopping-knife and the *roa* or axe, and the ground is loosened with the *kichi* or hoe. Planting is effected with the sharp-pointed digging-stick called *gul-mathar*. The crops are regularly weeded, and when sufficiently advanced they are watched to prevent the intrusion of wild beasts, and for this purpose temporary huts are constructed in the fields, where the family resides during the growing season. They cultivate annually a considerable extent of ground by the joint labour of the man and the woman,² and they produce three crops in rotation in successive years on the same piece of land; after which it is allowed to lie fallow for seven or eight years until it is again completely overgrown with bush and jungle. When a new clearing is made the first crop planted is the *aous dhan* or autumn rice with vegetables and cotton; this is followed the succeed-

¹ I believe when they take it to this extent it is thickened with flour of millet, which makes it more nourishing, and though it keeps them in a perpetual state of mild but sweet ebriety, they get fat on it.—Dalton's Ethnology, p. 62.

² With these very inefficient tools a man and his wife are able to bring under cultivation between three or four *biggahs* of land annually; besides sowing, reaping, hoeing and carrying the produce to market.—Journal of Asiatic Society, vol. xviii. p. 57.

ing year by cotton intermixed with millet, and the third year autumn rice is again cultivated. The chief agricultural productions of the Garo Hills are, besides rice and cotton, millet (*Panicum Italicum*), yams, arums, caladiums, onions, garlic and red pepper. Cotton is grown in considerable quantity, for it forms the most valuable article of exchange, for which they receive, in return, such necessities and luxuries as are not produced in their own country. The domestic animals reared by them are cattle, goats, hogs, dogs, cats, fowls and ducks. They purchase bulls from the people of the plain for fattening, which are killed on the death of any person of distinction or of a member of the family. They collect in the jungle a considerable quantity of stick lac, beeswax, and caoutchouc, which they sell in the neighbouring villages. In the vicinities of the larger rivers they supply themselves with fish for their own consumption. For this purpose they construct strong dams across the narrow mountain streams, leaving some contracted outlet for the escape of the water, to which conic baskets are fixed, into which the fish are carried by the force of the stream, and when they reach the narrow end of the cone they find themselves caught without the possibility of turning. They make use of small dip-nets fixed to a pole, and occasionally also of the hook and line. They stupefy the fish by means of a narcotic substance called *málál*; and as they are expert divers they plunge into the water and secure the larger fish with a bamboo harpoon which has a movable barb attached to it by means of a long piece of cane. Though they occasionally carry on hostilities against each other, and are sufficiently skilled in the use of the spear and the sword, yet they are not hunters in the real sense of that word. They dig pitfalls to entrap the elephant, the deer or the buffalo, which very rarely, however, become victims of this contrivance. A spear loaded with stones is said to be attached to a tree in such a manner that it falls point foremost on the passing elephant and inflicts a mortal wound.

The Garos hardly ever follow any of the ordinary industrial pursuits, as they obtain most of their manufactured articles by barter. It is only in recent time that they have learned to spin and to weave, and they now produce the cotton bands that constitute their only dress material. They prepare a kind of rug used as mantle from the bark of the *Celtis orientalis*. They dye their cloth blue with the leaves of wild indigo, and they extract a red dye from the wood of the *sissu*-tree. They do not even produce their own pottery, and only a few villages have a blacksmith, whose artistic manipulations are confined to the production of *dhaos* and hoes. The Garos frequent certain *háts* or market-places where they sell or barter their cotton, red pepper, beeswax, stick lac, India-rubber, timber, &c., to the Bengalese traders, and receive in exchange such articles of necessity or comfort as they may need. If their cotton-supply is insufficient to procure all their wants, they dispose of some of their *korahs* or bell metal dishes, which vary in shape and size. As they are heirlooms they are handed down in the family from generation to generation, from father to daughter, and they are only parted with if no other means are avail-

able to relieve their utmost necessity. The Garos transport their surplus cotton to market on their back in elongated baskets seven or eight feet high. In these market towns all kinds of supplies can be purchased. Here are found provisions, pigs, poultry, sheep, oxen, goats, rice, millet, pulses, vegetables, clothing of every description, ornaments, agricultural implements, spearheads, *dhaos*, earthenware, spinning-wheels, salt, tobacco, and numerous other articles.

The language spoken by the Garos has some affinity with the dialect of the Bodo-Dhimals. The nouns acquire a plural signification by affixing the word *rang*, which denotes "all," to the singular. The nominative is always the radical, and the genitive, dative, accusative, ablative, instrumental and locative are all indicated by suffixes; as, *nok*, "house;" genitive: *nok-ni*, "of a house;" dative: *nok-na*, "to a house;" ablative plur.: *nok-rang-nikho*, "from houses;" instrumental: *nok-chi*, "with or by a house;" locative plur.: *nok-rang-o*, "in houses." Nouns have no grammatical gender, but sexual distinctions are expressed by specific words; as, *mande*, "man;" *mechik*, "woman;" *apha*, "father;" *ama*, "mother;" *ada*, "elder brother;" *abi*, "elder sister." *Bipha*, "male," and *binna*, "female," are placed after the nouns of animals to denote the gender; as, *achak bipha*, "a dog;" *achak binna*, "a bitch." Adjectives follow the nouns they qualify. A substantive of quality connected with another noun is put in the genitive; as, *mande-ni jak*, "the human hand;" *i.e.*, "the hand of man." The comparative degree is expressed by the addition of *bate*, signifying "than," "beyond," with the dative of the noun or pronoun; as, *in-a bate rowa*, "to this beyond long;" *i.e.*, "longer than this." The superlative is formed by placing *rang* or *darang*, "all," with the dative sign before, and *bate*, "than," after the adjective; as, *darang-na del bate*, "to all great than;" *i.e.*, "greater than all." When an adjective is used in connection with a noun, the case particles are attached to the former. The numerals of the Garo language do not comprise a farther range than the number of fingers and toes. There are specific words for the units and for ten. The succeeding numbers to twenty inclusive are formed by the word *chi*, followed by the respective units, and twenty is expressed by *chi-skang*, the last of which stands for ten. When the numerals are applied to human beings the particle *shak* is prefixed; as, *mande shak skang*, "ten men;" when applied to animals the particle *mang* precedes the numeral; as, *machu mang dok*, "six cows." When enumerating inanimate objects the particle *ge* is employed; as, *am ge-gini*, "two mats." Personal pronouns have no gender, but they are expressed by specific words both in the singular and the plural, and they are declined like nouns. There are demonstrative and interrogative pronouns which are equally declinable. The substantive verb "to be" is usually expressed by the reduplication of the final letter of a word to which it forms the predicate; as, *namá*, "good;" *namáa*, "it is good;" *nok*, "a house;" *nokká*, "it is a house." But *donga* is the specific substantive verb "to be" which is used in the same sense. The Garo verb is conjugated in the indicative, the imperative and the subjunctive mood; and in the present indefinite, the present definite,

the perfect, the perfect definite, the future proximate and the future remote. The conjugation is effected by suffix particles without change of the root-word.

Dancing is the favourite amusement of the Garos. The men and women, who dance in separate groups, place themselves in a row in Indian file, forming a continuous chain by holding each other by the belt; and alternately hopping first on one foot, then on the other, they swing round in a circle, keeping time with the music, which is rather harsh and monotonous. The women do not hold each other by the belt, but they swing their arms upwards and downwards in strict accord with the music. The men frequently engage in martial exercises of an exciting character. Smoking is universally practised; the men have either their pipe (*karseng*) in their mouth, or they carry it stuck in their girdle. The *karseng* is sometimes cut of bamboo-root, but generally it is made of metal, and is imported from Bengal.

As the Garo women stand on a footing of equality with the men, the same responsibilities devolve upon them, and wives conjointly with their husbands perform the agricultural labours in the field, which gives them a coarse and rough appearance. They are modest and chaste notwithstanding that they are but scantily clad. Adultery is considered a crime, and the guilty man is tried by the village chiefs, and if convicted he is required to pay a fine. If he has been caught in the act the injured husband may kill him on the spot, if he does not prefer to receive a compensation in the form of an adequate fine. The wife cannot be repudiated on account of infidelity, unless the husband is willing to abandon his whole property and give up his children. On the contrary, the wife may repudiate her husband at pleasure, and as she retains all the property as well as the children, she is in a position to marry again without much difficulty by making over to her new husband all her property of the first marriage. Separations are, however, very rare, and the childless wife frequently allows her husband to take unto himself a helpmate or a concubine. The widow of a chief has the privilege of choosing as husband any of the nephews of her deceased spouse, who, if married, abandons his own wife, and accepts the offer of the old matron, who confers upon him high rank, dignity, fortune and insignia of honour, consisting of a red turban, two brass bracelets for each arm and a string of beads for his neck, which are bestowed with much ceremony. But notwithstanding all these favours he may be divorced, and his wife may marry any one provided he belongs to the same noble family with which she is already connected. A man is not permitted to marry a girl of his own *mahari* or house, for he can only be united in wedlock with a woman belonging to a *mahari* with whom his family have been allied from time immemorial. No one is allowed to marry his cousin on his father's side; but he may choose a wife from the daughters of any of his mother's sisters.¹ While a chief is permitted to marry the

¹ Though a son cannot inherit his father's property, his wife's mother cannot be ejected from the position she enjoyed conjointly with her husband. The successor must recognise in her the mistress of the house; not only as his mother-in-law, but also as his wife, though the marital rights be shared with her own daughter. It is

daughter of a freeman (*moboka*), intermarriages between freemen and slaves are interdicted, and a free-born man cannot even keep a slave concubine.

Marriage negotiations are generally conducted by the parties directly concerned; but from interested motives children are frequently betrothed by their mothers from infancy; and young girls are given away to old men without consulting their wishes. Among the Garos the usual order of things prevalent among civilised nations is entirely reversed. Women are considered the stronger party, and it would be looked upon as an insult to the family if a young man were to prefer his suit for the hand of the young girl; for women have the privilege of choosing the man they intend to make their husband; and as they openly declare their preference, they make the first proposal of marriage. If the parents refuse their consent the men of the village join the suing party and inflict a sound beating upon the obstinate recalcitrants, who withdraw their objections and gladly make all the arrangements required. As the social intercourse between the young people is unrestricted, a marriageable girl finds frequent opportunities to make her wishes known; and prompted by inclination she addresses the young man of her choice by informing him that she has selected a delightful retreat in a secluded valley, where she is to pass a few days in lonely retirement; and indicating to him the direction where it can be found, she invites him to visit the spot, that they may enjoy themselves unobserved by witnesses in delicious dalliance of love's first fruition. The happy youth communicates his fortune to his bachelor associates, and makes the proper preparations to meet his mistress at the place pointed out to him by distinct landmarks. In a few days, after having determined on what particular day the nuptials shall be celebrated, what food-materials shall be furnished for the feast, and what number of guests shall be invited, they return together to the village, where preparations are made for the marriage. On the day appointed the relations and friends, who are invited by sending them a small quantity of betel, assemble at the house of the bride's father, where the solemnity is inaugurated by dancing, singing and feasting. The bride is then conducted by her female friends to the nearest stream, where she steps into the water for the purpose of performing her ablutions; and on her return to the house she is dressed up in her bridal suit glittering with a profusion of tinsel ornaments. The bride's escort next march in procession, headed by music and accompanied by the *kamal*, who carries a cock and a hen, to the house of the bridegroom, who, on their approach, feigns to be actuated by a bashful coyness and retires to another *sung*. But he is overtaken without difficulty, and after being conducted to the bathing-

consequently not uncommon to see a young Garo introducing as his wife a woman who, as regards age, might be his mother; and in fact is his mother-in-law and his aunt.—Dalton, page 63. This note has been somewhat modified to express the actual state of facts, for in the original it reads as if Mr. Dalton had a very confused idea of the property relations of the Garos; and even the beginning of the sentence is all wrong in the original, for as the property rights are all vested in the women, the son can not only not inherit, but his father has himself no property which his son could inherit.

place, he is forced to proceed to the house of the bride's father in spite of his counterfeit resistance, and the mock lamentations of his parents. Here the ceremony is concluded by consulting the omen as regards the future happiness of the married couple. While the bridegroom is seated at the right side of the bride, the company enjoy themselves in dancing and singing; when all at once the *kamal* commands silence. He then addresses some questions to the bridal pair, to which they give their confirmation by responding *nummah*, "good." The cock and hen being brought, the *kamal* holds them up by the wings, and propounds a few more questions, which are replied to as before. The two fowls are then placed on the floor, where some grain is thrown to them, which they pick up, and while thus engaged the priest strikes them a blow with a stick, so as to stun them and render them immovable. The cock and hen are then ungutted, and in performing this operation, if blood comes out with the entrails it is ominous of an unlucky marriage; it is also of evil portent if blood flows at the first blow. The married couple then drink each a bowl of rice-beer, and present a cup of the liquor to each one of the invited guests.¹

A Garo woman, in a state of pregnancy, is required to keep the house during the last month of gestation, and six days after delivery the mother and the child are carried to the river, where they are thoroughly washed. Children belong to the *mahari* of their mother, and it is from their mother alone that they can receive their support, as all the property rights of the family are exclusively vested in her, and are transmitted by heritage to the youngest daughter.

The Garos entertain great veneration for their dead, and dispose of them by cremation; but the ceremonies observed, although similar, are somewhat different in different clans. They all keep the body of their deceased relatives in the house during a period of time varying from four to twelve days, to give the relations an opportunity to assemble with the object of paying the last honours to the dead; and their affection for their kindred is so strong that they do not feel in the least incommode by the putrefactive odour. All the visitors are feasted in an expensive manner during the whole time the body is laid out in state in the house. After all the preliminaries have been properly arranged the corpse is placed in a boatlike coffin, which is lifted up to the top of the funeral-pile erected within six or eight yards of the house. About midnight, while the mourning friends are revelling and carousing, the nearest of kin sets fire to the wood, and after the body has been consumed the ashes and the unburnt bones are collected, and are buried near the door of the hut. A carved post, dyed red with blood, representing the image of the deceased ornamented with the trinkets worn during his lifetime, and from which are suspended the skulls of the oxen slaughtered for the

¹ According to another version a cock and a hen, with their neck in close proximity, are simultaneously struck a sharp blow with a stick. If both are killed together, it is a favourable indication that the union will be happy; on the other hand, the prognostication is of evil portent if one of the fowls only is killed, or if one dies before the other. By still another version the bridegroom is struck on the back with the dead cock and the bride with the dead hen.

funeral feast, is stuck into the ground in the porch of the mortuary dwelling. Cooked food and rice-beer are usually buried with the ashes to support the ghostly dead on his journey to Chikinany—a distant hill which is supposed to be the final resting-place of the departed, and a dog is sacrificed to guide them on the way so as not to miss the blessed abode. Among some clans a miniature bamboo hut is constructed at the spot where the incineration took place, and here the remains of the dead that are left unconsumed are buried. Sometimes the interior is lighted up every night for a month or longer; and not only offerings are deposited by some clans on the top of the hut, but the deceased is supplied with all the necessities of life, such as raw cotton, unhusked rice, grilled fowls, shrimps, boiled rice, eggs, red pepper, turmeric, pulses, salt, gourds filled with rice-beer, and broken earthenware pots, of which the sherds are supposed to unite when wanted for actual use. Sometimes the unburned bones are preserved in an earthen pot, and after the lapse of a few months the relatives are again invited to a funeral feast which continues for three days, and at the close of the festivities the vase, containing the osseous remains of the deceased, is thrown into the water. In former times when one of the chiefs died, a number of his followers sallied forth on a raiding tour, and killing the first man of a hostile tribe they happened to meet, they cut off the head of the victim, which was preserved as a glorious trophy of their prowess, while the body was burnt with the corpse of the chief.

Class distinction is recognised among the Garos, and the division-line between the *nokoba* or freemen and the *nokol* or slaves is clearly marked. The slaves are chiefly Garos, who, having been converted to Hindooism, lost caste, and were sold to their own country-people to expiate in a life-long servitude their infringement on the caste-restrictions. Poor parents, when reduced to absolute destitution, often sell their children—an expedient which is tolerated, though it is considered reprehensible. The slaves are well fed and well cared for, and judging from their appearance, it would seem that they are far better provided for than the poor freemen of the village communities. Great chiefs have as many as sixty slaves who are their faithful followers, and as they constitute their fighting strength they exercise much authority over small clans.

The Hill Garos do not only form large tribes, but they are divided into clans called *maharis* or *chatsibak* (motherhoods). Each *mahari* is presided over by an hereditary chief who bears the title of *laskar*,¹ and has a subchief under him called *lokma* that acts in the capacity of headman of the village. The chiefs have no real power, though they exercise sufficient influence to cause their opinion to predominate in the decision of all public affairs. They can neither make peace nor declare war; nor do they presume to command the freemen on the field of battle, for they all fight on their own hook. But they have the absolute command of their slaves, who implicitly obey the orders of their masters, and exhibit much valour when

¹ Mr. Elliot says that the title of the chief is *booneah*.

engaged in a conflict with an enemy. The *lashar* is recognised as the intermediate officer between the British government and the village authorities, and it is made his duty to assess and collect the taxes from the people within the limits of his jurisdiction. Each clan consists of one or more *sungs* or villages comprising from forty to three hundred families. All differences and disputes are adjusted by a council called *jingmachongga*, which is composed of the head-man of every family and the chiefs of the *mahari*; and when they are called together they are accompanied by their wives, who exercise as much authority as their husbands. But even the authority of the council is only nominal, and rests upon the influence they are able to exercise in the performance of their judicial duties. They cannot execute any coercive measures, nor can they inflict punishment of any kind, unless it be instant death dealt out to those who have been detected in uttering a falsehood in a case adjudicated before them. Theft is very rare; and if murder occurs, according to their custom, it should be punished by the relations of the victim, by putting to death the murderer or one of his kindred, or at least one of his slaves. But as this privilege accorded to the relations would inevitably give rise to retaliatory measures, in order to prevent the perpetuation of these bloody feuds, the council interferes, and usually succeeds in bringing about a mutual reconciliation; and the injured family is induced to accept the blood-money as ransom for the life of the guilty party. Among some clans murder, robbery and adultery are tried by the council and are punished with instant death; while all other offences are expiated by fines, which are exclusively appropriated for revelling and carousing. The Garos are in the habit of taking an oath in judicial proceedings, to give greater sanction to their allegations. Among some clans they salute a stone, and raising their hands on high, they call their supreme god as witness to the truth of the declaration they are about making. Other clans, while taking the oath, hold a tiger's bone within their teeth; others take a clod of earth in their hand, and some swear while grasping their weapons.

The religion of the Garos is not of the doctrinal, but of the mythological order, and is probably borrowed, partly from the Assamese and partly from the Bhotiyas, if it has not been entirely manufactured for them. All their reputed gods are simply mythical beings without definite attributes or active powers. Their supreme divinity bears the name of Rishi¹ Salgong, whose place of abode is the sky (*rang*).² He espoused Apongma, who left her celestial mansion to elope with her divine lover; and having taken up her residence on the terrestrial Tura she gave birth to a son named Kengra Barsa—the father of fire, and of all the heavenly luminaries; and she also bore to her husband a daughter called Mining Mija, who married

¹ Rishi is a Sanscrit word and means sage; and the Garo supreme god is but a counterfeit of the mythological Rishis of the Hindoos, who are beings of a supernatural order; and he is at most a local hero-god.

² I understand their general belief to be that their god resides in the hills.—Elliot in Asiatic Researches, vol. iii. p. 39.

the son of Donjongma—the mother of mankind. Mining Mija and her daughter Ret Rabong, having both lost their husband, resided as widows on the summit of Tura, which had been abandoned by the supreme god and his wife, who had returned to the sky. Nustoo, who sprang from the self-begotten egg, created the world. Previous to the act of creative power she had her dwelling-place on the *padam*¹ or water-lily (in Garo *monglal*), but finding herself in an unstable and uncomfortable position, she sent a messenger to Hiranman, the king of the lower regions, to furnish her a quantity of solid earth, which she transformed into a permanent abode to serve as dwelling-place for herself and her progeny; and to render it habitable, she produced animals and vegetables of various kinds. Streams of water poured forth from her womb, and thus originated the mighty rivers; the *magar*² or crocodile leaped forth from another one of her natural issues. Next appeared the grasses and reeds, and the *matchitobo* or elk was the first quadruped that was called into existence by this creative agency.³ As there was no order in this development series there sprang into being promiscuously fish, all kinds of frogs (*cumna*), snakes (*nembo*), trees, buffaloes, geese; but the masterpiece of all these wonderful productions was a ready-made priest. Last of all a human female was produced, who was known as the daughter of the goddess, whose son married Rishi Salgong's grand-daughter. From this last couple sprang Mishali, the eldest, who is called the mother of the Bhotiyas or the first of mankind. The second daughter, who is nameless, is the mother of the Garos, and Midili, the youngest, is the mother of the Feringies or English.

Rangsiram, situated in the heart of the Garo country, was founded by Donjongma, who still lives there, dispensing her divine hospitalities to the inhabitants of the place, who are in outward appearance Garos, but to whom the power of speech has been denied. It is supposed that some of those that have died may be occasionally born again at Rangsiram; but the real Garo paradise is Naphak, which is thought to be situated somewhere in the interior amongst the higher mountain ranges. They have other marvellous legends of immortal heroes who fought and destroyed animals of a supernatural order, as well as monstrous fictions of amours between goddesses and celestial beasts, which brought into existence some nondescript beings. These mythological ballads are sung by the priests at funerals and other solemn occasions. But this mythology, which has probably been invented by the priests, does not give expression to the real religious belief of the people, for the masses are not hero but nature worshippers; and they assign to the sun, the moon, the stars and to the genii that preside over forests, mountains and rivers divine powers as the governors of the world, by whom all the events of life and the changes in the physical universe are controlled. They also worship as household patrons small beautifully embossed dishes of bell metal

¹ *Padam*, the water-lily, is also a Hindoo word, and the *padam* is a religious symbol in the Hindoo as well as in the Buddhist religion.

² *Magar* is also a Hindoo word.

³ As the elk is very rare, it is said that no man could see an elk and live.

which are known by the name of *deo korah*. They are hung up in the house, and every month a fowl is sacrificed in their honour.¹ It is believed that these tutelary genii of the family start out in search of food while the members of the household are fast asleep, and that they return unobserved after their appetite is fully satisfied. The opinion is entertained by most of the Garos that if due devotion is paid with fervour and pious zeal to these *penates*, the embossed figures will gradually expand; if, on the other hand, they are culpably neglected the sinner will be affected with some serious bodily ailment. To determine whether the sun or the moon should be invoked the *kamals* or priests of some clans drop some grain in a bowl of water in the name of the sun, and if it sinks the luminary is the divinity to be worshipped; but if it floats on the surface, another grain is dropped in the name of the moon; and the experiment is repeated until one of the grains is found which is heavy enough to sink. The mode of worship of the Garos, which is often conducted without the assistance of a priest, is confined to offerings of fermented liquor, rice and flowers to the superior deities; while white cocks are reserved to the heavenly bodies. Before presenting their sacrificial offering they tie tufts of cotton thread and flowers to the branches of a dry bamboo stem which is stuck into the ground in front of their dwelling. A rustic altar is constructed of bamboos, which is in the form of a series of squares composed of perpendicular strings and cross sticks arranged one above the other. A small pit coated with red earth is found at a short distance; and under a bamboo arch, over a small mound, a miniature hut is erected, in which a quantity of boiled rice is placed. After muttering some mystic words the *kamal* cuts off the head of the victim, which is held over the pit, at a single blow; for otherwise the omen would be considered unpropitious. The head and the blood are carried to the bamboo arch, and are placed by the side of the mound, where a lamp is lighted, while the worshippers are profoundly bowing. A piece of white cloth is then spread over the arch that the god may enter the sanctuary unperceived, and partake of the sacrificial offering placed at his disposal. After an interval of an hour the provisions are withdrawn, which, with the flesh of the victim, are dressed in the usual manner over the fire that is kept burning during the ceremony, and the pious votaries of the god are regaled with the good things provided for the occasion.

The *kamals*, or so-called priests of the Garos, are neither an hereditary nor a privileged or exclusive class. Any one may assume the office who knows by heart the legendary lore of the country. They entertain many superstitious notions with regard to the cure of diseases. The tiger's nose strung around a woman's neck is considered a protecting charm in childbirth and other disorders. The skin of a snake applied to the part affected is esteemed an unfailing

¹ The *korahs* are of Tibetan or Bhotiya workmanship, and are generally embossed with the Buddhist prayer formula; and having been informed of this fact by the traders, it is very probable that this is the only foundation for their supposed tutelary protecting power. That they are not really considered as gods may be inferred from the fact that they are sold when hard pressed by necessity.

panacea. The *kamals* are consulted in dangerous maladies to ascertain what deity has brought on the disorder, and which of the heavenly powers is willing and able to remove it. When offering up a sacrifice the head of the priest is adorned with a peacock's feather, and his feet are shod with sandals. He takes his seat at the foot of the consecrated rustic bamboo altar, with the patient lying by his side; while the sacrificial victim is repeatedly led round the spot, is washed from time to time, and is fed with salt by the priest. After these initiatory formalities have been observed the *kamal* cuts off the head of the animal at one blow, and smears the bamboo altar with its blood. The *kamals* also practise divination and pretend to foretell the future by inspecting the entrails, but more especially the liver of the animals that have been killed at their bidding.¹

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ORAONS.

THE Oraons, who call themselves Khurnkh, and are known in many parts of India as Dhángars (hill-people), occupy in large masses the northern and western part of Chútíá Nagpúr Proper, and the eastern part of Sirguja and Jahpúr; and they are also found in scattered groups in Singbhúm, Gangpúr, Bonai and Hazaribagh, all forming a part of the same province, and they have settlements in Sambalpúr of the Central Provinces. Their aggregate number is estimated at six hundred thousand souls. The country to which they emigrated, and which they colonised at some remote period, forms the most gently undulating portion of the Chútíá Nagpúr plateau lying between the sources of the Koel, the Daméidar and the Subarnarekha, and comprises the best-cultivated tract of land, exceeding forty miles in breadth, and extending from the town of Lohardagga to Ránci. The land which has been brought under cultivation by the industry of this people presents vast areas of terraced rice-fields, here and

¹ They are therefore called *ojhas* by the Bengalese, a Hindoo word which means an examiner of entrails.—Dalton's Ethnology, p. 60.

there interrupted by swelling uplands, either covered with the ancient timber-trees which the woodman's axe has spared to serve as abode to the sylvan spirits ; or they are shaded by groves of mangoes, tamarinds and other useful and ornamental trees. The surface-soil is dotted with numerous projecting rocks of granite and gneiss either piled up like Pelion upon Ossa, in fantastic conglomeration, often a hundred feet in height ; or rising in huge rounded masses like domes of ruined temples. The picturesqueness of the landscape is still heightened by ranges of hills rising in the distance fourteen hundred feet above the level of the plateau.

The Oraons resemble the Kolarians in physical characteristics, though they are true representatives of the Dravido-Turanians of a somewhat inferior type. The young of both sexes have a pleasing countenance, and some of the young girls are comparatively good-looking ; their face beams with animation and good-humour ; their figure is supple and pliant, and is a model of symmetry. They are of low stature, not exceeding on an average five feet two inches, but they are remarkably well-proportioned and have well-formed limbs. The colour of their skin is very dark, varying from a light mahogany to a shade nearly approaching to black ; but a few of a lighter complexion are occasionally met with. Their forehead is low and narrow, but ordinarily it is not receding ; their eyes, though often bright and full, with long lashes, are sometimes small and dim ; but they are never oblique. Their jaws are prognathous, their mouth is large, their lips are thick and projecting, and their teeth are inclining outwards, but they are sound, white and regular.

The moral character of the Oraons presents all the simplicity of uncorrupted nature. They are of a remarkably cheerful disposition, are social and gentle in their mutual intercourse, and are contented with their lot, however low and abject it may be ; and they seem to have neither the desire nor the ability to elevate the standard of their social existence. They have been so often told that they were born to labour and obey that they submit to this seeming behest of destiny without complaining. Some, however, will resist injustice and oppression, and will defend their rights even at the risk of their lives. They are stupidly improvident and lavishly careless, and they will spend in a month their well-earned wages, which might secure to them a comfortable subsistence for a great part of the year. They are very industrious and never shun labour ; and if kindly treated they prefer to be employed rather than pass their hours in idleness. They are very vindictive and their spirit of revenge knows no restraint ; they sacrifice life for the slightest causes, and even innocent children are not spared.

The Oraons frequently build their houses—not upon the shifting sand—but literally upon the rock ; for they generally select as village site a flat, gently undulating, rocky surface which supplies them with a smooth ready-made threshing-floor ; an even, clean, unyielding dancing arena ; a drying-place for their grain and cow-dung fuel ; and by hollowing out a hole in the ground, they have a durable and permanent mortar which moth cannot corrupt, nor thieves can break

through and steal. But their dwellings, though built of substantial materials, are small, inconvenient and uncomfortable. The walls are constructed of mud or clay, which, if composed of the red laterite of the uplands, renders the structure very durable; and if the low gable-ended roof is well covered with thatch, the hut will last for an indefinite period of time. Three or four mud cages placed in rows are facing each other, so as to enclose a small yard which is rarely kept in a proper condition. These huts form so many lodging-places both for men and cattle; the pigs only having the privilege of occupying a separate habitation. In most of the villages a middleman resides whose pretentious dwelling is a two-storey building with its roof covered with tiles. In the older villages, where the aboriginal customs have been preserved, the young men take their nightly repose in the *dhūm kuria* or community-house, which occupies a central point in the village, and they are placed in the custody of a guardian who is responsible for their good behaviour, and has the power of fining those who are absent after the regular sleeping hours.

The Oraons are as scantily clad as the Kolarians. The men consider themselves well dressed by covering their nakedness with a strip of cloth wrapped round their waist, which is passed between the legs, and is so adjusted as not to impede their freedom of locomotion. Over this is tied a girdle of tusser-silk cord or of cane. The women are more fully if not more decently dressed. Their costume differs, however, according to the degree of civilisation reached by their neighbours. Those who are engaged in field labour simply wrap a piece of cloth round their waist in the form of a petticoat which reaches down to the knees; but young girls of a more advanced order envelop their body in a white drapery with a red border, which passes over the left shoulder. Their ordinary ornamental trinkets are necklaces of red glass-beads, and an ornament of brass is suspended from their neck. Brass rings encircle their fingers nearly up to the joint, and a few even are stuck to the second toe; while brass anklets and bracelets encircle their legs and arms. The men, who let their hair grow long, gather it and tie it up in a knot behind; and when arrayed in their gala suit they wind a white or red turban round their head. The young men ordinarily ornament their head with a wooden comb, a small circular mirror and some brass trinkets; and brass chains with spiky pendants dangle from their ears. But those who have reached the mature age of manhood lay aside all ornamentation, and they become both slovenly and untidy in their hair and dress. The women lubricate their hair with grease so as to strengthen it and make it smooth. They tie it up in a bunch, which is rendered more voluminous by artificial means, and is fastened behind on one side, so as to touch the right ear. A bouquet of flowers is arranged between the twisted roll and the head; and on festival occasions they add plumes of herons' feathers, and tie a gaily bordered scarf tightly round the upper part of their body. Their earlobes are widely distended, and spikes and rings are inserted into the holes. As a tribal mark the women have three tattooed lines traced on the brow and two on each temple; the operation being performed during the age of

childhood ; but it is only after they have reached the age of puberty that young girls have their arms and necks tattooed.

The Oraons subsist on substantial and nourishing food. Their chief articles of diet are rice and pulses. Many wild plants and the leaves of the *Ficus religiosa* and other trees are used as potherbs. They are abundantly supplied with the flesh of various animals, and they frequently regale themselves with meat-dishes. Field-mice and other small game are considered delicacies. Besides the flesh of bullocks, goats, buffaloes, sheep, tigers, bears, jackals and foxes, they eat nearly all kinds of birds, fish, tortoises, large frogs, snakes and lizards. Pork is, however, their favourite meat, which is almost always at their disposal. They indulge largely in excessive potations of rice-beer, which is brewed in every house, and they are so fond of this liquor that the whole village sometimes gets drunk. Nor do they refuse to partake of brandy or arrack if they can procure it. The men both chew and smoke tobacco, but they never make use of hashish or opium.

The Oraons follow agriculture as their chief pursuit, for the products of the soil furnish them the principal articles of subsistence. They are sufficiently skilled in the tillage of the ground, so as to place annually at their disposal four crops to reward their toil and judicious management. Their fields are terraced patches of land which are sufficiently fertile to produce a plentiful yield of rice and two species of pulse called *ārid* and *kalai*, but they grow no vegetables of any kind. They rear some cattle, buffaloes, sheep and goats ; but pigs, which require but little attention, are most numerous, and they are found in all the villages. They generally cultivate their land as tenants subject to hard conditions imposed upon them by exacting and extortionate *zamidars* or land proprietors. It is only in some localities that they have been released, by a new land settlement, from this degrading servitude, and are now established as independent landholders. Many of the poorer Oraons hire themselves out for wages as labourers¹ or act as porters ; and many even emigrate to foreign countries across the sea, where the price of labour is much more remunerative ; but they invariably return after they have accumulated what they regard as a little fortune, which they liberally lavish upon their friends without bettering their condition.

The Oraon language, like all primitive tongues, has but a limited vocabulary, embracing only such words which signify objects that can be perceived by the senses. They know nothing of philosophy ; their ethics are not of a high order ; nor are their mental faculties much developed, and even their religious ideas, if they are original, are confused and indistinct. Their language is therefore entirely deficient in terms giving expression to abstract ideas, either of a religious, moral, intellectual or speculative order.

The Oraons take life as it is, and make the most of it. Instead of repining at their hard lot they work with great diligence to make a

¹ They receive their food daily, and two or three rupees for their year's work ; the last instalment is always paid at the Saturnalia called the *magh* festival.—Dalton, *Ethnology*, p. 254.

living, and after they have completed their laborious task their spirits are sufficiently buoyant to enjoy themselves in dancing and festivities. In front of the bachelors' hall there is an open circular space about forty feet in diameter called *akhra*, which is the smooth floor where the Oraon dancers exhibit their agility and give vent to the ebullitions of their joyous and volatile nature. The centre of the arena is marked by a stone post, and the place is surrounded by seats, overshadowed by gigantic tamarind-trees, for the accommodation of the hired performers as well as the spectators. During the festive season dancing commences at nightfall, and often continues till sunrise, if the supply of rice-beer is not sooner exhausted. The national dances or *jatras* are held on fixed days every year at such a central place as may be deemed most convenient for a certain number of villages who wish to participate in the festal exercises. The evening preceding the assemblage of the concourse of mirth-loving people a sacrifice is offered to the tutelary genius, which is followed by revelling and carousing; on which occasion the old people never fail to exceed the measure of moderation, and they deem it their duty to drink to intoxication. White, red or striped flags—the heraldic symbol of large villages, are set up on the road that leads to the central spot selected for the enjoyment of rustic pleasure. On the happy day of universal rejoicing the boys and girls are fitted up in their finest attire to appear in the most fashionable Oraon style at the *jatra*; and some who have miles to travel carry their finery with them, and make their toilet in the open air after their arrival on the ground. After all preparations are completed the summons is made at the beat of the drums and the loud blast of horns, and the village groups are immediately starting out in procession headed by the young men properly armed and equipped, who are followed by standard-bearers, by boys waving yak tails, or bearing poles with garlands and wreaths attached to the upper end, somewhat arranged in umbrella fashion. A man, representing the rajah, mounted on a wooden horse is sometimes carried along by his friends; while others render the masquerade more complete by disguising themselves as beasts of prey. The rear is brought up by the main body of dancers, consisting of boys and girls who form a solid column, marching along in alternate ranks. Some of these *jatras* are attended by a vast number of people, and sometimes even five thousand villagers assemble on the occasion. After entering the grove all the various groups join in the *kharia* dance; the sound of the instruments is hushed, and the loud monotonous song alone is heard, which regulates the measure of the dancing exercises. They circle round in serried rank, marching in file, all keeping perfect step; and whenever at the termination of the musical strain the *hururu* is uttered by a thousand voices, all the performers face inward like a well-exercised regiment, they simultaneously take a jump upwards, and on coming down they forcibly stamp the ground; after which a pause ensues, and a momentary rest is allowed to the dancers. The strain is again taken up with a loud startling yell, and the same movements and measured steps are repeated. These gyratory exercises continue until the performers are exhausted by fatigue, when the

ring breaks up, and the village groups execute each separately their local dances. While the young are thus exercising their pedal extremities, the elders partake of rice-beer in copious draughts. At sunset the festivities are at an end, and the groups of villagers march to their respective homes in a dancing step.

The Oraon women are well treated and they stand on a footing of equality with the men. The social intercourse between the sexes is not in any way restricted; and though girls are sold by their parents for a price, yet matters have generally been previously arranged between the young people in person before negotiations are initiated. A young man who entertains sentiments of affection for a young girl sticks a flower in her hair, and if she reciprocates the feeling of attachment she subsequently returns the compliment, thus indicating that the attention of her lover is agreeable to her. But the decisive step in the courting process is taken when the young man offers a dish of grilled field-mice to his lady-love, which gives a serious aspect to the affair, and generally results in marriage.

The Oraon girls, even in ordinary circumstances, always appear to be on friendly terms with each other. But to bind the ties of intimate relationship more closely they form alliances of friendship, which are solemn covenants imposing sacred obligations that are strictly observed through life. They "swear eternal friendship" by using a Hindi formula, and they mutually stick flowers into each other's hair, exchange necklaces, and show their mutual attachment by embracing. They complete the ceremony by jointly preparing out of their own means a modest feast, to which they invite their female friends, who thus become witnesses of the indissoluble tie that binds them together. Henceforth they never address or speak of each other by name, some endearing appellation, such as "my flower," being used in its place.

After a young man has won the heart of a young maiden, whom he desires to marry, he communicates his wishes to his parents, who, as a matter of form, select as partner for their son the girl he most fancies. The preliminary arrangements are then made through the intermedium of negotiators, about the payment of the price of purchase, which is sometimes as low as four rupees. The initiatory formalities do not in any way differ from those observed by the Hos and Mundas. The omens on the road are consulted; the bridegroom is escorted to the bride's house accompanied by a large party of his friends armed with their weapons; they are met on the way by the bride's party equally armed; a sham fight takes place, which terminates in a good-natured dance, in which the bride and the bridegroom, mounted on the back of their friends, join. The nuptial pair, still mounted, are introduced into a bower erected in front of the dwelling, and there they place themselves on the curry-stone which rests on a sheaf of corn supported on a plough yoke, the bridegroom standing behind the bride with his toes in close contact with her heels. They are covered from head to foot with a cloth thrown over them, and are surrounded by a circle of men, some of whom are keeping their weapons uplifted, while others are holding up screens to keep off intruders. Here the young man performs the last ceremonial formality, by stretching his arms over

the girl's head and marking her forehead with red lead (*sirilar*); and sometimes the bride has the privilege granted to her of marking the forehead of the bridegroom in a similar manner. A signal being given by firing a gun, vessels filled with water, standing on the top of the bower, are upset over the heads of the married couple, who are thus thoroughly drenched. They then retire to the nuptial chamber prepared for them, where the marriage is consummated. After a longer or shorter interval, during which a solo dance is executed, they join the company, who salute them as man and wife. The bride is then conducted to her husband's house, where food is offered to her, which, with an air of scornful derision, she refuses to touch; and she continues in this sullen mood until some object of value is presented to her acceptance, which relaxes her stubborn resistance, and with a gay air and a smiling countenance she sits down to eat the delicacies prepared for her.

Childbirth among the Oraon women is not attended with any difficulties; they have no professional midwives, and during the time of parturition they are only assisted by some of their female friends, who are always present. As soon as symptoms of labour are felt, and for fifteen days after the birth of the child, the mother is exclusively fed on gruel, and the husband is required to keep a fire burning to counteract the pernicious influence exerted on the womb by a demon spirit called Chordewan who appears in the form of a cat. As soon as the mother is able to walk abroad a name is given to the child, which is selected in accordance with the indication furnished by an oracular test that is deemed propitious, if, while pronouncing the name, a grain of rice thrown into a vessel of water sinks to the bottom. If, on the contrary, the grain floats on the surface, the proposed name is rejected and the experiment is repeated until a favourable omen is obtained. The hair of children is kept shorn until they are six or seven years of age, after which it is allowed to grow until the age of puberty; and girls are henceforth bound to gather it into a knot, and are only allowed to eat such food as has been cooked by their own people; but young men are only subjected to this restriction after marriage.

The Oraons, like the Kolarians, dispose of their dead by cremation. When one of their friends dies the sad event is announced to the villagers by the loud wailings and cries of the women, who, as a manifestation of grief and sorrow, walk about with dishevelled hair. The body is laid out on the *charpaï* or cot, and after having been carefully washed and dressed in new garments, it is carried to the usual burning-place escorted by all the men and women of the village, and sometimes it is even preceded by a band of music. Arrived at the place where the pile has been erected, the corpse is subjected to a second ablution; rice and sometimes money is put into its mouth, and offerings of rice are presented by the nearest relations. The charred bones that remain unconsumed are placed in a new earthenware vessel, and while they are carried in procession to the village parched rice is dropped to mark the road over which they were borne. The cinerary urn is suspended from a pole stuck into the ground in

front of the mortuary dwelling; and the friends assembled to render this last service to the dead are suitably entertained. In December or January the preserved remains of all the dead of the village are buried in the common cemetery, which is always near a river, brook or tank. While the earthenware vase containing the bones is carried in processional order to the burying-ground accompanied by music, rice-grains are continually thrown over it, and here it is buried in a grave previously prepared, which is covered with a flat stone. All those who join the funeral escort take a bath before returning to the village, and the bearer of the bones is subjected to a specific purification by the burning of incense and the sprinkling of water. As long as the bones of the dead remain unburied no marriage can take place in the village community.

The Oraons do not recognise class distinction; even slavery does not exist among them. They are divided into different tribes, and a man is not permitted to marry a woman of his own clan or kindred. As the tribal names are usually those of animals or plants, they become forbidden articles to all the members of the tribe, and they are not allowed to eat them even in the most pressing necessities.

The government of the Oraons, like that of the Kolarians, is framed after the patriarchal type. The *munda* or headman, who is supposed to be the descendant of the original founder of the village, holds his office by hereditary right, and the *páhn* or village priest is also considered as a true descendant of the original stock. Both these dignitaries have tracts of land called *khunt* set apart for their exclusive use, of which they cannot be divested, and the right they hold descends to their heirs. They pay but an insignificant rent charge, which may be commuted into cash payment at the option of the party. There is sometimes an assistant village chief called *mohato*, who has also a *khunt* assigned to him. The civil and judicial affairs of the village are regulated by the *munda* or *mohato*. The office of *mohato* is not hereditary, and the incumbent may be removed if he fails to give satisfaction as a public administrator. The *páhn* is charged with the superintendence of the land dedicated to the service of the village gods. The crimes punished by public authority are adultery, theft and bearing false witness; but sorcery or witchcraft is the highest offence and most heinous crime, far more severely reprehended than murder.

The religion of the Oraons resembles, in some respects, that of the Kolarians. They regard the sun, to whom they give the name of Dharmi or Dharmesh (holy one), as the symbolical representative of the supreme god who, they say, is the creator, the benevolent, pure and omniscient divinity, and who would preserve them from all evil if his designs were not thwarted and counteracted by the malignant demons who are the authors of all the misfortunes that befall them. But they do not, like the Mundas, worship this beneficent being, for as he is perfectly good, it is entirely useless to approach him by acts of worship; while the demoniac beings who are the cause of all evil, which Dharmesh cannot and does not prevent, they must be worshipped and must be propitiated by sacrifices. Those tribes who are in frequent

communication with the Mundas offer sacrifices to Marang-buru, the god of the mountains, and recognise the divinity of all the Munda *bongas*. On the western portion of the plateau the *bongas* are unknown. In some localities Darha, who is symbolically represented by a ploughshare, which is set up on a rustic altar dedicated to him, and which is renewed every three years, is the only god they attempt to propitiate. The fowls sacrificed in his honour must be of diversified colours. Every three years a sheep and a buffalo are offered to him, and of the last the *páhn* is entitled to a quarter for his share. In other places Sarna-búrhi or the lady of the grove¹ receives divine adoration. Chando or Chandi² is the god or goddess of the chase, who is represented by a stone or the fragment of a rock, and is always invoked before starting out on a hunting expedition. Baranda is the demon that has his abode on a hill near Lodhma, which is an object of great reverence, and bullocks and buffaloes are offered to him to vouchsafe rain in due season for the growth of the standing crop. The Oraons have no idea of a future state of existence; but they believe that a man who has been killed by a tiger will assume the form of that animal; but all other people are doomed to annihilation. They also imagine that women, who die in childbirth, are changed into ghostly spectres called *chorail* who are dressed in white and are hovering about tombstones. They are represented as having fair and lovely faces, while their back is of a deep black, and they walk with their heels foremost. They catch up stray wanderers, wrestle with them, tickle them, and sometimes inflict permanent injuries upon those who, in a state of inebriation, are unable to overcome them.

The Oraon village *páhn*s are not only priests but diviners and conjurers. During festivals and carousals they act as masters of ceremony, and as they are the most influential men of the village they are said to be *banata* or they who "make its affairs." The priestly office does not always descend from father to son, for when a vacancy occurs, it is the magic *sup* or divining-rod that points out the man most fit to fill the position.

While the Bhagat Oraons retain some of their ancient religious notions, they adopt the worship of Siva or Mahedeva, and among other images they keep in their houses, as an object of adoration, the stone phallic emblem of that god. They observe the Hindoo distinction between pure and impure food. It is reported that in some of the villages they annually offer to Mahedeva the image of a man cut of wood properly dressed up and ornamented, and the officiating priest pronounces these words: "O, Mahedeva! we sacrifice this man to you according to our ancient custom. Give us rain in due season, and a plentiful harvest." The head of the image is then struck off at one stroke of the axe, and the body is buried.

Many of the Oraons have been converted to Christianity. They adopt the Christian religion the more readily, because they are assured that the Supreme Being, who does not protect them from the

¹ Corresponds with the Jahir Eru and Desauli of the Mundas.

² Chando among the Hos is the moon goddess.

malevolent designs of the demon gods, takes the Christian under his special care, and that no sacrifices of their domestic animals are necessary to propitiate him.

The Oraons keep the same festivals as the Mundas, but the Korm,¹ which is celebrated at the time the rice is transplanted, is the most important. The children are all dressed up in new garments. On the first day the villagers abstain from every kind of food until certain ceremonies have been performed. In the evening the young men and girls proceed to the forest and cut a *karma*-tree,² or they lop off a stout branch which they carry to the village in procession, while dancing and singing to the beat of the drum, and plant it in the centre of the *akhra*. After the *páhn* has offered a sacrifice to the Karma-deota all partake of a feast prepared for the occasion, and the night is passed in dancing and carousing. Next morning all the villagers are arrayed in holiday costume; the elders forming gossiping groups under the shady tamarind-trees, while the young people of both sexes are ranged in a large circle dancing arm in arm round the *karma*-tree, which is festooned with flower garlands, and decorated with strips of coloured cloth, bracelets and necklaces of coloured straw. The daughters of the headmen, who carry in baskets yellow or primrose leaved barley-plants,³ approach the *karma*-tree, and after reverentially performing a prostration they deposit some of the coloured barley-blades at the foot of the tree, while the rest are distributed to those who attend the festival, forming a distinctive decoration by being interwoven in the hair. The *karma* dances are then performed in all the merry glee of innocent and unsophisticated nature. Next morning the *karma*-tree is taken up, and is carried by the merry throng to the next stream or tank, where it is thrown into the water. The festivities are concluded by dancing, feasting and carousing. They celebrate the *sarhul* festival at the time the *sal*-trees are in bloom, at the end of March, or at the beginning of April. On the appointed day the *páhn*, accompanied by the villagers, proceeds to the sacred grove of the village and sacrifices five fowls in honour of Sarna-búrhi, who is supposed to possess much power over the clouds so as to make the rain fall in due season. The flesh of the sacrificial victim is cooked with rice, and the dish is distributed to all those who happen to be present. Next day the *páhn*, accompanied by some of the elders, carrying an open basket filled with *sal*-flowers, pays a visit to every family. The women of the house make a respectful obeisance, and kneeling down they wash the feet of the holy man. They then join in a dance, and after this exhilarating exercise, the priestly visitor decorates the door of the house and the hair of the women with *sal* flowers. In return for this gracious act the merry vixens favour the gallant man with a shower-bath by

¹ This is the Here Jahir of the Mundas.

² This tree is sacred to the Hindoos, for it is said that Krishna delighted in climbing it and concealing himself in its dense foliage. From a Kadamba-tree he leaped into the serpents' pool, and subdued the snake-king Kaliya.—Wilson, Vishnu Purana, chap. vii., cited by Dalton, p. 260.

³ It is said that the barley-leaves become coloured by sowing the grain with a quantity of turmeric.

throwing water over his person, and having drenched the outer man they think it proper to drench also the inner man by pouring copious draughts of rice-beer down his throat. Feasting and revelry now become general, and the young people adorned with *sal* flowers enjoy themselves all night and a part of next day in flirting and dancing.

The Oraons have the same superstitious horror of sorcery or witchcraft as the Kolarians, and the persons denounced as practising the nefarious art are severely beaten and driven out of the village; and if it were not for the interference of the British government they would inevitably fall victims to the stupid perversity of a diseased imagination. To ascertain who is the wicked wretch or malicious demon that has brought disease upon a suffering mortal, the *ojha* or conjurer is employed, who, by the exercise of his art, points out the person that did the evil deed by being aided by his familiar spirit. Or the conjurer, throwing a few grains of rice at a clay image, places a few fowls in front of it, and if they peck the rice, which they certainly will do, they are marked out as the sacrificial victims to be offered up to that particular demon, and the fowls are killed accordingly for the benefit of the *ojha*, who appropriates them for his own use.

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PAHARIAS.

THE Paharias or Hillmen occupy a portion of the hill country of Rajmahal, which extends from the banks of the Ganges at Segrigalli in $25^{\circ} 15'$ N. latitude, and $87^{\circ} 3'$ E. longitude, to the Brahmani River, stretching as far as the boundary of the Bierbhum district, and embracing a territory of about seventy-five miles. The hills are composed of basaltic trap of a comparatively recent age, which rests upon coal-measures and metamorphic rocks (gneisose). The Malers or Malairs, who are a branch of the Paharias, calling themselves Asal Paharias, inhabit the hills embracing a tract of land called the Damani-koh which lines the skirts of the Rajmahal Hills. The Paharias have a common origin with the Oraons, with whom they have much affinity both in language and customs; they are marked by typical characteristics as belonging to the Dravido-Turanians. The Asal Paharias are of good stature, though many of them are below medium height; they are erect in their carriage, are well-proportioned; are slightly made and are at the same time nimble and active. Their limbs are well-formed; and in complexion they are somewhat lighter than the Oraons. Their face, which presents a good facial angle, is nearly oval; their eyes are full and straight; their nose, which is neither prominent nor flat, is rather broad below, with circular

nostrils; their mouth and chin are well formed and their lips are generally full. The women have symmetric figures, and some of them have pretty faces.

Not much is known about the moral character of the Paharias. They are of a cheerful disposition, are humane in all their social relations; and remarkably timid and bashful in the presence of strangers. Their love of truth is one of their most prominent traits of character, and they would sooner die than deliberately tell a falsehood. Hospitality is one of their domestic virtues; friends as well as strangers are treated with much kindness, and are regaled with the best provisions their pantry affords. Like all the uncivilised Dravidians they are fond of indulging in the pleasures of the cup, and never fail to drink to excess.

The villages of the Paharias are generally situated in groves of the *tal* palm and other lofty forest trees, such as the *Nauclea* and the *Noaria*. Some of them are built on the summit of a high range of hills, and contain as many as eighty houses, giving shelter to about four hundred inhabitants. Their dwellings are exclusively constructed of wattled bamboo without being plastered over with mud. Near the principal hut are pig-sties, and well stored, round or rectangular granaries of basket-work elevated on high posts. Tame peacocks are strutting about and are perched on the roof. In front of each house a tall bamboo is planted in the ground to keep off evil spirits.

The Asal Paharias are as well dressed as the peasantry of the plains. Red turbans are their most fashionable head-covering, which the better classes, however, are only able to procure. The women are decently and even gracefully attired. They wear a white skirt, and throw over their shoulders a square scarf of tusser silk, striped or banded in grey colours, of which the upper corners are tied together, while the lower ends are tucked in at the waist. Their chief ornaments are necklaces and other trinkets of red coral.

The Paharias subsist principally on maize and sorghum, which furnish them their bread-materials, in addition to sweet potatoes and plantains; but rice is never used as food. Their meat-dishes are confined to pork and goats' flesh, unless successful in their hunting expeditions, when they feast on the flesh of boars, deer and other game. The women are forbidden to eat the head, the tail and the inside of the loins of the animals killed in the chase; and they suppose that if this prohibition were disregarded the god of hunting would become so highly incensed that all their future hunting excursions would become unprofitable. They prepare an intoxicating beverage called *pachway*, by subjecting rice, maize or sorghum to a process of fermentation. The grain is first boiled, and is then spread out on a mat to cool. It is next mixed with a vegetable ferment called *bakar*, and being put into a large earthenware vessel, where some warm water is occasionally added, it is ready for use in a few days.

The Paharias follow agriculture as a means of gaining their subsistence. The chief products are maize and *jamera* (*Holcus sorghum*) and other millet species. Sweet potatoes (*maralla*), yams (*bareally*),

a large species of pease (*lahary*), and numerous seeds and vegetables with strange names are also cultivated.¹ They produce a small quantity of cotton (*kuppai*) which flowers only the third year, and is picked in March, April and May. Gardens neatly enclosed with hurdle fences, which are contiguous to their dwellings, are planted with mustard, tobacco, plantains (*kuldee*), date-trees and other palms; and their houses are shaded by mango and jack trees. Their mode of tilling the soil is rude, and the yield realised is hardly ever more than sufficient to furnish adequate supplies for the support of themselves and their families. The plough is of a primitive type, and is altogether of wood. The agricultural labour is performed by the men assisted by the women. The land cultivated is either composed of a black, friable soil of good productive capacity, or it is a red, stiff loam of inferior quality. To clear the field intended to be prepared for cultivation, the trees are felled, leaving high stumps; and the trunks and brushwood are set on fire and burnt. At the commencement of the rainy season, in the middle of June, holes are made with the dibble from three to four inches deep, about two feet apart, into which a certain number of grains are dropped, after which the seed thus planted is covered with earth. They do not practise irrigation, and are entirely dependent on the rains for bringing the crops to maturity; and sometimes a season of drought supervenes, which reduces them to great straits, when they are compelled to have recourse to making charcoal and cutting bamboo, which they transport to the plains to exchange them for grain. The domestic animals reared by them are hogs, goats and fowls. Some possess a few head of cattle, while dogs and cats are common in every household. They engage in hunting expeditions in large parties. Whenever they reach the ground where the game is considered most abundant, one of the huntsmen, who is supposed to be the favourite of the god of the chase, is selected to invoke the deity for success. The hunters then divide themselves into two sections. A certain number stand on guard at the skirts of the woods, while others scour the thickets and drive the game forward. When a wild boar or a deer is killed an egg is broken on the tooth of the animal, and the contents are thrown at its head, at the same time rendering thanks to Autgha, the patron deity of the chase. A fowl is sacrificed, of which the blood is made to flow over the forehead of the prey secured, while the blood of the heart is made to trickle over the bow and arrow of the chosen favourite of the god; and in breaking an egg on these weapons an invocation is addressed to the deity. The hind-quarters are allotted to the sportsman who has killed the game; the heads, tails and fleshy parts of the loins are eaten on the spot, and the rest is equally divided out among those who participated in the excursion.

The Paharias are almost entirely ignorant of the mechanic arts, as well as any other industrial pursuit. They manufacture some rude bedsteads and still ruder ploughs. They also split planks with the

¹ It is deemed entirely useless to cite these partly Hindoo and partly native names of agricultural products; they would only weary the reader without making him any wiser.

hatchet and burn wood into charcoal; and these articles of barter are disposed of among the people of the plain. They exchange bamboos, cotton, honey, plantains, sweet potatoes and occasionally small quantities of grain for salt, tobacco, rice, cloth, iron, arrow-points, hatchets, crooks and other iron implements. They do not even make their own pottery, and it is at the lowland markets where they procure their earthenware.

Dancing (*ghumar*) and drinking are the chief amusements of the Paharias. They celebrate marriage and the birth of a child by a dance; and on festivals and other public occasions dancing constitutes the most interesting part of the entertainment. The dancers form a ring by being linked together; and while circling round in measured step, an officious butler takes the round and pours an exhilarating draught of their home-made beer into the open mouth of each performer.

The Paharia women are respectfully treated, but they are required to contribute perhaps more than their share of labour for the support of the family. They not only work with the men in the field, but bring in the wood for fuel, fetch the water for household use, attend to the cooking, manage the domestic affairs, take care of the children; and sometimes even the extra task is imposed upon them of carrying wood, bamboos and other articles to market in the plains. Young people are not restricted in their intercourse; boys and girls go to market together, exchange betel and tobacco; and if they fall in love, they seek not only every opportunity to meet, but they furnish proof of their attachment by unceasing attentions; they eat, and even sleep together without being guilty, however, of any impropriety. But if they are overcome by the frailties of nature, and their passion is stronger than their resisting power, they do not conceal it, lest some misfortune might befall the community, and to wipe out the disgrace, they are required to present a goat or a pig to the chief, who sacrifices it on the spot, and sprinkles the offenders with its blood to appease the angry deity. If the young couple agree to the arrangement, they are declared by the chief to be man and wife, and no other ceremony is necessary to render the marriage valid and binding. But they may prefer to be married by observing the usual formalities. Adultery is considered a crime, and the guilty man is fined from twenty to thirty rupees; he is obliged to furnish a hog, which is sacrificed, and both the woman and her paramour are sprinkled with the blood of the victim, to wash away the sin and avert the divine vengeance. After this act of purification the injured husband becomes reconciled, and all parties join in a common feast. The same ceremony is performed if a married man has carnal intercourse with a young girl. Polygamy prevails without restriction; a man may marry as many wives as he can procure and support. Parents do not really sell their daughters, for the young woman's consent must be obtained before a proposal of marriage can be made to her parents. Neighbours frequently agree together when their wives are pregnant, that if the children born are of opposite sex, they shall be united in wedlock, and the union is generally ratified by celebrating the marriage when the children have

reached the age of eight or ten years. If either party should violate the engagement the disappointed parents are entitled to damages in compensation for the injury sustained.

If a young man wishes to marry a young damsel of his acquaintance, he sends a confidential friend to her parents to make the proposal, and if they are favourably inclined to the nuptial alliance, he is advised to address the maiden on the subject, and ascertain her wishes. If she agrees to the match the parents never refuse to give their consent. The suitor being informed of the successful termination of the mission, he sends to the young girl, as bridal presents, beads (*poonate*) and a neck-band (*tubacane*); and the acceptance of these baubles makes her the legally betrothed bride of the young man. As soon as the bridegroom can dispose of the necessary means to defray the marriage expenses, he presents a turban and a rupee in money to his father-in-law; a piece of cloth and a rupee to his mother-in-law; and several of the nearest relations are also entitled to the same gratuity. On the day appointed for the marriage the bridegroom, accompanied by his friends, proceeds to the house of the bride's father, where he takes his seat by the side of the bride on a *cot* or mat, partaking of the repast that is served up to the company. After the conclusion of the feast the father takes the hand of his daughter, and placing it into the hand of the bridegroom, he admonishes him to use his wife well and kindly, begging him not to murder her; for such an outrage would be visited upon the offender by retaliatory measures, though nothing could be done if she should die a natural death or by the will of the malevolent gods. After this not very edifying exhortation the bridegroom marks with red lead or *sirdar* a red streak across the forehead of the bride, and linking their little fingers together they take leave, after which the young husband conducts his wife to his own dwelling. Having spent five days of the honeymoon in mutual caresses, the young married couple return to the house of the bride's parents well supplied with provisions, with which a feast is prepared that lasts for two days.

In courting a widow the consent of her husband's relations and that of her own parents must be obtained, and they are both entitled to presents for their acquiescence. All the other ceremonies are the same as in ordinary marriages, except that a widow's brow is not marked with a red streak at her second marriage. Though marriage between relations is prohibited, yet a man is allowed to marry his wife's sister, or a younger brother may take to wife the widow of his older brother, or a nephew that of his uncle. Children belong to the relations of their father, but they remain in the custody of their widowed mother until they are ten years old, and she is allowed a small annual compensation for rearing them. If a wife has borne ten children to her husband, her eldest brother may claim one for adoption, but this customary right cannot be enforced.

As soon as a Paharia woman feels the first symptoms of labour some of her female friends and neighbours assemble around her, and the most experienced matron performs the service of midwife. After the birth of the child the husband attends to his wife for a few days, and

during this period he is interdicted from entering the house or field of any of his neighbours. At the end of this quarantine seclusion the husband and the mother wash their clothes and take a bath, which restores them to their former *status* in the community. On the same day a name is given to the child, and the friends who assisted at the delivery are not only liberally regaled, but their body is anointed with oil, and their forehead is painted with red lead.

The Paharias generally dispose of their dead by burial; and the ceremonies differ according to the rank and the age of the deceased or the peculiar cause of his death. When a chief of wealth and dignity is dangerously ill he orders all his relations and followers to assemble, and admonishes them not to grieve, but to be consoled in their bereavement, as he has already named his son as his successor. After the great man has breathed his last the drum is beaten to announce the sad event to the friends in the distance. As soon as all the followers and dependents of the deceased chief have collected, the body is carried, lying on a sleeping-couch, to a spot near the village, where it is consigned with the couch to a grave about a foot and a half or two feet deep, with the head turned towards the north. The grave is covered with a piece of silk stuff which is kept in place by the weight of heavy stones. The tomb is marked by a funeral hut, and is enclosed by a bamboo fence or a stone wall. Those who are present at the funeral are invited to a *boge* or feast, of which a part is dedicated to their god and to the spirit of the deceased, which thus becomes forbidden food and is consequently thrown away. At the anniversary the relations and followers of the deceased again assemble, when they are once more feasted, after the *demano* or village priest has offered up a prayer in behalf of the dead. The property left by the chief is now divided among his relations; the eldest son being entitled to one half, while the rest is distributed in equal proportion, not only among the younger sons, but also among the brothers, as well as the nephews on the brothers' side. When young people of marriageable age die, a rupee has to be paid to the chief to obtain permission that the sleeping-couch may be buried with the corpse. With this money a pig is purchased, and after performing some trivial formalities over the sacrificial victim, the flesh is distributed among the inhabitants of the village, the chief reserving the fore-quarters for himself. The body is covered with green wood and grass, and over these the earth is piled up and the grave is encircled with small stones. The memory of the dead is honoured by celebrating the usual funeral and anniversary feasts. A person dying of dropsy is thrown into the water, and after bathing, the friends offer up a sacrifice of a fowl with some rice, both of which are thrown into the stream. When the *demano* dies his body is laid out on his couch; and being carried to the jungle, it is placed at the foot of a shady tree covered with leaves and branches.¹

¹ The objection of interring his remains is a superstitious idea that he becomes a devil; and that if buried he would return and destroy the inhabitants of the village; whereas by placing the body under a tree, he is compelled to play the devil in some other village.—Asiatic Researches, vol. iv. p. 82.

If this explanation is correct the language in which it is expressed is extremely commonplace.

Before the Paharias placed themselves under the protection of the British government, they were predatory bands who plundered their more peaceable neighbours with perfect impunity, and they were the terror of the surrounding country. A military force having been sent among them, they were compelled to keep the peace. Their territory is divided into *tappahs* or districts, and each *tappah* comprises a number of villages. Formerly the village chiefs or *manjhis* settled all disputes and differences about questions relating to property, and when the subject of litigation was important the elders or experienced men of the village were called in to assist in the trial of the case. At present only minor cases of little consequence are tried before the *manjhi*; but murder and other capital crimes are brought before an assembly of hill chiefs or *sirdar manjhis* who preside over the *tappahs*, under the superintendence of an English magistrate. In former times when a money claim was not promptly paid by a debtor of a neighbouring village, the creditor collected an armed force, invaded the debtor's premises, plundered his goods, and carried him off captive; and he was only released after all his liabilities had been discharged. Every contest between villages, if not amicably adjusted, was settled by a regularly organised plundering excursion. Murder and even poisoning were only punished by the imposition of a fine. All other crimes were equally atoned for by proportionate fines and flogging. A fine was imposed if a man committed incest with his mother; or for touching a person with the foot while asleep; or for vomiting in a state of intoxication upon his neighbour; or for wounding another in a quarrel; or if a man sat on a woman's or a woman on a man's couch; or if an impure person touched another even by accident.

The religion of the Paharias is, like that of the Oraons, a gradually developed hero-worship which had its primitive source in nature-worship, greatly influenced in its accessory peculiarities by the mythological fictions of Hindooism, the spiritualistic ideas of Mohamedanism and the refined ethics of Christianity introduced among them by Mr. Cleaveland, one of the government agents who made an attempt to civilise them. They give to their deified mortals or humanised gods the generic name of *gossaih*, and they are distinguished from each other by some additional specific term. They have been told by their teachers that there exists one Supreme Being, and this high rank and station in their pantheon has been assigned, either of their own accord or by suggestion, to Bedo-gossaih, who, like the Singbonga of the Kolarians, is symbolised by the sun. They are made to say that he is an all-powerful and omniscient being, that he made heaven and earth and all that therein is. To people the world he sent seven brothers from the heavenly regions, who were distributed to different countries according to the articles of food they had selected in a banquet that was served up to them.¹ No account is given in what manner the seven brothers propagated their species, for they had no wives; but it is nevertheless declared that "God the Creator directed certain wombs to be fruitful." It is hardly possible that

¹ This myth is only a reproduction in a modified form of the myth ascribed to the Kolarians.—See *supra*, p. 77.

wild plundering tribes, whose language is rude and uncultivated, which has very few if any terms for abstract ideas, could have devised a moral system asserted to have been revealed by their god, like that which had been *written* down by one of their people, who had been educated and Christianised under Mr. Cleaveland's supervision. The following are some of the moral maxims called the commandments of Bedo-gossaih which are attributed to this god as his revelations: "Men should give to such as will receive, and in like manner others should give to them. By labour man must live; for this their hands were made, eyes were given to see with, the mouth to speak good and bad, as well as to eat sweet and sour, and the feet to walk. Abuse nobody without cause, neither kill nor punish without a crime, or God will destroy you. These commands being sent, certain wombs were fruitful. But some men forgetting these divine ordinances abused, beat, oppressed each other without cause; when the measure of their crimes being full, he summons them to his presence; the messenger carries sickness and death. On the sinners appearing before God, being charged with forgetting his commandments he is bound and cast into a pit of maggots, or a pit of fire, *where he is to remain eternally.*" "Whoever keeps God's commandments behaves well in all respects; he will neither injure, abuse, beat, nor kill any person, nor seize their effects, nor plunder them, nor waste their grain, nor their money, nor their clothes, nor quarrel with any one; but *praises God morning and evening*, which last the women also do. He will be *charitable*, clothe and feed the poor, and observe the festivals in God's name with the proper expense of grain, money and clothes." These extracts are sufficient to show that this is a kind of catechism probably written out under the dictation of Mr. Cleaveland, well adapted to the mode of thought of the hill people; but it can by no means be considered an original production of the untutored Paharias. It is further declared that Bedo-gossaih (always identified with God) summons the *righteous* into his presence, and demands of them an account of their conduct in this life. This being quite favourable, and having "praised God morning and evening," God addresses him in these words: "I saw you behaved well and kept my commandments; I will exalt you; in the meantime remain with me." He is sent back to earth to become a rajah or some other great personage; and if in his exaltation "he should forget God, and give not meat to the hungry and forget the poor, God, in his wrath, will destroy him, snatch him away, and accuse him of neglecting his commandments, and forgetting to praise him. He will then cast him into a pit of fire, where, if his punishment is not to be eternal, he will not allow him to be born again of woman, but to be regenerated in the form of a dog or a cat."¹

But if Bedo-gossaih has been transformed by some friendly hand

¹ This homily is too long to be cited here in full; but if it has not been originally composed by Mr. Cleaveland, it must have been suggested by the teaching of a Christian missionary, for it speaks of "the soul being received into the kingdom of heaven;" of "being admitted into the presence of the Almighty." "Such are the dispensations and power of Providence." "God cannot be deceived." "Whoever takes poison and dies can never go to heaven;" and numerous other expressions of this kind of Christian origin.

into a comparatively civilised Christian God, the other gods are still arrayed in their barbaric garb, and have neither a heaven nor a hell at their disposal to reward the righteous or punish the wicked. Some of these less favoured gods are represented by wooden images which are honoured as divine emblems for a season; but as they are renewed every year, the old ones which have served their time are thrown away as useless rubbish. Raxey-gossaih is represented by a black stone, and a shrine raised in his honour is believed to prevent the tiger from infesting the village, and to avert the destructive scourge of small-pox. But to secure the protection of this god he must be searched for, and for this purpose a hole is dug in the ground, and whenever the precious black stone is discovered in its subterranean home, it is removed, is set up under a wide-branching shade-tree, and the consecrated spot is enclosed with a stone fence or with a hedge of *siĵ* (Euphorbia). Whenever this god is worshipped a fowl or a goat is sacrificed to propitiate his favour. Chal or Chalnad is also symbolised by a black stone, and is invoked whenever some calamity befalls them. A cow is sacrificed on the *chitara* festival, which is celebrated in his honour. Pow-gossaih is the god of highways, who is worshipped by young men in case of some accidental mishap when travelling. He is invoked to afford protection to the traveller, and a cock is sacrificed in his honour under the shade of a young *bel*-tree (*Oegle marmelos*); the flesh being dressed with rice, is eaten by the suppliant and his friends. A hen's egg is broken during the performance of the ceremony. Dewary-gossaih is the god who presides over the welfare of families. A space is cleared before the threshold, where the branch of a certain tree is planted streaked with red paint. After having feasted his friends the suppliant approaches the branch and deposits a hen's egg on a handful of rice, at the same time imploring the supreme god and the family god to be propitious to him and his kindred. A hog is then sacrificed, and a vow is made that the service shall be repeated. The ceremony is concluded with another feast, after which the egg is broken, and the branch is removed, and is set up on the roof of the house. Kull-gossaih, the god of agriculture, is worshipped annually by the cultivators of the soil at the time the fields are prepared for sowing, which is ascertained by the *demano* who consults the oracular prescience of the ordeal (*cherreen*). The poor offer a cock to this divinity; but those who are possessed of sufficient means solicit the favour of the divine bounty by immolating a hog and a goat in a cleared space in the field, at the foot of a branch of the *muckmum*-tree which is sprinkled with the blood of the victim. At the house of the *demano* the *marĵhi* and invited guests invoke the blessings of the god upon the master of the house, while the room is perfumed with the vapour of burning incense. A feast is then served up, of which all present partake. Another god bears the title of Goomo-gossaih, but nothing is known about his office or his attributes. To propitiate this deity it is necessary that the worshipper should abstain from all food prepared in his own house; nor is he permitted to partake of the flesh of the victim offered in sacrifice. Sacrifices are offered to him of hogs, goats and cocks

with the most tedious and senseless formalities that can possibly be imagined. Chamdah-gossaih, who seems to be the god of the bamboo, requires from his votaries a hecatomb of sacrifices, and none but the rich can approach him. The suppliant who wishes to secure the favour of this god must provide a dozen hogs, an equal number of goats, sixty *seers* of rice, two *seers* of red lead, fifteen *seers* of oil; twelve rupees must be laid out in spirituous liquors, &c. The god is represented by three bamboo sticks with wooden caps attached to one end, ornamented with the tail-feathers of the peacock. To one of the bamboos are tied eighty strips of *nataria* bark partially painted red and black, which is offered to a relation; the other has only sixty strips attached to it, and this is presented to the wives of the worshipper; and the number of bark appendages fixed to the third stick is reduced to thirty, and this is handed over to any one that will accept it. After feasting the guests spend a night in dancing; three of the actors whirling round with the bamboo Chanda-gossaih in their hands. Sacrifices are offered in the house and in the fields, invoking a blessing on the worshipper for a numerous family and abundant crops. At the close of the ceremony the symbolic bamboos are suspended from the roof of the votary's dwelling.

As these gods are not strait-laced sectarians they permit their worshippers to make merry, revel and carouse in their name, and under the shadow of their protection; in fact their worship is really nothing more than a pretext for killing a number of domestic animals, and preparing other kinds of food to celebrate certain annual festivals, and bring the people together to indulge in social joys and pleasure.¹

The *demanos* of the Paharias are half priests, half conjurers or diviners. Formerly their priests were called *naiyas* or *laiyas*, but these have ceased to exercise priestly functions. The *demanos*, like their brethren of more civilised countries, pretend that they must have a divine call before they can officiate as priests or augurs. They let their hair grow, which is the indispensable condition of their prophetic power, and to sanctify themselves for their sacred calling they allege that they spend a certain number of days in the wilderness to commune with Bedo gossaih. But to be accepted as official village priests they must prove that they are possessed of supernatural vision, that enables them to pry into the future and predict events that are about to transpire, and they must perform some difficult work which, without the aid of the supreme god, would be beyond the strength of a single man. If they are married, they must confine their intercourse to their own wives, and they are not allowed to touch any other woman. When they have successfully passed every test imposed upon them their nomination is confirmed by the *manjhi*, who ties round their neck a red silk thread, to which some cowries are attached, and entwines their head with a turban. They are the

¹ Mr. Shaw is the only authority that gives an account of the religious practices of the Rajmahal Hill tribes. Although he understood the language spoken by the people, he derived his information from a Soubadar of the Rangers, whom the late Mr. Cleveland had instructed in writing *Nagree*, and this prolix, crude, undigested, native production he translated into English to the best of his abilities. In the text a thoroughly sifted abstract is given, avoiding every kind of wearisome details.

oracles of the community; they answer all difficult questions as regards futurity; they offer up prayer in behalf of their patrons, and promise blessings to those who liberally reward them; they generally, though not always, immolate the sacrifices; they regulate the religious dances; are present at feasts and ceremonies, and they exorcise demons or evil spirits. When the *manjhi* offers a sacrifice of a buffalo in January, the *demano* is invited to be present, and by virtue of his holy office he drinks some of the blood of the victim. On this occasion rice is scattered about, which is scrambled for by those who wish to be released of the demons, of which they are supposed to be possessed. The priest is entitled to the head of all sacrificial offerings as his perquisites, while the flesh of the victims is eaten by the worshipper and his male friends; for women are not allowed to partake of the consecrated meat.

The *demanos* employ three modes of divination or ordeals. The *cherreen* indicates the criminal or offender by tossing to and fro a stone tied to a string while naming the suspected person. The *satane* is a real ordeal of which a party accused of a crime avails himself to prove his innocence. For this purpose he throws a few grains of rice on the branch of a *bel*-tree and eats some rice which is given to him, and if he does not throw it up his innocence is established. The *gobereen* is resorted to in more serious cases. The accused is required to take a ring out of a vessel of boiling oil, and if his hand remains uninjured he is pronounced innocent, otherwise he is declared guilty.

The Paharias give full credit to the pernicious influence of sorcery or witchcraft, and diseases that do not yield to their simple remedies are pronounced to have been produced by a malicious sorcerer skilled in the magic art. The suspected person is tried by the fire ordeal, and if the tongue of the *tatoo*, or the person that touched the hot iron, is burnt the accused is beaten until he acknowledges the crime. If the patient recovers the supposed sorcerer must pay a rupee to the invalid, another rupee to the *manjhi*, one rupee to the four witnesses of the ordeal, and eight anas to the *tatoo*.¹ If the sick person dies the accused is either put to death, or he must ransom his life by paying the blood-money.

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¹ The test of the fire ordeal is not applied to the accused in person, but to a professional man called *tatoo* who sells his service for a compensation.

GONDS.

FORMERLY the Central Provinces of Hindostan were known by the territorial name of Gondwana, which extended from the Vindhya Mountains to the Godavari river, and embraced the Satpura range of mountains. Gond colonies are found as far east as the Katak tributary Maháls, where they blend with the Khonds and the Sauras; and in the west they extend to Kandeish and Malwa, where they touch the Bheels. Their number in the Central Provinces, if the census of 1867 can be relied on, is no less than a million and a half. The Gond chiefs and the higher classes adopted the Hindoo religion and partially also Hindoo civilisation, and became more or less assimilated to the more civilised invaders traditionally styled Rajpoots; and by intermarriage of these with the native inhabitants, a bastard race has been developed generally known by the name of Raj-Gonds. They occupy large tracts of the low country intermixed with Hindoos, and their semi-hindooised chiefs exercised supreme authority over the country for many generations. Like the higher caste Hindoos these chiefs wear the sacred cord as members of the twice-born; they not only perform their ablutions and purify their houses and their food, but they sprinkle even their faggots with water before using them for cooking. But notwithstanding that they comply with the outward forms of Brahmanism, they still retain an ineradicable taint of the old mountain superstition, and it is said that some of them try to pacify their ancestral gods by worshipping them in secret once every four or five years. Some of the Gond tribes profess Mohamedanism. The Máriás or Kohitors, who are of the pure Gond type, are wild Gond tribes that occupy Bastar, and the wild waste of hill and forest lying beyond Wainganga, in the Chanda country. They are divided into twenty-four clans or houses, which are all known by specific names. Their language differs from that of the Gonds proper. The Náik or Dorowa Gonds are found in the southern part of Chanda, but their number is very small, though they are divided into seventeen clans. They generally hire out their services to the *zemindars* as agricultural labourers. Their language is a dialect of the Gond. The Kolams, who are also of the primitive type, inhabit the country along the Kandi-Konda or Pindi Hills, on the south bank of the Wardha river, and along the tableland stretching east and north of Manikgard, and thence south to Dautan-pali running parallel to the western bank of the Pranhita.¹ The Gonds of the Central Provinces are divided into twelve and a half tribes, of which four or five only are pure Gonds, the rest are more or less hindooised.

The Gonds in their pure and unmixed condition are typical Dravido-Turanians. They are of low stature, rarely exceeding five feet two

¹ Mr. Rowney gives the following subdivisions of the Gonds: the Gurrah, the Mandla, the Manjee, the Khullottee, the Jarria, the Koorkee, &c. He adds that the Assul or unmixed Gonds are most largely found between Chatisgurh and the Godavery, and from the Wyungunga to the Eastern Ghats.

inches in height; they are thick-set, of good proportion, well-made, and though their forearms and legs are sinewy and lean, yet they are muscular about the thighs and shoulders. Their complexion is dark brown, even sometimes approaching to black; but a lighter shade of brown is by no means uncommon. They have a flat face with an expression of good-humoured stolidity. Their hair is bushy, straight and black; but their beard is rather scanty. Their jaw is orthognathous and is well-formed; their nose is flat at the bridge with open, protuberant nostrils. Their mouth is large, their lips are thick with a heavy swell, and their teeth are sound, regular and well preserved. Some of the younger men only may be called handsome after their kind; but those of mature age have a coarse weather-beaten appearance. The women differ greatly in physical characteristics according to the country which they inhabit. In the open plain they have a large robust frame of body and are much finer-looking than the men; but in the interior their features are coarse and strongly marked. Plumpness and good-natured expression impart some degree of comeliness to young girls; but their youth is soon blighted by hard work, and they become ugly, and many are even hideous.

The moral character of the Gonds differs in inverse proportion to their degree of civilisation. Those of the lower classes who approach nearest the Hindoos, having adopted many of their customs and even their religion, are reserved in their intercourse, sullen in their humour, and suspicious in the ordinary relations of life. In the presence of superiors they are mean, cringing and cowardly, and are as much addicted to lying as the lowest class Hindoos. Those Gonds that have comparatively remained untouched by the wizard's wand of Hindoo civilisation, and are to some degree unsophisticated in their manners, are remarkable for their strict adherence to truth. "A true Gond will commit a murder, but he will not tell a lie."¹ They are honest, and they will never deny a money obligation. Fidelity is one of their most prominent virtues, and their loyalty is carried so far, that they will never hesitate to take life, or start out on a plundering expedition, at the bidding of a master whom they have bound themselves to serve. They support with a spirit of resignation a life of privation and hardship; submit to their lowly condition without murmuring, and even exhibit stoic indifference and careless apathy in the presence of danger. As soldiers they are not wanting in courage; but they do not readily submit to strict discipline. They are of unsteady humour, are industrious and laborious for a season; and formerly, during certain intervals of repose, they abandoned themselves to unrestrained dissipation, and squandered in bacchanalian excesses the scanty gains they had earned by the sweat of their brow;² or they passed their

¹ When brought into court, he will stand on one leg, and holding in his hands in token of submission, he will freely confess to having battered in a rival's head with his axe.—Forsyth's Highlands, p. 164.

² Gangs of Gonds, at this season, are constantly to be seen rolling about in a perpetual state of drunkenness, or sitting blear-eyed at the door of the bothy until the last of their earnings has been dissipated.—Ibid., p. 154.

time in thriftless idleness, wandering about in the jungle; or they sought temporary excitement in joining a hunting party. They have now learned to be more sober in their habits, more persevering in their efforts to better their condition, and more economical in the use of means placed at their disposal.

The moral character of the Máriás presents many amiable traits. They are of a cheerful and light-hearted disposition, are of a merry humour, and are always laughing and joking. They are very docile, are quiet in their general intercourse, and are not at all given to quarrelling, though they are much addicted to drinking to excess. Like the rest of the pure Gonds they are remarkably truthful and honest; and while in the presence of strangers they are very timid, when favoured by circumstances to divest themselves of this natural shyness, and become exceedingly communicative and frank in their conversation. They exhibit much curiosity, and the commonest articles attract their attention, and are to them objects of great interest. Their perceptive faculties are quick, and their power of imitation is well developed.

The Gonds live in scattered hamlets inhabited by five or six families surrounded by a sufficient range of jungle to enable them for several years to make their clearings for the cultivation of a patch of ground. Their huts are mean and insignificant. A few upright posts stuck into the ground are interlaced with bamboo splits, and the walls thus formed are plastered over with mud. The roof is thatched with the broad leaves of the teak-tree, covered over by a layer of grass.

The Gonds are scantily clad, sufficiently decent, however, in a country where many of the most civilised races confine their costume to a few articles of clothing. Both men and women wind a piece of cloth (*dhoti*) round their waist in several folds, which is passed between the thighs, the loose end corner being tucked-in, in front or behind. The women wear in addition a piece of drapery of white cotton, of which one end is slipped in at the upper edge of the waist-cloth, and being drawn over their breast, it passes over the left shoulder. They leave their head unprotected, while that of the men is entwined with a kind of turban. The Gond women wear their hair long; and on festival occasions it is intertwined with tresses of wool or goat's hair; is tied up in a bunch on the back of the head, and is sometimes ornamented with small brass coins and glass beads. Their other ornamental trinkets are necklaces of strings of red and white beads, ear-pendants of coiled brass wire, or polished zinc bosses; anklets and armlets of brass or of some mixed white metal. The most fashionable are sometimes sufficiently extravagant to show their high-life pretensions by wearing a nose-ring. They are tattooed during early childhood; the operation is performed by professional artists with needles; and the figure-tracing is rendered ineffaceable by rubbing in indigo, gunpowder or saltpetre.

The Máriás scarcely cover their nakedness; their body is begrimed with ashes and dirt; and they simply wind round their waist a girdle of cowries, or a kind of belt composed of ten or fifteen cords, to which

a tobacco-box of bamboo and an uncased knife are attached. A hatchet is slung across the shoulder; or in place of it they sometimes carry a bow and arrow. They either cut their hair short, leaving only a top-knot, or they let it hang down in an untidy and matted condition. They sometimes protect their feet with sandals made of the hide of the wild buffalo. Their ears are loaded with as many as fifteen small rings of brass and iron. Their wrists are encircled by bracelets of brass, and the young men hang round their neck necklaces or collars of red or white beads, one or two inches in width. The women are more decently dressed; they wrap a single fold of cotton cloth, about one or two feet in depth, round their waist in petticoat fashion, and when procurable they throw a piece of cloth negligently over their shoulders, which extends down to the knee. Their ornaments are small brass earrings, a profusion of white bead necklaces, and they sometimes pass a hoop round their neck, on which brass or iron rings are strung. They are much disfigured by tattooed devices that cover their face, arms and thighs.

The Gonds as well as the Máriás subsist principally on rice; or where this article of food is not obtainable, on certain species of millet,¹ in addition to the dried flowers of the *mohwa*-tree (*Bassia latifolia*), and the wild fruit,² herbs, eatable roots and grains gathered in the forest. As the Gonds frequently engage in drive-hunts, they are abundantly supplied with the flesh of the game secured by them. They also take numerous small fish in the mountain streams and pools by poisoning the waters with the fruits and leaves of a species of strychnos, which furnish them a great portion of their meat diet.³

The chief occupation of the Gonds is the tillage of the soil. For the clearing of land early in the dry season they select a hillside overgrown with straight teak saplings which are easiest cut, and produce an abundance of ashes. They do not fell the largest timber-trees, but they merely lop off the branches and girdle the trunk, which causes it to die. By the end of May, when the piled-up brushwood and timber are sufficiently dry, they are set on fire and are burnt to ashes; and these being spread evenly over the land, as soon as the first rain falls, they sow broadcast the cereal grains, such as the *kodom* (*Paspalum*) and the *kutki* (*Panicum*) and some coarse rice. A few pumpkins and beans are planted near the house. The field is enclosed by a fence of tree-trunks, whose branches become interlaced, and they are firmly bound together with bamboo splits and are rendered impenetrable with thorny bushes. In a few years the soil is exhausted, when it is abandoned and another clearing is made. Some of them are engaged

¹ These millets are called *kodom* or *kosra*, *kutki* or *mandia*.

² The plum of the ebony-tree (*Diospyros melanoxylon*) and the fruit of the wild mango are the staples of these hills. The berries of the *chironji* (*Buchanania latifolia*) and the *ber* (*Ziziphus jujuba*), the seeds of the *sal* (*Shorea robusta*), the bean of the giant *Bauhinia* creeper and other products are also eaten in different parts of the hills. A species of wild arrowroot (*Curcuma*) and a sort of wild yam are dug out of the earth and consumed.—Forsyth's Highlands, p. 100.

³ It is said that in the wilder parts of Chatisgurh and on the high tableland of Amurkantak there are tribes yet to be found who cut up and feast on their own relatives and friends when they have become too old or infirm to move about.—Rowney's Wild Tribes, p. 7.

in breeding domestic animals, but more especially hogs, buffaloes and fowls.

The Gonds are skilful huntsmen, and they frequently join in large parties for a drive-hunt. The professional hunters of the villages are excellent marksmen with the long, heavy matchlock; and they are patient and vigilant in watching for game. Hares, peafowls, partridges and other small game are caught in traps set in small openings that lead to the cultivated patch of ground. The Máriás pursue not only the bison but even the tiger in the chase, although they rarely make use of firearms, and are only armed with bows and arrows and the spear. Their bow is generally of elastic bamboo about five feet in length, and is strung with a cord of bamboo bark. Their arrows, which are all armed with iron points, are of various forms and sizes to adapt them for large game, birds and fish.

Many of the Gonds, being too poor to cultivate the soil to advantage on their own account, frequently hire themselves out as agricultural labourers for stated wages; or they enter into a kind of copartnership with the landholder, who furnishes the plough, the bullocks and other farm stock as well as the seed for sowing, and the quantity of food necessary to feed the labourer, who, on his part, attends to the crop, and watches over its growth and preservation. The expenses thus incurred, including the interest on the money advanced, are deducted from the gross produce of the farm, and the balance is equally divided between the owner and the cultivator. They are also employed as useful labourers in the construction of railways and other public works. They are almost entirely ignorant of the mechanic arts, and even their woven stuffs and their pottery-ware are furnished them by professional weavers and potters, who originally belonged to the lowest Hindoo caste, but have become naturalised among the Gonds and have adopted their customs and practices.

The Gond language belongs to the Dravidian family of tongues, and has some affinity with the Telinga. Neither nouns nor verbs are really inflected; but the case accidents as well as tenses and moods are indicated by suffixes. The plural of nouns is formed by the suffix *nk*; as, *korah*, "a horse," *korank*, "horses;" *manda*, "a man," *mandsank*, "men;" *maiju*, "a woman," *maijunk*, "women." There exists no grammatical gender, and specific words are used to distinguish the sex of animated beings; as, *bukral*, "a he-goat," *yeti*, "a she-goat;" *ikundul*, "a boar," *pudlhi*, "a sow;" *gopori*, "a cock," *kor*, "a hen." Nouns have three declensions and five cases. In the first declension the cases are marked in the following manner: Nom.: *kora*, "a horse;" Gen.: *korana* or *korada*; Dat. and Accus.: *korat* or *koratun*; Abl.: *koratsun*; Plural, Nom.: *korank*, "horses;" Gen.: *korankna*; Dat. and Accus.: *korankun*; Abl.: *koranksun*. Adjectives and participles are invariable and indeclinable. The personal pronouns are declined; but the declension is altogether irregular, and the plural is but a slight modification of the singular. Thus, 1st pers. sing.: *nak* or *nunna*, "I;" 1st pers. plur.: *mak*, "we;" 2d pers. sing.: *imma*, "thou;" 2d pers. plur.: *imat*, "ye;" 3d pers. sing.: *wur*, "he, she or it;" 3d pers. plur.: *wurg*, "they."

There are demonstrative and interrogative pronouns, of which the declension is altogether irregular. Thus, *yirk*, "this;" *yenna*, "of this;" *yenk*, "to this or this;" *yenksun*, "by this." The verbs are either transitive or intransitive, but they have no passive voice, nor an aorist tense nor a subjunctive mood. There is an indicative, imperative and an infinitive mood; and a present, past and perfect participle. Present tense, 1st pers.: *nunna wunki*, "I speak;" 2d pers.: *imma wunki*; 3d pers.: *wur wunki*. Plural, 1st pers.: *mar wunki*; 2d pers.: *imar wunki*; 3d pers.: *wurg wunki*; Imperfect: *nunna wankundan*, "I was speaking;" Perfect: *nunna wunktan*, "I spoke;" Pluperfect: *nunna wunksi*, "I had spoken;" Future: *nunna wunkika*, "I shall speak;" Future Indefinite: *nunna wunkundan howe*, "I shall be speaking."

The Gond women are considered the property if not the slaves of their husbands; they perform not only all the household work, but the greatest part of the agricultural labour. Polygamy is tolerated, and a few have as many as four or five wives; but the greatest number consider themselves fortunate if they can secure the girl they most fancy. Much freedom of action is allowed to young girls; but after marriage infidelity is very rare: and if it does occur the husband unhesitatingly kills the adulterer, and punishes his wife by cutting off her nose. As women are very useful in a family young girls are sold by their parents for a price, in return for yielding up such a valuable commodity to a stranger. The Gonds have no less than seven different kinds of marriages, all of which are sanctioned by certain formalities to give them more or less binding force. A father who wishes to contract a matrimonial alliance for his daughter first looks for a husband among the sons of his sister, for the marriage of first cousins is not only regarded as proper but as desirable, provided the brother's child be a daughter and the sister's child a boy of suitable age; but marriages of a reverse order are by no means prohibited. Among the poorer classes who have not sufficient means at their command, the *lanjina*, who is generally a youth about ten or twelve years old, and can offer no money as the price of purchase, is required to submit to the *lanjina shadi*, by entering the service of the bride's father for a period which varies from seven months to three years; the term of apprenticeship being decided upon by a committee of village elders. The bridegroom has one of the outhouses assigned to him as his lodging; and he not only attends to all the menial service of the household, but he performs all the field-work; and he is not even permitted, during the whole probationary period, to hold any intercourse with the young maiden. In the *ba ikhtiyari aurat*, or the woman's freewill marriage, the girl, who has already reached the age of maturity, declining to accept the husband provided for her by her relatives, makes her own selection and elopes with the man of her choice. This happens but rarely, and requires a woman of courage and energy to carry it through; and matters are generally amicably arranged through the intervention of the elders of the bridegroom's village. The *shadi banthoni* or compulsory marriage is carried into effect by the man to whom the woman that had run away had been

previously promised by her parents, who may assert his right, and carry her off by force; or she may be even forcibly abducted by one of her first cousins. A young girl who is absolutely poor or who has no relations, has recourse to the *sahli baitho*, by making choice of one of her acquaintances in whose house she takes up her abode. He attests his acceptance by adorning her arms with the *churis* or bangles, and giving a feast to the village elders. But in no case can a man refuse the hospitality of his dwelling to a woman who has entrusted herself to his keeping, and he can only get rid of her by inducing another man to take her off his hands. Widows, who are always expected to look out for another husband, may enter into a second marriage engagement, by acting out the *chúriá pahamá shadi*, by which she voluntarily surrenders herself to a man with whom she agrees to live; or she disposes of herself in consenting to comply with the tribal custom of the *kari shádi*, by which she agrees to become the wife of her husband's younger brother, but never of his elder brother. Validity is given to the union in both these cases by the gift of the *chúris*, and a feast is prepared in honour of the village elders.

The ceremonies observed in ordinary marriages are partly borrowed from the Hindoos, and are no less complicated than they are puerile; and they always take place at the bridegroom's house. A propitious day is selected by consulting the omen, and after the arrival of the bride, the young couple are painted with turmeric; are sprinkled with various liquids; they eat together out of the same dish; have the corners of the garments tied together; circle seven times round a post; after which they are favoured with a shower-bath by having a quantity of water thrown over them, and on exchanging rings they are considered man and wife. The bridegroom sometimes places his foot on the back of the bride symbolic of the wife's subjection to her husband, and occasionally a feigned resistance is offered to the bridegroom to take possession of the bride, which is only effected by a mock abduction. Sacrifices are offered to the gods, and the celebration is concluded by feasting and carousing.

Among the Māriás two years generally elapse between the betrothal and the marriage, which is simply a contract of purchase and sale concluded between the parents of the respective parties, after it has been ascertained, by a method of divination, that the union would prove a happy one.¹ The average price paid for a young woman is fourteen rupees, but two rupees must be paid in addition for the purchase of a pig which the father of the bride is to furnish for the marriage feast. After all the preliminaries have been settled the bride makes a farewell visit to her relations and friends, from each of whom she receives a wedding present according to their means. In Bastar the bride can only be won by a kind of forcible abduction which is not followed by any serious consequences. If a child is born in the family the mother must keep herself secluded for a whole month, and unless she has a

¹ Two grains of rice are separately dropped into water, contained in a brass plate; these are supposed to represent the boy and the girl. If the grains come together it is auspicious. It forebodes ill if they separate.—Dalton's Ethnology, p. 279.

daughter of proper age to wait on her, she must do her own cooking during the whole period of her retirement.

The Gonds dispose of their dead both by burial and cremation; the last practice having been borrowed from the Hindoos; but as it is rather expensive it is not universally adopted by all without distinction, but is generally confined to the elders of the tribe. Women and children are always buried, and during the rainy season burial is adopted as the most convenient mode. Formerly the body of a deceased friend was buried in his own house in a shallow grave; but at the present day the interment takes place in the village cemetery. The corpse is consigned to the grave with the head turned towards the south, and the feet towards the north in the direction in which the deities are supposed to have their home. The grave is marked by throwing up a mound of earth which is covered with slabs of stone. After the last service has been rendered to the dead, if the deceased was the father of a family, his ghost is supposed to haunt the house, and for the purpose of appeasing him a share of the daily food is set aside for his use, and it is believed that he will remain in the family dwelling and watch over its inmates. The *baiga* or village priest suspends to one of the beams of the house a scrap of cloth in which turmeric and a *pice*¹ is tied up; and in order to lay the spirit of the dead it is removed in the course of a month, a year and a half or even two years, and is offered with a piece of goat's or pig's flesh to the patron god of the village. The ceremony is concluded with a feast, to which the relations and the elders are invited.

The Gonds have no distinct idea of a future state of existence; they seem to think that man was placed upon earth, where he is to pass a certain number of years, and having fulfilled the object of his existence, he is finally to disappear. The ghostly spectres of their dead prolong their former existence only in another form for a short period, and after the proper ceremonies have been performed they become things of nought.

The Mária's dispose of their dead by burning, if the deceased is an adult male; but women and children are always buried. The corpse is firmly tied to the *mohwa*-tree in an erect posture, where it is burned by observing certain funeral rites which are performed by the nephew of the deceased. The ashes, which are collected, are buried by the roadside, and the spot is marked by erecting a large slab of gneiss over it, with the tail of a cow attached to it to indicate that the obsequies have been duly performed. In commemoration of the sad event a cow is killed, lundí-beer is provided in greatest profusion, and all those who are present at the funeral are liberally feasted.

The Gonds are not united as one nation, but are divided into an indefinite number of scattered tribes or clans, who neither recognise nor obey a central head. Each tribe or clan is entirely independent of all the others, and is presided over by the village chief, who manages all internal affairs of common interest assisted by the elders.

The religion of the Gonds has passed through many stages of

¹ An Indian copper coin.

transformation from the primitive creed of purely nature-worship to hero and image worship. They give life and animation to all grand objects of sight, or to simple natural phenomena, by making them the abode or the personification of divine agencies. The mountain-top is the residence of the Spirit of the Hill, and offerings are presented to it when a new clearing (*dhye*) is made. Woodland genii have their dwelling-place in the lofty trees of the village grove; and Khodopen, the god of the rice-field, is propitiated during sowing and reaping time. They also hold the *mohwa*-tree in high veneration. The demon-god who is represented by the tiger has a hut dedicated to him in the forest that he may not wantonly invade their dwellings. Mata-devi¹ is worshipped as goddess of small-pox, and Mari represents the demoniac agency of cholera. They are appeased by sacrificial offerings, and by sweeping the village and transferring the rubbish across the boundary-line to a frequented path that the passers-by may carry away the disease. The ghosts of the dead are conjured into repose by transferring them into the body of the fish or that of a fowl selected by divination, and the object thus consecrated receives a propitiatory offering, and is then disposed of by burial, or it is reduced to a liquefied state, and is poured over the representative symbol of the village god. Their hero-gods are simply local divinities worshipped within limited localities. In some parts of Gondwana the wild tribes seem to be divided into sects, who are distinguished from each other by the number of gods they worship, varying from two to seven. Pharsi-pen or Dula-deva, who is represented by an iron spear-head or battle-axe, is not only a warlike deity, but he is also recognised as a household god within certain circumscribed limits. In other places Thakur-deo is the patron of the homestead, and presides over the well-being of the house and the farmyard; he is supposed to be omnipresent, and consequently has no fixed abiding-place, nor is he represented by any image. Gangara is represented by a few links of a roughly forged chain which is believed to possess the power of voluntary motion; it is found hanging on a *ber*-tree, or it is placed on a stone under the tree, or lies in the dried-up bed of a torrential stream. These links are worshipped with such superstitious reverence that no one will touch them, and whenever they move sacrifices are offered to the indwelling god. Ghansyam-deo has a rude hut dedicated to him, with a bamboo pole planted in the corner, to which a yellow or red strip of cloth is tied; old withered garlands are hung on the walls, and a few rough stones bedaubed with red lead are scattered over the floor. In November the people of the whole village assemble, and sacrifices of fowls or pigs and *mohwa* spirits are offered to him. The god is said to descend upon the head of one of the worshippers, who, becoming possessed, rushes into the wildest jungle; and it is affirmed that he would inevitably die of starvation, if he were not followed and brought back by his friends as a raving maniac who does not recover his senses for several days. The village priests of the Gonds are called

¹ This is the Hindoo goddess Parvati or Durga, the consort of Siva, who, in Hindoo mythology, is represented under a different name as goddess of small-pox.

pardhans, who belong to the Baiga or the Bumia tribe, and they are not real Gonds but Kolarians by race affinity. They exercise much authority and influence; their decision in a boundary dispute is almost always accepted as final.

At the festivals of the Gonds, which are mostly celebrated during the agricultural season, during sowing and harvest time, or when the *mohwa*-tree unfolds its flowers, or when some great calamity threatens the community, a row of small stones coloured red is set up, or bits of iron are hung up in a pot, which are intended to represent the gods to be invoked on the festive occasion. Pharsi-pen or the "great god" is most conspicuously represented. Cocks, goats and *mohwa* spirit are presented as sacrificial offerings amidst singing, dancing, revelling and carousing.

The Singbhum Gonds, who belong to the hindooised tribes, celebrate once a year a festival in honour of Bura-deo, the sun-god. The worshippers assemble in the forest in a space cleared around an *asan*-tree,¹ when a sacrifice is offered to the symbolic representation of the god set up upon a rustic altar, and after having paid due devotion to the divinity they enjoy themselves in a kind of rural pic-nic (*ban bhajan*), to which every man contributes a proportionate share. It is supposed that the Gonds of Sirguja formerly offered a human sacrifice to this god, and they do so still in a symbolic form, by offering a straw man as a substitute for a human victim. The hindooised Gonds are more devoted to the worship of Siva than to that of Vishnu, whom they only recognise in his metamorphic form of Nar-singha or the "man-tiger."

The Máriás believe in the reality of witchcraft or sorcery, and when one of their friends dies suddenly without appreciable cause, they solemnly call on the corpse to point out the miscreant who has done the wicked deed. For this purpose the bearers take up the body, and if the suspicion excited has any real foundation, it is supposed that the dead will act in a manner so as to compel the bearers to proceed to the house of the sorcerer who has cast the spell. If this infallible test is repeated three times the owner of the dwelling is expelled from the district and his property is destroyed.

The Gonds have a mythical legend of very recent origin based in part upon Hindoo mythology, and it is even doubtful whether it is an aboriginal composition, though it has been transmitted by tradition, and is preserved in rude rhythmical verses by the *pardhans* or Gond bards.² From a boil on the hand of a demi-god called Kalia Adao, himself the miraculous offspring of Mahadeva, sprang twelve Gond families who filled the hills and valleys, and were particularly remarkable for their strong-scented exhalations and their omnivorous appetite. Mahadeva, who could not bear their offensive odour, shut them up in a cave, and four brothers only succeeded in making their escape. But

¹ *Terminalia tomentosa*.

² The best and most complete of these, extending to nearly a thousand bars or lines, was laboriously taken down in writing from the lips of the *pardhans* by the late Rev. Stephen Hislop of the Free Church of Scotland.—Forsyth's Highlands, p. 179.

Parvati, who was particularly partial to the Gonds, who loved them dearly and was attracted by their smell, was distressed at their disappearance, and to ascertain what had become of them she engaged in devotional exercises of efficacy and power. Her prayers were heard, and Bhagawan caused Lingo to come forth from a flower, who was fed on honey that dropped from the blossoms of the fig-tree. At the age of nine years he started out on a journey, and accidentally falling in with the Gond brothers, he became their associate and aided them in clearing and preparing the land for cultivation, displaying miraculous power in all his performances. Having killed a deer one day, whose flesh could not be roasted as they had no fire, the youngest brother, according to the directions of Lingo, was sent to the abode of the giant Rikad, who had an old wife and seven lovely daughters. Having arrived there, he attempted to snatch, unseen, a firebrand from the hearth; but he was unfortunately detected by the master of the house, who pursued him, so that he could only save himself by speedy flight. Being baffled in his design, Lingo made a lute, and proceeding to the house of Rikad he played so charmingly on his instrument that the giant and his old wife became entranced by the mellifluous notes and both began to dance, while the seven young damsels were so deeply smitten that they followed Lingo to his home. Of the seven charming girls two were united in wedlock to each of the three elder brothers and one was married to the youngest. A bower was erected ornamented with garlands, and Lingo instituted and performed the marriage ceremonies in due form. Lingo practising ascetic austerity would not indulge in the pleasures of love; but the young wives inflamed by inordinate passion coveted his favour, for which he first rebuked them, and as they persisted in making undue advances to him he gave them a severe beating. Enraged at this contemptuous treatment, the insulted wives reported to their husbands that Lingo had dishonoured them, and without further inquiry the incensed husbands cruelly murdered their benefactor. Lingo, having been restored to life by Bhagawan, delivered the Gonds from their cavern prison, and obtaining their release from Mahedeva, after the performance of a series of tasks, he led them into the forest, where they formed a settlement. Lingo marshalled into his presence all the Gond gods, gave them names, was possessed by each of them in turn, danced in their honour, predicted the future in their name, and instituted the ritual of offerings and sacrifices. An order of priests was established by the selection of a venerable man of the assembly, who being invested with the office and function of *pardhan*, was charged with the duty of negotiating marriages, and he was instructed in the ritual to be observed in the celebration of the nuptials. The practice of hospitality was enjoined upon the Gonds by Lingo; at the same time he gave them permission to sing, dance, laugh and drink according to their heart's desire.

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K H O N D S.

THE Khonds were once one of the aboriginal races of Orissa; but they were driven by the Hindoos to the forests and the hills; and they now inhabit the hills and the tableland of the Ghats, comprising a region of country about five hundred square miles in extent. They are also found in Southern Bengal, in the territory of the tributary Mahals. The southern extension of their western limits passes through Barma as far south as Bastar.

The physical characteristics of the Khonds present them as the best-developed type of Dravidians. They are of medium stature, equal to the average height of Hindoos; are well-proportioned, of robust constitution, capable of undergoing the severest exertions, and of enduring every form of privation. They have the muscles of their body and limbs well developed. Their complexion is clear and glossy, shading off from a light bamboo to a deep copper hue. They are swift of foot, though their feet are moderately large, with straight heels and a large not highly arched instep. Their general appearance indicates intelligence and determination blended with good-humour. Their forehead is full and expanded; their nose, which is rarely though occasionally arched, is generally broad in front, their cheekbones are high and rather prominent, their mouth is large, and their lips are full, but not thick.

The villages of the Khonds are generally built in delightful situations on the sloping ascent of the valleys, and they frequently form two rows of houses ranged in regular line slightly curved, with an intervening street that can be closed by a gate at each end. The houses are substantially constructed of planks inserted horizontally in grooves cut in the corner posts; or the walls are composed of wattled bamboos, and are plastered over with mud. The roof is either thatched with grass, or it is covered with plank. Each dwelling contains a family room which forms the central apartment, in addition to a kitchen and a store-room. Admission is gained to the interior by a single door which is firmly closed during the cold season. The sleeping-place of the master and mistress of the house and of the young children is on the floor, where they stretch themselves out around a wood-fire kindled in the central hearth. Between the age of eight and eleven girls as well as boys live in separate community-houses, expressly constructed for this purpose, which is their exclusive place of abode until the time of their marriage, when they set up an independent home of their own.

The Khonds are very scantily clad. They merely wind a narrow,

fringed strip of cloth round their loins, with the loose ends hanging down behind. Their head-dress is as peculiar as it is characteristic. Their hair, which is generally very long, is gathered in front, and being rolled up, it is so arranged that it forms a horn-like projection between the eyes. This is entwined with a piece of red cloth, ornamented with the feathers of some favourite birds, and it also forms the receptacle for the pipe and comb. Nor are the women much more decently attired. Their dress is confined to the loin-cloth worn in the form of a petticoat which reaches down to the middle of the thigh; but their bosom is entirely exposed. In very recent time the condition of the Khonds has been greatly improved; the more respectable people of the tribes dress in a very decorous manner; and the women are provided with a rich outfit of brass and even silver ornaments.

The ordinary food of the Khonds is *khichree* or rice and *dal* or beans boiled together. They eat indiscriminately every kind of meat except dogs, cats and carnivorous animals. They never make use of milk, but they are fond of arrack and the liquor distilled from the *mohwa* flower (*Bassia latifolia*), and they freely indulge in drinking palmwine when procurable.

The Khonds follow agriculture as their principal pursuit, which is held in great honour, and they display much skill, energy and judgment in the tillage of the soil. Rice is the staple production, but *kodom* (*Paspalum*), *kutki* (*Panicum*) and other millet species as well as pulses and sugar-cane are equally cultivated. They now grow large quantities of cotton, oil-seeds and turmeric for export. The low caste Hindoo people called Pans, who are naturalised among the Khonds, are not only employed as weavers by the village communities, but they hire themselves out as farm labourers. A low caste of Sundi who live among them follow the occupation of distilling spirits which they sell to the Khonds, who are liberal customers.

The Khonds, like most of the other mountain tribes, love amusement and pleasure, and dancing is one of their most favourite recreations. The girls form two semi-circles standing in close array, without holding each other by the hand. While performing various steps they stretch out their arms, then uncoil and arrange themselves in a straight line. When sufficiently excited by the ardour of the exercises, the girls begin to sing, which is responded to by the young men, and the dance breaks up in a romp; the girls pinching and pecking the young men with their hands. The war-dance is executed by the men alone; fully armed and rigged up with red cloth and feathers, they divide into two opposing parties, and engage in a mimic battle; the adversaries' line attempts to retreat, but is pursued by the victorious assailants; a man falls, he is taken captive and is carried off in triumph. In the bison-dance one of the actors is disguised in the skin of the animal armed with formidable horns. But being overwhelmed by numbers he takes to his heels, and being overtaken by his pursuers he is brought back as a trophy. The dances are performed at the public arena, surrounded by wooden or stone benches, and shaded by lofty, thick-foliaged trees. Their musical instruments are drums, tambourines, and a reed-pipe of a rather feeble modulation.

The Khond women are esteemed and are well treated by their husbands; their influence and their privileges are very great, and young girls possess much freedom of action. The Khonds that inhabit Bood do not permit their sons to marry till they can set up an independent domestic home, and are fully able to support a wife; and when they are well prepared to take upon themselves the responsibilities of married life, they make their selection at the village dance. Should the parents of the girl object to the match, they will be forced to submit by an inevitable elopement, and the price of purchase will then be settled upon a reasonable basis. At a festival held in November in the Bood district, boys and girls assemble for a merry spree; and lads and lasses, who take a fancy to each other, frequently pair off and become man and wife subject to the confirmation of the old people, who can always be induced to arrange matters in an amicable way. Marriage alliances among the Orissa hill tribes could formerly only be formed between members of different clans; but as tribal divisions are now nearly effaced, nothing prevents a man from choosing a wife among the women of his own village, though it is still considered more respectable to marry a girl of a different village community. The strange custom prevails among these hill tribes for boys of ten or twelve to marry girls who are fifteen or sixteen years of age, an anomaly which can only be accounted for upon the presumption that among these people males reach the age of maturity before females, which is contrary to the ordinary course of nature. Fathers sell their daughters for a stipulated price ranging between twenty and thirty *lives*, which are made up of buffaloes, pigs, goats, sacks of grain, or sets of brass pots; and the negotiations are conducted between the parents of the respective parties. As soon as the live-stock or the objects of value are delivered, the father of the bridegroom, accompanied by his friends, marches in procession to the house of the bride's father carrying a quantity of rice and liquor which are intended as a contribution to the common feast. After the priest has offered a libation to the gods, and the parents have confirmed the alliance by joining hands, all sit down and partake of the good cheer of the host. The festivities are concluded with another entertainment given either at the bride's or the bridegroom's house, and on this occasion the feasting is enlivened by dance and song. Late in the night the bride and bridegroom join the dance, carried on the shoulders of their respective uncles, who suddenly exchange their burdens, and as the uncle of the young man disappears with the young wife, she is only recovered by her rightful owner, after the company, who divide into two parties, have joined in a mock-fight. The married people are conducted to the village by the *janni* or priest, who recites a formula of incantation whenever they cross a brook. If the husband is too young to set up an independent household he remains a member of his father's family, and his wife assists his mother in her domestic labours.

Among the Khonds the birth of a child is celebrated on the seventh day after the joyous event, when the priest and the villagers are invited to a feast. A name is given to the infant by the *desauri*, who

practises the art of divination by dropping grains of rice in a cup of water, repeating with every grain dropped some ancestral name. From the movements of the rice and the appearance of the child, it is determined what ancestor had been favoured with a new birth, whose name the new-born babe is to bear. The *desauri* is also consulted about the future destiny of the child, and if the diviner is a Uriya, he casts the horoscope by making use of the *punji*, which is a palm-leaf manuscript written over with sentences interspersed with images of beneficent gods and malignant demons. After performing some trifling ceremonies, the *desauri* thrusts a bone or ivory stylus into the mystic book, and determines the fate of the child according to the image or sentence which it strikes. If the oracular prediction proves unpropitious the infant is placed in a new earthen pot, and is buried alive in the direction from which a stroke of misfortune might be expected if the child's life were spared; and to ward off every kind of evil a fowl is sacrificed upon the grave. If the *desauri* is a Khond the *punji* is not used, but other divining processes are adopted. Formerly the killing of female children was the common practice among the Orissa hill tribes, and there were some villages where not a single female infant could be found; and for this wholesale practice of infanticide various untenable reasons have been assigned, but superstitious motives or absolute poverty could alone induce a mother to commit such an unnatural and atrocious deed.¹ Through the intervention of the British government this barbarous practice, as well as that of stealing children to be offered up as sacrificial victims, has been abandoned.

The Khonds dispose of their dead by cremation, without observing any particular formalities. After the lapse of ten days they celebrate the funeral feast in honour of the deceased, chasing away all the gloomy reflections of sorrow by the exhilarating influence of spirituous potations. When an *abbaye* or tribal chief dies, the ceremonies are quite conspicuous. The sad event is announced by the beat of the drum and the roaring noise of the gong, which serve as an invitation to the headmen of the villages to honour the obsequies with their presence. A funeral pyre is erected on which the body is laid out in state; and a bag of grain and the personal effects of the deceased are

¹ As infanticide was also practised by the sect who were the devotees of Boorapenna, who did not offer the *meriah* sacrifices, it is probable that the destruction of female children was intended by them as an indirect or perhaps secret sacrificial offering to this benevolent god, for they believed that children, though killed, would be born again in the same family. The frivolous reason given by the Khonds for the practice appears to be a pretext to disguise the true motive. They say that difficulties and quarrels are caused by the marriage arrangement, and by the death of female infants "the lives of men without number are saved, and we live in comparative peace." The reason is entirely untenable, for as marriage with females of their own tribe was considered incestuous, they were bound to marry the women of other tribes, or they could not marry at all. In the first case the difficulty which infanticide was to avoid was by no means obviated, for as the stranger wife had a right to abandon her husband at pleasure after the first year, she gave rise to feuds by which many lives were lost; and if all the Khond female children had been killed the same difficulty would exist in precisely the same degree, unless they renounced marriage altogether; and this would have been the true remedy; but then they would have had no children to kill.

deposited close by with a flag waving in the air to mark the spot, around which the mourning family and the villagers perform the funeral dance, while the faggots are set on fire. The dance is repeated at intervals until the tenth day, when the personal property of the deceased is distributed among the chiefs, and the legal heir and successor is proclaimed in an assembly of the people.

The Khonds believe that men are endowed with four souls, of which the first returns to Boora after death; the second is a tribal spirit, and is re-born in the tribe to which it belongs; the third is the moral spirit that is subject to suffering as a just retribution for wrongs committed in the body, and possessing the faculty of transmigration, it sometimes abandons the bodily exterior, leaving it weakened, languid and sleepy, and enters and animates the body of a tiger; and finally the fourth soul is simply the spirit of life which passes away with the death of the body. They have invented a judge of the dead in imitation of the Hindoo Yama, to whom they have given the name of Dinga, who is declared to be the offspring of Boora and Tari, and who resides in a great mountain called the Leaping Rock, which is perfectly smooth and slippery, and is surrounded by a dreary unfathomable river. Immediately after death the souls of men wander away to reach the rocky abode of the god, and they make desperate leaps to get a sure foothold on its slippery surface, "smooth as a floor covered with mustard-seed," and in making strenuous efforts to gain the goal they sometimes break their limbs and knock out their eyes; and they communicate these deformities to the bodies which they are destined to animate. Dinga is enthroned on the rock, and with imperturbed equanimity he casts up the account of men for good or evil, renders his sentence according to their deserts, and despatches troops of ghostly shades to fulfil his just and inflexible award.¹ The moral standard of this infernal judge is not very elevated. The meritorious deeds, which entitle the ghostly shade to enter the Khond paradise, are the killing of an enemy or dying in battle, filling the priestly office or being offered as a sacrificial victim to Tari. Those only are doomed to transmigration who violate the laws of hospitality, break a sworn oath; lie except to save a guest; commit incest; contract debts; skulk in time of war; or betray the secrets of the nation or tribe.

Class distinction is recognised among the Khonds of Orissa. The *betiahs* constitute the labouring class who hire out their services; or lands are assigned to them on the condition of labour service. The *beniah* are tenants who occupy the skirts of the hills, and pay rent for the land held by them. The *maliahs* or highlanders are the absolute proprietors of the lands they cultivate, and they only perform homage to the chief on his accession; and if they are well-disposed they

¹ This mythological fiction, which, it is pretended, makes a part of the religious system of the Khonds, is so inconsistent and incongruous in all its parts, that it naturally suggests a doubt about its Khond origin, and points to a different source from which its materials have been collected. Mr. Dalton states that Colonel Campbell and other writers, who are well acquainted with the habits of the Khonds, did not discover that they thought they had any souls at all, much less four souls. —See Dalton's Ethnology, p. 297.

occasionally take the field at his bidding; but he can make no pretensions to any right over the soil.

The government of the Khonds partakes more or less of the patriarchal character. An *abbaye* or *malik* presides over the *mutoh* or village. Several villages form a district, which is placed under the supreme control of the district *abbaye*, who ought to be the lineal descendant or the representative of the leader and founder of the colony when the settlement was first established. The tribal *abbaye* or patriarch is the representative of the common ancestor of the tribe, who watches over the strict observance of the tribal customs.¹ But the supreme head of these graduated official positions, which are all strictly hereditary, is the *maha mullik* or federal *abbaye* who was formerly selected to superintend the affairs of as an extensive tract of country as could be advantageously placed under his administration. The succession does not always pass from father to son, but one of the relations may be chosen who is best qualified to fill the office. He convenes the council of the subordinate chiefs who meet in the open air, where they form concentric semi-circles, graduated from the inner circle outwards according to rank. Women are admitted to the council, but they can take no part in the discussion. These councils are courts of justice, where questions about the rights of property are investigated; offences of every kind are tried; witnesses are examined, and oaths are administered. When the litigants are sworn they are required to put into their mouth rice or a bit of soil dipped in the blood of a sheep that had been sacrificed in honour of the goddess of the earth; and it is supposed that he who takes this oath with falsehood on his lips would inevitably die. But they have other modes of affirming the truth of a statement. They may be sworn on the skin of a tiger, or on that of a lizard, or on the earth of an ant-hill or on a peacock's feather, adding some imprecation corresponding with the object which is invoked as witness to the truth.

The Khonds are governed by customary laws which are strictly enforced. Murder is simply regarded as a private wrong, and the crime is considered sufficiently atoned for by making over the property of the criminal to the family of the victim, as a compensation for the injury they may have sustained. In case of wounding a portion of the offender's goods is transferred to the injured person, who has also a right to demand that his wants shall be supplied until the time of his recovery. The injured husband may kill the adulterer if caught in the act; but he may content himself with a money compensation which is equal to the amount paid for the woman at the time of marriage. Landed property is only inherited by males; but the daughters are entitled to their share of the personal effects left by their father.

The Khonds recognise the supreme authority of the British government, which is represented by a resident superintendent, who is assisted by a native officer acting as tax-collector, called *tashildár*, who is invested with the function of subordinate judge and assistant magis-

¹ In some districts the village chief is called *manjee* or *khonro*; the district chief is called *bissace* or *pathúr*. The orator of the village is named *digaloo*.

trate. The police force consists of one inspector, one sub-inspector and fifty-seven constables.

The Khonds, who have come much in contact with the Hindoo Brahmans, and have also been enlightened by Christian missionary teachings, have developed a religious system which, in the main points, corresponds with that of the Kolarians and other Dravido-Turanians; and though it has, in part, been dressed up in the garb of Christian theology, yet its original type of nature-worship is not altogether effaced, upon which subsequently the more advanced hero-worship was transplanted. They recognise a supreme divinity to whom they have given the name of Boora-pennu or the god of light,¹ who is considered as a beneficent being, and to whom is ascribed the creation of the universe, as well as that of the inferior gods. But supreme and great as this deity is supposed to be, he found that it was not good to be alone, and availing himself of his omnipotent power, he created for his use and benefit a divine consort styled Tari-pennu or earth-goddess. According to the Khond legend the supreme god next designed to create man, and with this object in view he threw a handful of earth behind him; but Tari being jealous of having a rival caught the falling dust ere it reached the ground, and casting it away in a certain direction, immediately herbs and flowers and every form of vegetable life sprang into existence. Boora-pennu took up another handful of earth, which was equally caught by Tari, who threw it into the sea, and thus were generated fishes and every species of water animals. The third handful was also intercepted by Tari, who flung it in a certain direction and all wild and tame animals were produced. The fourth handful thrown by Boora behind him was thrust by Tari into the air, which became instantly peopled with a multitude of feathered tribes and all insects that moved on wings. When Boora perceived that his intention was frustrated by Tari he laid his hand on the head of his spouse to arrest her further interference, and depositing a handful of dust behind him on the ground, man—the master-piece of creation, sprang into existence. Tari then stretching out her hand over the earth said: "Let these things you have made exist, but you shall create no more." Boora then caused an abundance of sweat to exude from his body, which he collected and diffused all around, saying: "To all that I have created," and immediately mankind became endowed with sexual organs, the voluptuous passions were excited, and the propagation of the species was henceforth secured. Men were still in primeval innocence, they were entirely naked; they had not yet learned to distinguish between good and evil, and they therefore enjoyed the free intercourse of the supreme god. They subsisted on the spontaneous productions of the earth without labour and lived in harmony with the beasts of the forests. But Tari, jealous of their rivalship, sowed the seed of evil in their heart, "as in a ploughed field," and destroyed their innocence and peace. Only a few, who resisted temptation and withstood the assaults of the power of darkness, were elevated to the dignity of

¹ This god has the same origin as the Sing-bonga or sun-god of the Kols, the Dharms of the Oraons and the Bedo of the Paluarias.

secondary gods, and the control of human affairs was assigned to them. But a terrible fate awaited the fallen sinners. The earth no longer yielded her fruits in sufficient abundance by spontaneous growth. Animals that were harmless and inoffensive before, now became blood-thirsty and voracious. Many snakes as well as plants were made to distil a deadly poison. Men had now acquired consciousness, they became aware of their moral condition, and perceiving that they were naked, they encumbered themselves with clothing, and thus they lost their power of soaring through the air and skimming through the water.¹

The Khonds are divided into two sects. The votaries of Boorapennu believe that the god of light was victorious in the contest against the power of darkness represented by Tari, the earth-goddess, who can only bring into play her evil propensities to seduce and injure mankind in accordance with the wishes of her husband in the exercise of retributive justice; and it is this sect only that formerly practised infanticide; a doom to which female children were subjected, because they could in no case be disposed of in marriage to any member of the tribe; and it is very probable that they thus intended to make a valuable sacrifice to their god by renouncing the price of purchase which might have been realised by selling young girls to suitors of another tribe. They even admitted that Boorapennu sanctioned infanticide of female children since he had found out that his divine consort was his most bitter adversary,² and they believed that the more female souls would be removed from earth the more male souls would be born to fill their place. The followers of the evil principle or the power of darkness, personified in Tari-pennu or the earth-goddess, assert that the contest between the rival divinities is still undecided, and that the combat for supremacy still continues. It is this sect that formerly offered human sacrifices called *meriahs*, in honour of their patron deity. This solemn act of worship took place publicly at fixed periods, and the time for celebrating the festivals corresponded with the sowing season, to enable each head of a family to fertilise his crop by burying a portion of the flesh of the victim in his field. Human sacrifices were also offered to avert any impending calamity, such as the threatened failure of the crops, or death from disease, or the ravages of tigers. The *meriahs* or victims, who were almost always procured from other tribes, might be of any sex or age, but to be acceptable to the goddess it was necessary that they should be purchased, or that they were the children of victim-fathers, or were specially devoted by their parents to become sacrificial offerings. They were generally bought or kidnapped in the lowlands by intermediary agents who brought them blindfolded to the village, where they were lodged in the house of the chief. The *meriahs*, set apart for sacrifice, were regarded through life as consecrated beings;

¹ This mythological legend seems to have been suggested in part by missionary teachings, for it seems to be a modified form of the Bible legend of the fall of mankind.

² According to another version Tari was wanting in affectionate compliance, and declined to scratch the back of the supreme god, the so-styled creator of the universe.

they were treated with great deference and affection; they were considered as possessing a superior nature, for they enjoyed the privilege of dying for the good of mankind; and they became beatified as soon as their sacrifice was accomplished. Children selected for this holy office were sometimes permitted to attain to years of maturity; they were allowed to marry, and rear a family of victim-children, and though they were liable to be sacrificed at any time, yet they sometimes escaped their fate and died a natural death.

The sacrifice was made at a public festival that lasted three days; and after prayers had been addressed to Tari, processions were formed, and the large concourse of people enjoyed themselves dancing, singing and feasting. The *meriah* was bound to a post in the sacred grove; and it was only on the third morning that he was released and was refreshed with milk and sago. He was, however, closely watched and was generally stupefied with opium. Invocations were made, legends were recited, and a dialogue was rehearsed in a semi-dramatic way by actors who studied their part.

"We obeyed the goddess and assembled the people. Then the victim-child wept and reviled and uttered curses. All the people rejoiced except those with whom the child had dwelt, and the *janni* (priest). They were overwhelmed with grief. The earth-goddess came and said: 'Away with this grief. Your answer is this: when the victim shall weep say to him: 'Blame not us, blame your parents who sold you.''" "What fault is ours? The earth-goddess demands a sacrifice. It is necessary to the world. The tiger begins to rage; the snake to poison; fevers and every pain afflict the people—shall you alone be exempt from evil? When you shall have given repose to the world, you will become a god by the will of the gods." To this the victim answers: "Have you no enemies, no vile and useless child, no creditor of another tribe, who compels you for debts to sell your lands; no coward who, in time of battle, skulks away with another tribe? Have you none of these to seek out and sacrifice?" The *janni* replies: "We have acted upon quite different views. We did not kidnap you on the road, nor while gathering sticks in the jungle, nor when at play. The souls of those whom you would have us sacrifice can never become gods. They are only fit to perish by epilepsy, falling in the fire, or by ulcers, or other dread diseases. Such sacrifices would be of no avail. To obtain you we cleared the hill and the jungle, fearless of the tiger and the snake. We stinted ourselves to fill your parents, and gave them our brass-vessels, and they gave you to us as freely as one gives light from a fire. Blame them! Blame them!" The victim protests: "And did I share the price which my parents received? Did I agree to the sale? . . . You, O my father!—and you—and you—and you—O, my fathers! do not destroy me!" The *multiko* or chief of the village, where the victim was kept, now says: "This usage is delivered down to us from the first people of the first time. They practised it. The people of the middle time omitted it. The earth became soft. An order re-established the rite. O child! we must destroy you. Forgive us. You will become a god!" The victim

rejoins: "Of this your intention I knew nothing; I thought I was to pass my life with you. I assisted to build houses, and to clear fields for my children. See! there are the palm-trees I planted, there is the *mohwa*-tree I planted—there is the public building on which I laboured—its palings still white in your sight. . . . Let the whole burden of my soul's grief, as I remember the past, lie upon you!"

The chief resumes: "You are about to become a god. We shall profit by your fate. We cannot argue with you. . . . Do you not recollect the day on which we cut your hair, devoting you to sacrifice? And do you not recollect that when many were sick, and the *janni* brought the divining sickle he declared: 'The earth demands a victim!'" The victim replies: "It is true I did observe something of this; but your aged mothers, your wives, and your beautiful children, my brothers and sisters, assured me that you were humane, and would never kill one so useful and beautiful as I." The chief: "Your parents, forgetting your beauty, forgetting the pleasure of cherishing you, turned their hearts to my cattle and my brass-vessels and gave you away. Upbraid them. Heap imprecations upon them. We will curse them with you, imprecating upon them—that all their children may be similarly sacrificed—that they may lose within the year the price for which they sold you—that they may have a miserable, forlorn old age, lingering childless and unfed—that when they die in their empty house there may be no one to inform the village for ten days, so that when they are carried out to be burnt all shall hold their nostrils—that their own souls may afterwards animate victims given to hard-hearted men who will not even answer their death-plaints consolingly. Curse *them* and we will curse them with you!" The victim: "My curse be upon the man who, while he did not share in my price, is first at my death. Let the world ever be on one side while he is on the other. . . . I call upon all—upon those who bought me, upon those whose food I have eaten, upon those who are strangers here, upon all who will now share my flesh—let all curse the *janni* to the gods." The *janni*: "Dying creature, do you contend with me? I shall not allow you a place among the gods." The victim: "In dying I shall become a god; then you shall know whom you serve. Now do your will on me!"

At the conclusion of this dialogue the victim was sacrificed. The *meriah's* neck was placed between the rift of a cleft tree, and the *janni* struck the first blow at the victim, after which the crowd rushed upon the sacrifice and stripped the flesh from the bones, which was distributed in portions to different villages wrapped in the leaves of the *googlut*-tree. One-half of the share attributed to each village was buried in the ground, and the other half was divided out between the heads of families, each of whom buried the morsel received in his field holding it behind his back, so as not to cast his eyes upon it. On the following day the remains of the *meriah* were burnt and the ashes were strewed over the fields.

Boora and Tari, notwithstanding their seeming antagonism, were sufficiently loving in their intercourse to give existence to six minor gods, in order to meet the wants of the changed condition of man-

kind. Pidzu-pennu is the god of rain. Borbhi-pennu, the goddess of spring, bestows new life upon the vegetable world, and ripens the first fruits. Pitteri-pennu is the god of increase and gain. Klambu-pennu is the god of the chase, Loha-pennu is the god of iron or the god war, and Sundi-pennu is the god of boundaries. The men who, on account of their merit, were raised to the dignity of inferior divinities, are the tutelary patrons of villages, and the genii of hills, streams, tanks, fountains, houses, ravines, forests and orchards. With the exception of Boora and Tari all these gods are supposed to dwell upon earth, and although they are invisible to the human eye, they are seen by the lower animals as they skim along at a short distance above the surface of the earth. They feed on the flavour and the essences drawn from the victims, and on the flesh of the sacrifices offered to them; and they sometimes invade the farmer's corn-fields to help themselves, which renders many ears empty and grainless. All the Khond gods are believed to have bodies of an ethereal composition, which in their outline represent the human form. Their size is far superior to that of man and is graduated according to rank. They have human passions, feelings and affections; they fall in love, marry and procreate children. The inferior gods grow old, are subject to disease, and even die a supernatural death, but are re-born as children, without loss of consciousness or the recollections of the past. Each of these gods is worshipped on proper occasions, offerings are presented and special invocations are addressed to them.

The Khonds have neither temples nor images. Their places of worship are the village grove, hoary rocks, the top of hills, gushing fountains, and the banks of streams. During the *meriah* festival, at the time the rice is harvested, Boora-pennu is also worshipped by his followers, who sacrifice a pig to him, and the blood of the victim is widely scattered in every direction, while the legend of creation and of the fall of man is recited by the priest. The ceremonial worship is concluded by dancing, feasting, carousing and licentious indulgences. Another festival is celebrated to commemorate the rescue of a man, through the intervention of the minor gods, from being sacrificed to Tari. On this occasion a buffalo is offered up as victim, and the legend is also recited.

Every Khond village has a priest, who is more of a magician and a diviner than an official, religious functionary. Formerly when the *meriah* festival was celebrated the officiating priest was called *janni*, but this function has fallen into disuse. The *janni* was compelled to renounce the world and all the good things it offered. He took the vows of poverty and celibacy, and he was even prohibited from looking upon a woman. He lived in a filthy hut, washed himself only with his spittle, never left his habitation except when sent for, or when wandering about to draw the exhilarating draught from a neglected palm-tree. He was very scantily clad, and generally carried in his hand a broken axe or a bow. He fed on grilled skin or the feet of a buffalo or the head of a fowl, offered as sacrifice. When a deer was killed he was entitled for his share to half the skin of the head with the ear and some of the skimmings of the pot. At the

present day the priestly office may be assumed by any one who declares that he has been called by the superior powers in a nightly vision to the exercise of the profession.

The Khonds, like the rest of the hill-tribes, ascribe diseases to the displeasure of some god or to sorcery and witchcraft; and they employ *ojhas* or magicians to find out by divination the wretch who has been guilty of the criminal act. To ascertain what god has been offended the priest seated by the side of the patient divides a quantity of rice into small heaps, each of which is dedicated to a particular god. He then suspends over it a sickle by a silk thread and places a few grains of rice on each end while pronouncing the names of the gods. Whenever the sickle becomes slightly agitated, it is an indication that the god, whose name has been uttered at the time, is resting upon the rice. The number of grains of the heap of that god is then ascertained, and if it is found to be even, it is a sign that the deity is pleased; but if the number turns out to be odd the god is declared to be offended; and the priest becoming possessed by the divinity loosens his hair, shakes his head wildly, and utters a torrent of incoherent words. Upon further inquiry the priestly conjurer declares what law has been violated, or what right has been neglected, and demands a sacrifice of a buffalo, a pig or a sheep, which is killed, and the flesh is prepared for a feast, to which all the neighbours are invited.

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B H E E L S.

THE Bheels, one of the aboriginal Dravidian tribes that had been settled in Hindostan before the invasion of the Aryans, are scattered in large bodies over different parts of the country; over the Northern Ghats and the mountain region which connects the Vindhya with the Aravalli. Southward they extend to Poona, and they are also in possession of the northern portion of the Western Ghats, as far south as the parallel of Damaun. As distinct tribes they are found in the block of hills surrounding the fortress of Asirgarh in the province of Nimar. They also inhabit a part of Malwa, which forms the southern portion of the tableland of the mountain region of North Hindostan, having the Vindhya mountains for its southern boundary. But their chief settlement is in Maiwar, which forms a part of Rajpootana, where they occupy the "Hilly Tracts;" but they are represented in many other districts. The Tracts extend from Oodipoor, the capital

of Maiwar, to the plain of Mount Aboo in the west. The whole country, which comprises the southern portion of the Aravalli mountains, is wonderfully interlaced with a series of hills, alternating with defiles, having scarcely any valley and much less a plain anywhere. Numerous torrential streams pour down the ridges which feed the rivers—branches of the Maihi and the Sábarmati, but none of them is navigable; they are either too shallow, or their rocky beds are broken up by boulders or rapids. The geological formation belongs principally to the metamorphic type, and consists of sandstone, hornstone, porphyry, granite, gneiss, mica slate, chlorite slate, blue and red marls. The silver and lead mines are rich and productive. The climate is sufficiently pleasant, the mean temperature being about 79° F. In May, which is the hottest month of the year, the thermometer rises to 93° F., and during the coldest season in January it descends to 64°.

In physical characteristics the Bheels belong to the better-developed type of Dravidians, though it cannot be doubted that some of them have Hindoo blood in their veins. They are of medium height, measuring on an average a little more than five feet six inches.¹ Their skull is but slightly dolichocephalous, their complexion is dark, often almost black, and their hair is black, straight and long. They have an orthognathous² face, which is large, wide, nearly round, and with the exception of a slight moustache it is smooth and almost beardless. Their eyes are dark with a grey iris, and the contracted palpebral aperture makes them appear smaller than they really are. Their eyebrows and eyelashes are ample; their forehead is fairly high and rather square, and their ears are large, prominent and movable. Their nose is slightly stubbed, broad and clubbed at the tip with a broad, sunk bridge, and dilated, round nostrils. They have a large mouth; thick, inexpressive, sensual lips, and large, coarse teeth with square and broad incisors. Their zygomatic arch is large and salient; their cheeks are full, and their cheekbones are flat and prominent. Their jaws are massive and are evenly hung; their chest is small and hairless; their arms are not long, and their lower extremities are fairly developed, especially among the women; but they are not possessed of great muscular strength. The general expression of their countenance is amiable, cheerful and good-tempered.

The moral character of the Bheels has undergone several transformations in the course of centuries, which were the natural results of the environing conditions. While they were persecuted, oppressed and hunted down like wild beasts by the Rājpoos, they became robbers and freebooters, and falsehood and treachery were their most effective natural weapons, to oppose their more powerful mortal enemies. They became timorous and suspicious in the extreme, every stranger was considered as a foe, and they fled to the forest at his sight. Since they have come under the protection of the British government they have proved to be brave and efficient soldiers, faith-

¹ According to Malcolm and Rowney, they are of diminutive size, which is probably true of the poor wild tribes.

² Orthognathous means straight-jawed, not projecting.

ful when trusted, and their word, when once given, can be depended on. They are of a merry, jovial disposition; are fond of a jest; are frank and lively in their general intercourse, and vindictiveness is not one of their failings. They are much attached to their home and their family; are kind to their women; respect old age, and are strict lovers of truth.

The Bheels live together in villages (*pal*) built along the sides of the hills, of which the houses are frequently scattered for miles. In some villages the family dwelling stands on a platform of stone and earth erected on the slope of the hill, on which the walls are raised composed of loose stones without mortar or cement. The roof-frame, which is of timber, is covered with flat tiles. These stone huts, which have often a court-yard attached to them, are generally sufficiently capacious to afford the necessary conveniences for the comforts of family life, and they are kept in a cleanly condition. The back part of the building is always turned towards the rising slope of the hill, so as to enable the owner when a hostile attack is apprehended to seek safety by retreating to its summit. In other villages the huts are constructed of bamboo with projecting roofs neatly thatched; but they are frequently in bee-hive form composed of a frame of sticks, which is wattled and is thatched with long grass, overlaid with boughs to impart to the roof-covering greater stability against the violence of the wind. Their furniture consists of a few articles of first necessity. They have some earthen pots (*lotis*) for storing away grain, *lotas* or brass pitchers, earthenware cooking vessels, and a cradle suspended from the rafters.

The Bheels, like most of the aboriginal tribes, are not encumbered with a superfluity of clothing. The men wrap a plaited loin-cloth of moderate dimensions round their waist, and cover their head with a piece of cotton cloth that extends sometimes down to the shoulders. Their hair is plaited into one or two tresses, or it is gathered into a bunch which is fastened with a wooden comb to the top of the head. Men of rank or property have the rim of their ears loaded with numerous rings of gold or other metal; but their favourite ornament is a waist-belt of silver. The women wear a waist-cloth in petticoat fashion, which reaches down to the middle of the legs; and occasionally they cover their bosom with the small *kanchli* or corset of the Gujarat women. Their hair is parted into little squares, and is covered with a globular head decoration. The ornaments they value most are leglets and armlets of brass, which are rather of rough workmanship, each one being marked by some peculiar artistic design.¹ Young girls are simply adorned with bead necklaces; and children up to an advanced age are entirely naked.

The Bheels are not fastidious in the choice of their food; they feast on the bodies of dead animals; and yet they will not eat the flesh of the domestic pig, and they are prohibited by their Rajpoot masters from making use of beef as food. Their staple article of sub-

¹ Weight of bangles for one leg $11\frac{1}{2}$ ounces. Total weight of brass ornaments $35\frac{1}{2}$ ounces; an enormous load to drag about the hills.—Hendley's *Maiwar Bhils*, p. 355.

sistence is maize ; but rice is also consumed in considerable quantity. The wild fruits gathered by them are *nim* berries (*Azederachta Indica*) and *jumun* berries (*Syzygium zambolanum*). Goat's flesh is a favourite dish which is often eaten after it has been offered to the gods ; but fish forms their principal meat diet. When eating in the presence of Hindoos they comply with the prevailing usages ; their food is served up to them in a leaf-plate, which they never use twice. They are excessively fond of intoxicating liquors, and on festival occasions their favourite beverage is a spirit distilled from the flowers of the *mohwa*-tree.¹ This liquor is not very strong, but if drunk in sufficient quantity it will really produce inebriation.

The occupations of the Bheels are agriculture, hunting and fishing. Their mode of tillage is simple and rude. The ground is cleared, and after the brushwood and timbers are burned the field is enclosed by a temporary hedge of thorn-bushes. The soil is only scratched over with the plough during the rains, and the seed is thrown broadcast over the land. The chief products cultivated are maize and rice. The slopes of the hills are terraced by walling them up with loose stones ; but the crop is not fertilised by means of irrigation. Their agricultural implements are a plough, a piece of flat wood which is used in place of a harrow, a rough sort of spade, a hatchet (*kulhari*), a sharp-pointed crowbar (*khanti*), and a kind of sickle (*khurpa*) for cutting grass. But their principal wealth consists in cows and goats, which the women drive to the mountain-sides for grazing. They cut the long grass on the sides and summits of the hills, which is tied up into bundles ; and a dozen or more of these being transfixed by a sharp-pointed bamboo they are carried by the women to some neighbouring village to dispose of them by barter. They also collect wild honey by smoking the bees out of their hive by setting cow-dung on fire ; and when they have secured a sufficient quantity it is exchanged for ornaments and weapons. Some cut firewood and gather jungle produce for barter, or they hire themselves out as ploughmen and day-labourers.

The Bheels are bold and daring huntsmen ; they are practised in the pursuit of game from early youth. They shoot not only small animals, but they attack tigers, leopards, parthers and bears with fearless audacity ; they mark their footsteps and track them to their haunts ; for they are well acquainted with their habits, and the paths over which they wander ; and they always select the best places to shoot them. They are equally skilful in snaring small game, and hares frequently fall victims to their ingenious contrivances. They are excellent woodsmen ; they clamber light-footed over the roughest hills ; know the shortest cut to reach a certain point, and climb the steepest crags without slipping. In former times they were exacting freebooters, they attacked travellers on the road, and levied blackmail

¹ The *mohwa* (*Bassia latifolia*) is a timber-tree of moderate size that grows in the forest. The flowers are of a pale pink colour, and when dried resemble raisins in flavour and appearance. The fruit, which is a small nut containing astrigent oil, is palatable when roasted, and the fleshy calyx is pressed and fermented into a spirituous liquor.

(*rakhwali*) on the wandering strangers that crossed their path. Their principal weapons are the bow and arrow. With the exception of two catgut links the bow is entirely of bamboo, for it is even strung with bamboo slips, and much strength is required to use it effectively. The reed arrow is tipped with a sharp and flat iron spike ; or a slender, long, rounded, sharp point. They also carry long spears, and sometimes even swords. Firearms have been partially introduced in more recent times. They are equally expert as fishermen. They frequently construct a weir across narrow streams with stones and bushes, permitting the water to pass through the chinks while the fish are left behind. They also secure fish by shooting them with their arrows, and as both men and women are excellent swimmers and divers, they find no difficulty in taking hold of the fish after it is once hit. But the most favourable time for fishing occurs during the dry season, when the rivers are low, and the fish, being collected in great numbers in the shallow and muddy water, are hit by the bowman with unfailing precision, while others strike them with sticks or transfix them with spears. The arrow for killing fish has a movable point which remains connected with the shaft by a long line.

The language of the Bheels is much intermixed with Hindoo words, and though some vocabularies have been furnished by travellers, yet very little is known about its organic forms. The numerals are expressed by specific words up to ten inclusive, and twenty and a hundred are also denoted by distinct terms. There are masculine and feminine words both in the singular and plural of the third personal pronouns. The verbs seem to have but three tenses ; the present, the preterit and the future.

They are not much advanced in intellectual knowledge ; they cannot tell their own age, nor that of their children. They count time by lunar months. When the moon is eclipsed they raise a boisterous howl, for they suppose that the absence of the light of the heavenly luminaries is brought about by the play of their gods. Their musical performances are confined to singing, the playing on a bamboo flute with three or four finger-holes, and the beating of the drum.

The principal public amusement among the Bheels is the dance. The dancers form a circle with the musicians in the centre, and march round sometimes in single and sometimes in double file, forming lines and groups, advancing, receding, stepping along hand in hand, or executing a solo dance. In the war-dance they imitate all the evolutions of a mimic fight. A game of ball played with sticks and foot-races form a part of their out door exercises.

Polygamy prevails among the Bheels without limitation or condition ; but the number of wives rarely exceeds two. Girls are never consulted in the selection of their husband, and they are generally given away in marriage at the age of twelve. No nuptial alliance is ever formed between the members of the same clan, and much less between parties that are related to each other. The father of the girl receives an amount of money (*dapa*) for yielding up his daughter to a suitor. After the preliminary arrangements have been completed, while the

girl is seated on a stool, under which twelve *pice*¹ are thrown, the father of the boy hands over to her a rupee and twelve *pice* with a quantity of rice, which on rising she throws behind her. This is the ceremony of betrothal. On the day appointed for the celebration of the marriage a *waiti* or priest, or the oldest member of the family joins the young couple in the bonds of matrimony by tying the corners of their waist-cloth together; after which they walk hand in hand round the circle of invited friends who partake of a feast that is served up for their delectation. The young bride is made to straddle over each one of her relatives, in turn, who dance round in a circle all over the village until their strength is entirely exhausted.

Among some tribes the young people make a formal engagement at the foot of the *singa*-tree, and on the day fixed for the marriage the female relatives of the bridegroom invade the house of the bride's father, and carry off the girl by a sham abduction. Her arrival at the house of her lover is celebrated by a feast, which gives full validity to the marriage without any other formality.

Among hindooised tribes the marriage ceremonies are much more complicated. If parents think it desirable that their son should be married, they make a selection of the girl whom they suppose would make a good wife, and they proceed on Sunday to the house of the father of the damsel, where they offer as present sixteen and a half rupees to her parents, and three and a half rupees to her sister. A day is then appointed for the celebration of the marriage, and the construction of the *mundup* or marriage shed. On the appointed day the two families exchange with each other a *ghurra* of liquors. On the following Saturday the bridegroom is escorted by his relatives to the house of the bride, and while on their march the women are singing and the men hold naked swords in their hand, which they brandish about, advancing in a dancing step to the beat of the drum. On their arrival the mother of the bride presents to the bridegroom's party a cup of *ghre* or melted butter sweetened with *goor* or unrefined sugar. After performing other ceremonial acts on different days, a female relative of the bride conducts the bridegroom to the tutelary deity of the bride (*mata*), and a Brahmin, if present, reads a *mantra* while the young people are seated together on a log; but in the absence of a Brahmin all join in worshipping the deity, and a *pice* and a betel-nut is tied up in the corner of the bride's *sari*, after which all return to the *mundup*. Here the Brahmin presents an offering to the fire, and the brother of the bride standing before the young couple puts sesamum and barley into their outstretched hands; while the Brahmin gives validity to the marriage by holding out a *pice* tied in a handkerchief and placed in an earthen *lota*, and at the same time he distributes a betel-leaf to the bride and to the bridegroom, joins their hands and covers their head with a cloth. The married couple then march hand in hand seven times round the *mundup*, and another offering to the fire is presented. The bride receives

¹ A Hindoo copper coin.

a cow from her mother, and from her father a copper *talū*, a brass *lotā* (pitcher) and a nose-ring, and he presents to his son-in-law a red wrapper, a turban (*pugree*) to his brother, some article of dress to his maternal uncle, and one rupee and four annas to the Brahmin. After some other stupid and trifling ceremonies the marriage ceremony is closed by eating and drinking, after which the young bride is escorted in procession to the bridegroom's house, amidst singing and dancing.¹

Women are chaste and modest, and infidelity is very rare, for a woman of easy virtue would have no suitors; and if she were married both she and her husband would become outcasts. The adulterer is let off by the payment of a fine, which accrues to the benefit of the injured husband, who has a right to repudiate his wife. A fine is also imposed upon the seducer who has illicit connection with a virgin, and he is bound to marry her.² When the time of delivery approaches the young wife is aided by her female friends, and in difficult cases a midwife may be consulted, who generally shuts up the young woman in a warm hut, applies heated cloth, and administers hot, spiced drinks even in case of hemorrhage. After delivery the mother is considered impure during twenty days. If the first child is a boy guns are fired, and friends are invited to a feast to celebrate the joyous event. The child receives a name which is given to it by the priest, after having consulted the omens. Mothers generally suckle their infants for two or three years.

While the Vindhya Bheels bury their dead, the Maiwar tribes dispose of them by cremation. The body is shaved and thoroughly washed, and a piece of money is put into its mouth. The funeral pile is generally erected at a spot near a river, upon which the corpse is placed, while the relations, with burning brands in their hands, walk round it and finally set the wood on fire; and after having rendered this last service they withdraw and wash themselves. The bones are gathered and are put in an earthen vessel, which is provisionally placed in the hollow of a tree to be subsequently buried. Some cooked rice and a large pot filled with water are left to mark the spot where the burning took place. A bone and some teeth are reserved, and are thrown in one of the rivers of some of the adjacent districts, which are supposed to be wafted to the land of shades, that they may guide the deceased in his journey to the abode of bliss; or they are intended to act as charm to prevent the ghost from troubling the living.³ A few days after the death occurs one of the relatives is generally informed in a dream in what sacred spot of the neighbouring hill the spirit of the deceased has taken up its abode, and thither the friends proceed and erect a platform of stones, leaving there a quantity of food and liquor. On these stone platforms are arranged a number of images representing the horse formed of stone or burnt clay, before

¹ The account given of these marriage ceremonies is written in such a confused and abrupt style, only the substance is given in the text.

² The adulterer is fined about 187 imperial rupees. For a virgin the offender pays 60 rupees of Udaipoor currency.—Hendley's Maiwar Bhils, p. 353.

³ All these ceremonies are of Hindoo origin.

which broken earthen dishes are often placed filled with *ghee*¹ or oil which is to be burnt. A bamboo staff is planted close to this rustic cenotaph with a strip of cloth fluttering in the wind. It is supposed that by the aid of the mimic horses the ghosts of the dead may rapidly speed their flight to the elysian abode to appear in the presence of the gods. But they hold at the same time that ghosts haunt the places of their former home, and that they are subject to a limited transmigration. On the eleventh day the relations shave their head, and on the twelfth a feast is given in honour of the deceased, which is repeated on the anniversary day.

The Bheels are not subject to a central government, but each *pal* or village is, so to say, independent, and is governed by an hereditary *gammaiti* or headman, who must, however, be officially confirmed by the British authorities. He exercises only limited powers, as his action is, in a measure, controlled by the *panchayat* or council composed of the heads of villages and other men of influence and position who act as arbitrators in contested cases, and decide both criminal and civil questions. The *patail* or *marker* is the village guardian who acts as police officer, whose duty it is to take all necessary measures, if a person has been robbed, for the discovery and arrest of the thief.

Formerly when the Rajpoots exercised supreme power they administered justice with stern severity. Their ordinary punishments even for minor crimes were decapitation and burning down the village. The murderer was either killed by the friends of the victim, or he was allowed to ransom his life by paying as blood-money a hundred and eighty-seven imperial rupees, twelve bullocks, as many goats and jars of wine, and after having been thus heavily mulcted he had a dozen arrows shot into his back. At the present day the fine is the only punishment. The thief is required to restore twice the amount of the property stolen, and to pay a fine of from five to ten rupees. In case of treason the property and possessions of the guilty person are abandoned to devastation and plunder, and if he desires to be reinstated he is bound to pay such an award as the village council may determine upon. Wills are only made verbally, and in this manner a man may dispose of his property according to his pleasure. If the father of a family dies intestate his wife and sons jointly succeed to the property, provided they are on friendly terms; otherwise the wife becomes the sole heir to the exclusion of all the other relations, but she has to support the rest of the family. In default of a wife or a son the succession devolves upon the brother, for in no case can female relations have any share in the inheritance.

The Bheels hold certain oaths to be most sacred, which they never break. When they swear by the dog they place their hand upon the head of the animal, and pray that if what they say is not true, the curse of the dog may fall upon them; for they believe that if they are faithful in the performance of their duties the dog will follow them to the spirit-world. Another form of oath consists in taking a small portion of *jowari* grain into their hand, and holding it up they pray that the

¹ *Ghee* is melted butter.

jowari which they eat may bring curses and destruction upon them, if they did not tell the truth. Sometimes by a written agreement the person who tenders the oath binds himself that he would consent to be held guilty if within a certain time any mishap may befall him or his family. The ordeals of plunging the hand into hot oil or holding a hot iron in the hand are also practised.

The original religious notions of the Bheels have in recent times been much modified by the nearer or remote contact with people that profess Mohamedanism or Brahmanism. Slabs of stone are placed in an upright position on stone platforms (*sthāns*), generally plain, but sometimes daubed over with red paint, which are usually dedicated to Mahedeva or Rudra (Siva) and to his consort Párvati. Sometimes they are carved to represent Hanuman or the monkey-god, and these Hindoo divinities are worshipped in every village. In the Vindhya hills they reverence Mahedeva, Sitalla-mati and Phulbai-mata in cholera and other epidemic diseases, and Kalibai, Badribai and Gunabai in small-pox.¹ The Maiwar Bheels have numerous local deities who are named after the neighbouring hill or village. The most highly venerated are Kaniāla-bāpji, which is one of the largest villages of the Tract, and Vajar-mata, who is worshipped at Jawara—a place famous for its silver and lead mines, and to whom the women address their prayers that they may be abundantly blessed with children. There are numerous other *matas* or goddesses, but nothing is known of them except their names.

Formerly the Bheels offered human sacrifices to their gods; but in modern times their deities seem to have lost their cannibal propensities, and are willing to be compensated for their loss with a goat, of which the flesh is eaten by the worshippers. In some localities when buffaloes or goats are offered up as sacrificial victims, on certain public occasions, they are killed by being thrown down from a steep rock.

The Bheels, who have adopted a modified Brahmanism as their religious creed, recognise the dignity of *uati*s or priests who belong to the Jogi caste; and they hold the Brahmans and Bairagis in great reverence. They celebrate the Hindoo festival called Holi, which continues for ten days. They throw red powder at each other, they amuse themselves in dancing, indulge in drinking to excess, address rude jests to their acquaintances, while the women even attack and insult travellers and keep them captive until they pay a small fine. The festival of the harvest, which is celebrated by the cultivators of the soil at the time the crop is gathered, is also an occasion of joy and gladness.

The Bheels are not free from that universally prevalent superstitious belief which puts faith in the existence of witchcraft. In a metaphorical sense man is a compound being—half angel, half demon, both being imaginary creations of the human mind, for they have no real existence and make no part of the external world. By devoting himself to the art of sorcery or witchcraft man is supposed to have divested himself of his angelic nature and to have abandoned himself

¹ Most of these are demon gods, or epithets applied to Siva or Párvati.

entirely to his demoniac propensities. As the Bheel country is prolific in the production of witches (*dakran*), a counter agency was devised to put down the evil, and since these barbarous people have no learned Matthew Hales to try these imaginary miscreants, that they may be convicted according to the strict scientific rules of evidence to be burnt in some mountain Smithfield, they employ a means much more speedy and equally effective to get rid of these mischief-loving enemies of mankind, by having recourse to the *bhopas* or witch-finders who, by a process of their own invention, are able to point out the person that performed the deed of horror, and when the sentence of condemnation is once passed, the miserable victim of delusion is driven from his home, if he is not hung up to a tree-branch with the head downward, having red pepper rubbed into his eyes and nostrils. Through the influence of the British government the witch-demons are rapidly disappearing, and the *bhopas* will soon find that their occupation is gone.

The Bheels, like all ignorant people, entertain many popular superstitions. They imagine that it is a bad omen to sneeze; they consider it unlucky if a cat should cross their path on going out to work, and it is equally inauspicious to see a lizard under certain conditions. They wear on their arms as charms blue strings tied into seven knots, as a protection against the malicious designs of male and female ghosts. If on starting out on a business journey they would meet a certain bird known in Malwa as *sagoon-chiria* and among their own people as *dew-hiria*, they consider it a propitious sign if seen on the left hand; but if seen on the right or in front, they are bound to stop, or counteract the charm by cutting a small piece of turf which they must place under a stone and place both feet on it so as to deposit all fortune beneath it. They believe in the existence of witchcraft, and in the power of the *burwas*, who is able to point out the miscreant that inflicted the injury. If a person suddenly dies without apparent cause the *burwas* is applied to, who hardly ever fails to discover the old witch that brought death into the house, and being tried for the wicked deed she is condemned to submit to the water ordeal; if she sinks she is considered innocent, if she swims she is pronounced guilty.

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NEILGHERRIES.

THE Neilgherries¹ are a lofty range of mountains in the Peninsula of Hindostan, situated between $11^{\circ} 10'$ and $11^{\circ} 32'$ N. latitude and between $76^{\circ} 59'$ and $77^{\circ} 31'$ E. longitude. They are an outrunner of the Western Ghats, which extend from the river Tapti to Cape Comorin. They have Mysore and Wainâd to the north; the district of Coimbatore to the east, and Malabar to the west. They form a plateau from thirty to forty miles in length, and from ten to twenty-four miles in breadth; and Doddabett, their loftiest peak, rises to an altitude of eight thousand six hundred and forty-two feet above the level of the sea. Their base is covered with a belt of dense jungle, which is succeeded by an open grassy space, one or two miles wide, nearly destitute of trees. In ascending still higher the characteristic forest trees resemble those of temperate climates. Beautiful groves of timber-trees called *sholas* nestle in the hollows of the hillsides. The interior of the plateau presents grassy, undulating hills, with narrow intervening valleys generally watered by some stream or swamp. The scenery of this contracted mountain region is exquisitely beautiful, and presents not only a variety of colouring and a diversity of aspects in the surrounding vegetation, but even the climate graduates at various heights from the torrid into the temperate zone. The green verdant turf; the coarse waving grass; the trees festooned with garlands of moss; the white-blossomed blackberry-bushes; the wild rose with thick-foliaged thorny branches; rhododendrons with clusters of crimson flowers, and here and there giant ferns with their filigreed embroidered leaves, impart to the landscape an inexpressible charm, which is still heightened by the blue shadowy outlines of the mountains that loom up in the distance, the clear tropical sunlight, and the keen rarefied mountain air.

The climate of the plateau is temperate; the mean maximum temperature ranges from $60^{\circ}.06$ F. in December to $68^{\circ}.78$ in May. April and May are the hottest months in the year; the coldest season commences in December and continues to the end of January. Early in June the monsoon sets in on the western slope of the mountains, and continues till about the middle of September. The north-east monsoon commences in the middle or the end of October. Rainfalls are frequent on some parts of the mountains.

The Neilgherries are inhabited by aboriginal South Dravidians who had emigrated from the plains, and who are fast diminishing in number, and are destined to become extinct and to disappear as separate tribal communities. The Badagas are the most numerous and the most civilised, but neither they nor the other tribes were originally natives of the jungle, for their ancestors have come from Mysore about three hundred years ago. According to the last census they number no less than nineteen thousand four hundred and seventy-six

¹ Nilagiris means blue mountains; the common but corrupt spelling is Neilgherries.

souls. They follow agriculture, cultivate various cereals, and some of them possess large herds of cattle, and have accumulated considerable wealth. They speak the Kanarese language in a corrupt form. They have adopted the Hindoo religion, and are the professed followers of Siva. Nor are the Todas an aboriginal mountain tribe, but their settlement was probably anterior to that of the Badagas and Kotas, which enables them to claim certain rights as the original landholders, and exact an annual tribute from these two tribes. The number of the Todas does not exceed six hundred and thirty-nine souls, of whom three hundred and seventy-six are males and two hundred and sixty-three females. The Kotas have been reduced to the small number of eleven hundred and twelve, of whom five hundred and thirty-four are males and five hundred and seventy-eight females. The Kurumbas form a mountain population of six hundred and thirteen souls, who are divided into three hundred and thirty males and two hundred and eighty-three females. The Irulas are the most populous of the wild tribes, their number being estimated at fourteen hundred and seventy, of which the males and females are nearly equal.

In physical characteristics the Todas present a highly-developed, advanced type of Dravidians; but it is more than probable, judging from the physical development of the Kurumbas, that they are a mixed race, having perhaps Hindoo or even Arab blood in their veins. Their appearance is not only prepossessing, but their deportment is bold and self-possessed. They are of medium stature¹ and are well proportioned; their complexion is of a dull copper; their black hair is of moderate fineness, and their beard is copious and long. They have a slightly elongated head, a narrow and receding forehead, thick and closely approaching eyebrows, and moderate-sized but not divergent ears. Their eyes, which are moderately large and well-formed, are of a hazel or brown colour; and their nose, which is frequently aquiline, is sometimes rounded or arched. Their mouth is large, their upper lip is narrow, while their lower lip is thick or full, and their teeth are white, clean and regular. They have well-proportioned lower extremities, and well-shaped arched feet. The women are not quite as tall as the men, but they are of stalwart form, are tolerably good-looking, with a smooth, clear skin, and a comparatively light complexion. Their aquiline noses are more pronounced than they are among the men. Only a few, however, can be said to possess any real charms, and the greatest number have no personal attractions.

The Kotas are well-made, but they are hardly of medium stature, which does not reach on an average sixty-three inches. Their complexion is of a copper colour, graduating into various lighter shades; they have long, black hair, and bushy eyebrows which frequently meet at the interior angles. Their face is slightly elongated; their features are sharply defined, and their general appearance indicates

¹ Dr. Shortt maintains that the Todas are of tall stature, a statement which is contradicted by the standard measures indicated by him. He says that the average height of the men is 63.30 inches, and that of the women 60.25 inches. It is probable that the nose called by that author aquiline or Roman is nothing more than a variation of the indentation of the root of the nose of the Kurumba tribe, who belong to the same race as the Todas.

energy and decision. Their forehead is narrow and prominent, and sometimes even protuberant; their ears are flat but not divergent, and their eyes are dark brown, of moderate size and are deeply set. Their nose, which is rather small, is ridged, and is slightly rounded and pointed at the tip, and their nostrils are expanded. They have a moderate-sized well-formed mouth, full compressed lips, and good well-ranged teeth. The women are not as good-looking as the men. Most of them have a prominent forehead, and somewhat of a vacant expression. They are of small stature, not exceeding on an average fifty-eight inches in height.

The Kurumbas are the typical representatives of the unmixed and probably physically deteriorated Dravidians. Their stature, which is low, does not exceed sixty-one inches in height, their figure is spare and chunky, and their appearance is sickly, squalid, and somewhat uncouth. They have an obtuse facial angle; a wedge-shaped face; hollow cheeks; prominent cheekbones, with a prognathous jawbone,¹ and a slightly pointed chin. Their hair is black and long, and their beard is straggling and scanty. Their dark-brown eyes are moderately large, their nose has a slightly depressed ridge, and a deep indentation at the root,² which gives them a peculiar expression of countenance; the wings are expanded, and the nostrils are exposed. Their mouth is quite large, their lips are thick, and their teeth are prominent and are somewhat projecting outward. The appearance of the women does not differ from that of the men except that they have a softer and feminine expression. They are of exceedingly small stature, for their average height is stated to be fifty and a quarter inches. They have a small pug nose, with a surly aspect, and are far from being prepossessing.

The Irulas resemble the Kurumbas in physical characteristics; their average height is a little less than sixty-two inches, their cheekbones are very prominent, and their nose is somewhat short and flattish.

The moral character of the Todas is but imperfectly described. They are said to be a good-humoured people possessing a bold and independent spirit; they are frank, and freely give expression to their sentiments and feelings, whether of mirth or of ridicule. They are honest in their dealings, and entertain a high opinion of their own manliness, considering themselves a superior race. Of the Neilgherry tribes in general it is asserted that "they are idle, dirty, intemperate and unchaste."

The Todas live together in *mandls*³ or hamlets comprising about five huts, of which three form the family dwellings; one is used as dairy, and the other serves as shelter for the calves at night. The huts, which are about ten feet high, eighteen feet long and nine feet broad, are constructed in an arched form of bamboo stems, closely

¹ Prognathous means projecting outward.

² The nose has a deep indentation at the root, about one and three-quarters of an inch in depth.—Shortt's Neilgherries, p. 46.

³ This word is derived from *mane*, the Kanarese word for house, pronounced and commonly spelt *mund* or *mand*.

ranged, fastened together by rattan slips, and rendered perfectly water-tight by being covered with thatch. The front and rear wall is composed of solid blocks of wood, having a narrow contracted entrance, not more than thirty-two inches in height and eighteen inches in width, which is closed by a sliding door from two and a half to three feet high, made of plank from four to six inches thick. The doorway is the only opening for the egress of smoke and the admission of light and air. Each dwelling is surrounded by an enclosure formed of loose stones piled up two or three feet high. In the interior a platform of clay is raised on one side about two feet high, which is covered with a mat or *sambre*¹ or buffalo skins, and is used as sleeping-place. On the opposite side is the fire-place and a slight elevation, on which the cooking-vessels are placed and faggots are piled up, which reach up to the roof and are kept in position by rattan loops. A hole dug in the ground, from seven to nine inches deep, hardened by use, serves as mortar in which the rice is hulled with a wooden pestle. All the occupants of a *mand* are related to each other, and for the convenience of changing the pasturage of their buffaloes a family generally possesses several *mands* in different parts of the hill within the limits of their own ground, upon which no one has a right to encroach. Although each householder of the *mand* has his own cattle, to which he has the exclusive right of property as well as the use of their milk, yet the whole herd graze together, and is watched by the village *pajari* (priest), who milks them regularly and keeps the milk in the dairy-house, over which he has absolute control. The few household articles, of which the furniture is made up, are baskets made of bamboo and rattan, in which grain is stowed away; milk vessels of bamboo with rattan binding and rattan handles; cups of cocoa-nut hull; brass dishes of various sizes; bamboo blowpipes to stir up the fire; dry sticks to produce fire by friction; a wooden implement to stir up rice when cooking, and a spoon made of a cocoa-nut with a bamboo handle.

The Kotas form large village communities composed of from thirty to sixty families. The huts are square buildings constructed of mud, with sloping roofs thatched with grass. The floor is generally two or three feet above the level of the ground. The projecting eaves are supported by wooden posts or stone pillars, and thus form a kind of verandah in front with a clay platform on each side of the door intended as seats, measuring forty-six inches in height and twenty-six inches in width. One or two houses in each village are specially set apart for the women when their condition requires it to submit to the formalities of purification. Their household utensils are bamboo milk-vessels, drinking-cups made of clay, earthen cooking-pots with a rounded bottom and iron hatchets.

The Kurumbas as well as the Irulas live together in small hamlets called *mottas* situated on the slopes or base of the hills, which do not contain more than four or five houses. The huts are of square form with sloping roofs thatched with grass, and are constructed of

¹ The musk deer.

wattled bamboo plastered over with mud, sometimes whitewashed in front, and embellished with figures of men and animals drawn with charcoal and red clay. The ordinary houses, however, are like those of the Kotas built of bamboo-stems laid horizontally one above the other and kept in position within double upright stakes fixed into the ground. The Irulas of the hill-slopes of Rangaswanu peak are congregated in hamlets containing from seven to eight huts, built round a square, where a fire is burning all night to keep away tigers. Their huts, which are small but sufficiently neat, are constructed of wattled bamboo plastered inside with mud.

The costume of the Todas is confined to the *tharp*, which is a piece of cloth folded round the waist descending to the knee, over which is worn, covering the shoulders, a piece of drapery of coarse cotton stuff, having a red border, which is called *putkuli*. They sometimes pass a strip of cloth (*konu*) between the legs, which is tied round the waist in the form of a girdle. Their head is generally covered with a head-dress resembling a turban. They ordinarily crop their hair evenly in line with the eyebrows. When taking part in funeral ceremonies they wear round their waist a *kang*, which is a particular kind of sash. The women are even more fully dressed than the men; their *tharp* or loin-cloth is more ample and reaches high up over the breast; the *putkuli* or mantle, which falls down to their feet, conceals their whole person, but they leave sometimes one of their shoulders exposed. They wear their hair long, which is parted in the middle, and hangs down on both sides in loose ringlets. Both men and women are fond of ornaments; they wear finger-rings and gold and silver ear-rings. The women encircle their arms with brass armlets and bead bracelets, and hang strings of beads round their neck. The richer classes are adorned with silver necklaces, and wind a brass chain round their waist.¹

The dress of the Kotas does not differ from that of the Todas, though the various garments are called by different names.² The Kurumbas of both sexes wind a piece of cloth round their waist which reaches down to the knee, while it leaves the upper part of their body exposed. Sometimes, however, they wear the *putkuli* and the *konu* of the Todas. Among the Irulas both sexes wear the *putkuli* or mantle, leaving the left shoulder uncovered. The men leave but a single scalp-lock (*kudumi*) unshorn; the rest of their head is entirely shaved. The ornaments of the wild tribes are nearly the same as those of the Todas, but the women adorn themselves besides with bell-metal toe-rings, and a nose-ornament of gilt brass. The Irulas of Rangaswanu are absolutely naked, and in the summer months they sleep under trees without the least covering.

The Todas subsist principally on the grain they receive from the agricultural tribes, and the milk of their buffaloes. Having imbibed some of the Hindoo prejudices they do not openly eat beef; but it is

¹ Most of the articles of dress as well as ornaments are bought from the traders of the low country.

² The *putkuli* in the Kota language is called *vevad*, the *tharp mund* and the *konu kosai*.

said that in private they frequently kill one of their calves and freely indulge in meat diet. The Kotas do not make use of milk as an article of food; but they devour carrion whenever an opportunity offers to do so. The Kurumbas abstain from beef, though they do not refuse to eat the flesh of the buffalo calf when presented to them by the Badagas for the preparation of a feast on ceremonial occasions. *Ragi*, which is a staple article of diet, after it is pounded upon a stone is made into porridge or baked into cakes. The Irulas will eat any kind of flesh except that of the buffalo and the cow.

The Todas are exclusively devoted to pastoral pursuits. They keep large herds of buffaloes, which supply them with an important part of their subsistence. As they feel too aristocratic to perform any kind of labour they never cultivate the ground, especially as necessity does not compel them to do so, for the Badaga and Kota farmers pay them an annual tribute of grain called *gudu*,¹ which was formerly one-eighth, one-tenth or one-fifth of the gross produce. The Kotas are not only tillers of the soil, but they follow some of the industrial arts, and thus render themselves useful to the hill-tribes. They cultivate *ragi* (*Cynosurus corocanus*), millet (*Panicum Italicum*), *kiri* (*Amaranthus tristis*), maize, yams and red pepper. Their lands, which lie round their villages, are now granted to them under a *patta*, which is a document executed by the chief revenue officer of the district to the tenants specifying the conditions under which it is held. Their agricultural implements are the plough, which is provided with an iron share, a sickle for cutting grass, a hatchet for clearing land, a hoe for weeding, a hook for forking straw, and an axe for felling trees and cutting firewood. They also rear herds of cattle, but it does not seem that they contribute in any manner directly to their support. They are skilful workers in gold, silver, and iron. They do woodwork as carpenters, dress skins, make ropes, manufacture umbrellas, and fashion clay into earthenware pots and drinking-cups by means of a wooden wheel revolving on an iron pivot. Their principal tools are iron hammers of various sizes, a piece of iron fixed in a block used as anvil, pincers and pokers employed in the blacksmith shop, and a pair of bellows with a clay mouthpiece used in their forges. They are employed as *mutta-kotas* or artisans in the service of the Badagas, and receive as payment a certain quantity of every kind of grain harvested; and among the Todas they are compensated for their labour with buffalo-hides, and sometimes with *ghee* or clarified butter.

The Kurumbas follow agriculture as a means of subsistence. They clear a patch of ground round the village and cultivate the same grain as the Kotas, but they pay no *gudu* to the Todas. They also plant *gasu*-roots or yams (*Dioscorea alata* and *globosa*), which mature in nine months, when they are dug up and form a nourishing article of food.

¹ *Gudu* is a Kanarese word for basket. It is not certainly known on what grounds the Todas exact the *gudu* from the Badagas and Kotas. Their motives must be either of a superstitious order, or they wish the Todas not to molest them; or they acknowledge their former proprietary rights in the land. For the Todas were undoubtedly the first occupants of the country, and the Badagas and Kotas were probably their tenants.

They collect honey, resin and gall-nuts and other jungle products which they barter to the low country traders. They secure wild game by means of nets, a mode of hunting in which they are very skilful. The men braid baskets of rattan, knit nets of *oilhatti* twine, and make milk-vessels of bamboo. Plantains, mangoes and jack-fruit grow wild in the dense jungle; and the Kurumbas that inhabit those parts are sometimes driven by necessity to have recourse to these fruits for their support, for they never preserve any part of their harvest for future use. As soon as the grain is reaped it is at once consumed without limit and moderation; and sometimes the whole community move in succession from one cultivated patch to the other, and live on the produce of the respective families of the village until all the cultivated plots are exhausted. Fortunately they are very expert in waylaying and destroying the *sambre* or musk deer,¹ the spotted deer, squirrels, wild cats, rats, snakes, &c., either by means of nooses, nets or rudely constructed stone gins. They at times hire themselves as labourers in the capacity of wood-cutters, an occupation in which they are very expert; and sometimes they are so hard pressed that while the men resort to the jungle, the women go to the neighbouring villages, where they perform some light work for small wages; or they beg for the refuse food to satisfy their craving appetite.

The Irulas cultivate land about their houses, but sometimes they hold *pattas* from the government. They lightly break up the soil with the hoe, or scratch it into furrows with a stick. They sow *tenne* (*Panicum Italicum*) and *ragi* or *kiri*. They pay particular attention to plantains which they plant in great numbers round their *mottas*. They barter wood, honey, beeswax and the fruit of their gardens for salt, tobacco cloths and grain for immediate subsistence as well as for seed. The Irulas of the jungle are, like the Kurumbas, very improvident and careless of the future. As soon as the crop is matured they remove to a temporary dwelling constructed in the field, and here they remain until the whole produce of the year is eaten up. They pluck every morning as much as may be necessary to satisfy their appetite during the day. They heat a large stone over the fire on which the grain is spread, and being thoroughly parched it is easily crushed and reduced to meal, which is mixed with water and is baked into cakes, or it is made into porridge. This is a time of merriment and joy, and neighbours and friends are invited to partake of their abundance and join in their festal rejoicings. The generous host is, in turn, invited by his neighbours, by whom he is munificently treated as guest, until all the yearly supply is exhausted. The rest of the year they are compelled to confine themselves for subsistence to wild yams, the fruits of the garden, or the game they are able to secure, or the small quantity of grain obtained by barter; and when all other resources fail them they hire themselves as labourers for small wages to the cultivators of the plain.²

¹ *Moschus moschiferous*.

² On these occasions the women and young children are often left alone, and the mother having no longer any nourishment for the infant, anticipates its final misery by burying it alive.—Harkness, Neilgherries, p. 93.

The Irulas of Rangaswanu follow agriculture to a limited extent. They cultivate the ground round their villages, and change their fields every year. One of the principal grains produced by them is the *kiri*, of which they grind the seed into meal, and being farinaceous it possesses considerable nutritive qualities. They have large gardens of plantains and limes, and gather wild yams in the forest. Both men and women attend to agricultural labours, which are light, for they never use the plough. They rear an abundance of poultry, but the number of goats is very small; and a few cows are kept in some villages for the use of their milk. They are very skilful in netting wild fowls, which form a substantial part of their food; and they sometimes kill tigers by means of spring-traps loaded with stones and baited with a kid.

The languages spoken by the Neilgherries are all of Dravidian origin, and they are simply dialects of the same mother-tongue more or less intermixed with Sanscrit words. They are modifications of the Tamul or Kanarese, and differ mostly and often so very widely in pronunciation that in many words the affinity is entirely effaced. The pronunciation of the Todas is pectoral in sound, that of the Kotas dental, and that of the Badagas and Kurumbas more or less guttural. The Neilgherri dialects have no real article, but the numeral one and the indefinite pronoun "some" or "any" are used in place of the indefinite, and the demonstrative pronoun supplies the want of the definite article. In addition to these the five seggregatives or gender signs perform the functions of articles. The gender of animate objects is indicated by specific words, or by sexual prefixes or by a masculine or feminine gender sign. Nouns denoting inanimate objects have no plural form. The plural of masculine nouns is occasionally formed by changing the final *n* into *r* in the Toda; as, *kullan*, a "thief," *kullar*, "thieves;" or by adding to the plural gender marks, *kal eel* or *gal* in the Badaga and the Irula. Adjective words include nominal (genitives), pronominal, participial, numeral and adjectival words, and all these are used both as substantives and adjectives. When expressing the former they merely suffix the gender sign. Qualitative words always precede the noun unless used as substantives, or when forming the predicate, and supplying the want of the copula or substantive verb; as, "man mortal," *i.e.*, "man is mortal." Gender is denoted in qualitative words by the use of the suffixes *van*, *val* and *du*, the equivalents of the Latin *hic*, *hæc*, *hoc*. The personal pronouns have various forms, either including or excluding the person addressed. The two series of possessive pronouns are either used conjunctively or disjunctively. The first are prefixed to the nouns and suffixed to the verbs. The verb has no passive voice, but it has a negative conjugation which is more or less pronominal.¹

The Todas are not a musical people; they have but a single musical instrument called *būguri*, which has some resemblance to a flute. It is made of a hollow piece of bamboo, provided with finger-holes, and has a piece of horn or wood attached to the lower end. They are

¹ For Tamul language, see *infra* page 175.

fond of singing, but their chants are monotonous and unmelodious. The Kotas, on the other hand, act as professional musicians. They play on the clarinet, the horn, the drum, which is beaten by the hand, and the tambourine, which is beaten with two sticks. They also perform on the *būguri* of the Todas. The Kurumbas and Irulas are as expert in musical performances as the Kotas, and play on the same instruments except the horn, which is not used by the Irulas.

The Neilgherries observe certain rules of etiquette, which are partly derived from the Hindoos. Europeans are saluted by the Todas with a simple *salaam* or with a bow, or a kind of military salute. When a Toda woman meets a man she salutes him by raising his feet one after the other, and placing them on her forehead.¹ Old matrons, however, instead of paying receive this reverence. When a Kota meets a Toda or a Badaga, he raises both hands to his face and salutes him from a distance; and a Badaga lays his hands on the head of a Toda by way of salutation.

The Neilgherries love merry-making and amusement. They all practise dancing as one of their most delightful recreations. The Todas armed with a club form a circle, either holding each other by the hand, or marching arm in arm, at the same time marking the measure of the dance by shouting "hoh! hoh!" They also play several games as a pastime. In the game called *ilāta* the player slightly strikes with a stick a pointed cylindrical piece of wood which whirls up into the air, and as it comes down the batsman hits it the second time and sends it away to a great distance, when it is caught by scouts who are posted on the ground in various directions. They also find pleasure in various gymnastic exercises which are of very little interest. The Kotas have two games of a more intellectual character. The *hulikote* is played with pieces, two of which represent tigers and the remainder sheep, and the skill of the players consists to arrange their moves so as to keep the sheep from encountering the tigers. The *kote* is played on a number of concentric lines which form a kind of labyrinth, and the object of the game is to reach the centre.

The Todas practise polyandry; though in more recent time, those that are able marry one or even two wives, without allowing any other person to share their marital rights. But among poor families two or more younger brothers content themselves with one wife; they live in separate huts, and each one enjoys the favour of the woman in turn. The marriage ceremony is only performed with the oldest brother. Children are betrothed at an early age, and to give validity to the contract the young boy is taken to the house of the bride, where he lifts the feet of his future father-in-law and places them on his forehead, and buffaloes are exchanged between the respective parties. After the bride and bridegroom have reached the age of maturity, the latter goes to the *mand* of his father-in-law, and here the girl is delivered over to him. A separate hut is assigned to them,

¹ Unless the woman stoops nearly down to the ground, it is difficult to conceive how she can raise the feet of the person saluted and place them on her forehead without causing him to lose his balance.

and in a few days buffaloes are once more exchanged, and the wife is taken home to her husband's house.

The Kotas, being divided into *keris* or family clans, are not allowed to take a wife of the same *keri* with themselves, and they do not practise polygamy, unless the first wife should remain childless. Girls are betrothed by their parents at the age of six or eight, and young men are considered marriageable at fifteen or at most at twenty. After the parties have agreed to form a nuptial alliance the boy accompanied by his parents proceeds to the house of the bride, and there he performs the formality of salutation by bowing his head and embracing the feet of the girl's father, to whom he presents a *birian-hana*¹ of gold and ten or twenty rupees, and if sufficiently wealthy the bride is honoured with some jewelled ornaments which can only be bestowed on certain days of the week.² As soon as the girl reaches the age of puberty, she is sent to the bridegroom's house on a demand made by his relations. When arrived at her home the occasion is celebrated by a feast enlivened by musical performances, and the bridegroom's mother ties the *tali*³ or token of marriage, consisting of a silver necklace, round the neck of the young wife. In some villages the bridegroom proceeds to the house of his father-in-law and presents to the bride the *tali* with two *mañije* or brass armlets and a *bali* or bracelet.

The Kurumbas and Irulas have no marriage ceremony, nor do they practise early betrothals, and widows are allowed to marry a second time. When a young man takes a fancy to a girl he conducts the negotiations in person; and among the Kurumbas he simply gives a feast to his neighbours on the day he brings his wife home. Among the Irulas the suitor pays five or ten rupees to the father of the girl, and sometimes he presents a bead necklace to the bride.

Among the Todas, after the birth of a child, a young buffalo calf is brought near the house, and the father, holding three small bamboo water-vessels close to the right side of the calf's hind-quarters, empties the water of one into the other two. He then pours some water into a leaf held in his hand, which is next poured into a leaf held by the mother, who drinks it, and puts a drop, three times repeated, into the child's mouth. After having performed these stupid, senseless ceremonies they all withdraw to a hut outside of the *mand*, where they remain until the next new moon. When the mother returns to the family dwelling the same ceremony is repeated with milk, and a man belonging to another clan must be called to milk the buffalo cow. After a male child has reached the age of two months the father carries it early in the morning to the door of the village *paltchi* or temple, where he performs a prostration, while the maternal

¹ A small gold coin.

² The ceremony is called *bali-med-eni*, from *bali*, bracelet, *med-eni*, "I have made," and can only be performed on Tuesdays and Fridays, some say only on Tuesday.—Breck's Primitive Tribes, p. 46.

³ The *tali* is the Hindoo equivalent of the wedding-ring; it is either a gold ornament of a peculiar shape, or a necklace of beads, which is tied on the neck of the bride by the bridegroom at the time of the marriage. Among the Todas a string of black beads represents the *tali*.—Ibid., p. 19.

grandfather gives a name to the boy. No ceremony of any kind is performed in naming a female child, which is done by the mother. It is asserted that infanticide was formerly practised among the Todas; but they deny the fact; and if the practice ever existed it has entirely disappeared. The Kotas leave their hair and nails uncut during the pregnancy of their wives. After the birth of the child the mother and infant are considered unclean, and are required to occupy one of the huts made of boughs set apart for this purpose, where they remain for thirty days. On the second month they retire to the second hut, which is a permanent structure, and as the mother proceeds thither she must make seven steps backwards among seven kinds of thorns strewed on the ground. After the lapse of the second month the mother and child take up their abode in the house of a relative for three days, or if this is not convenient she returns to the ordinary family dwelling, which is purified by her husband by sprinkling it with cow-dung suspended in water. On the seventh day after their return home a feast is given, to which the relatives are invited, and the child is fed on *congre* (?), while the paternal grandfather gives it a name. The Kurumbas and Irulas perform no ceremonies at the birth of a child; the first, however, celebrate the event by giving a feast to the relations.

The Neilgherries honour and pay great respect to the dead, and with the exception of the Irulas, who practise inhumation, they dispose of them by burning. The Todas, either influenced by fear or reverence, never mention the name of their deceased relations. They celebrate the *kordzai kēdu* or green funeral, which takes place soon after death, and the *marvendāli kēdu* or dry funeral, which is a kind of commemorative anniversary. The obsequies connected with the green funeral are performed by each clan on an appropriate day in the week, which differs according as the deceased is a man or a woman. The corpse is kept in the place where the death occurs, until it is removed to the *methgule* or funeral pile, which is generally erected in an open space near a stream. Here a rough hut is constructed of green boughs or grass, in which the corpse is laid out in state wrapped in a new *putkuli*, the two great toes being tied together with a blue thread. Four walking-sticks and several skeins of thread, with a bunch of cowries at the end, are deposited upon the body, which is surrounded by the women of the *mand*, who utter moans and cries in a half-suppressed tone of voice. The body is then removed from its resting-place, and is laid outside of a circle of small stones about a yard in diameter with the head directed opposite a narrow gap where the circular line is broken, and where the nearest male relatives covering their heads, in turn, dig up the earth with a staff, to which a small rag is tied, and uttering the words: *purzhut ukama*, "may I throw earth," throw three handfuls into the centre of the circle and three more on the corpse. The body is then carried back to the front of the hut, where it is again surrounded by the women, while the widow deposits her *tali* or silver necklace upon its breast. Even the herd of buffaloes of the deceased are required to attend the obsequies of their master, and two of them are sacrificed to his manes. A bell is tied

round the victim's neck, and the corpse is lifted up to touch its sides three times, after which it is killed at one blow with the back of an axe, and is dragged up so that its head is in close contact with the body of the deceased, whose hand is made to enclasp the animal's horn. The male and female relatives then pair off in couples, and seating themselves around the three dead bodies they are sobbing and moaning and are shedding profuse, sorrowful tears. Having performed this mournful duty the pairs separate, giving the ordinary salute by placing the foot on the forehead of the deceased. The widow alone remains seated near the head of the corpse, and introduces three handfuls of grain into the pouch of the *putkuli*. The body being stretched out on a litter is laid on the ground by the side of the funeral pile, which is ignited by producing fire by friction.¹ Some millet (*Panicum Italicum*) and jaggery (*Holcus sorghum*) are put into the pouch of the *putkuli* with two cigars, some tobacco wrapped in red cloth, and an embroidered purse containing five or six rupees in silver and a little gold coin. A ring is put on the finger and ear-rings are suspended from the ears. A piece of the hairy scalp and some of the finger-nails are cut off, and being tied between two pieces of bark they are preserved as relics (*ked*) in a little hut (*kedmane*) over which, if the deceased person be a man, a buffalo-bell is hung, which is rung by the relations every night and morning. After the fire is made to blaze up by throwing melted butter into the flames, the body is swung three times over the pile with the face downward and is covered with the litter on which it was carried. The coins that remain after the fire is burnt out are collected, but "the ashes are left to the winds."

The *marvenâli kedu* or dry funeral is celebrated at any time after cremation, but is generally deferred to the anniversary day, and frequently many families join together in the celebration, which continues for three days. This is a kind of public festivity which is not only attended by the Toda people but by numerous Badagas, while the Kotas act as musicians, and small traders offer biscuits and sweet-meats for sale. The headmen and other guests of importance are conducted in procession to the spot where the dance imparts animation to the festal scene. Diviners, pretending to be inspired by supernatural power, throw off their *putkuli*, and marching up and down the line in a state of nervous agitation, they communicate the will of the gods to the credulous dupes who are, and wish, to be deceived. On the first day two buffaloes, which are set apart for each deceased person as sacrificial victims, are consecrated by hanging a bell round their neck, while the rest of the day is passed in feasting and rejoicing. On the second day the *ked*, being wrapped in a *putkuli*, is placed within the stone wall that surrounds the *kedmane*, with fifteen or twenty men standing round it shouting out : *hah hoh ! ér*

¹ A dry stick of the *Calicodaphne Wightiana*, about as thick as a man's thumb, is laid on the ground and held firm by the feet; a second stick is held upright between the two hands, the point resting on the horizontal stick, by twirling the upright with great rapidity between the palms of the hands, fire is produced at the point of contact.—Breck's Primitive Tribes, p. 21.

kar ultāma, "may the buffaloes and calves be well," bow down and touch the relics with their forehead. The *ked* is then transported to the cattle-fold, and the friends and relations of the deceased proceed to the entrance, where a hole is dug, and each one covering his head scratches up the earth with a *pett* or stick, and throws three handfuls into the fold and three on the *putkuli* of the *ked* muttering: *purzhut ukama*, "may I throw earth," which is responded by *purzhut!* "throw!" The *pujari* or priest then approaches, and throwing leafy garlands at the buffaloes the men rush in, some clasping the neck of the animals, the others are urging them on with their clubs. After much excitement and confusion the buffaloes are dragged out to the place of slaughter, and here they are killed at one blow by striking them between the horns with the back of an axe. The *ked* is laid down by the side of the victims, and men and women pairing off perform the ceremony of mourning for the dead. In the succeeding ceremony the young men rush into the cattle-fold of the *mand*, and seize a female buffalo, which is dragged to a stone where it is stunned by a blow between the horns, and here with the *ked* wrapped in the *putkuli*, the stick of the deceased, a miniature bow and three arrows are deposited. While the *ked* is untied and laid on a kind of litter roughly made of green sticks, a gash is made into the right foreleg of the buffalo, and in the wound thus produced the Peiki clansman dips the bark of the *Meliosma pungen* which he keeps in an urn-shaped grass vessel, and handing it to a kinsman, he rubs the *ked* with the blood, while uttering some mystic words.¹ The clansman then throws the *putkuli* over his shoulders, hangs a silver necklace round his neck, takes up the bow and arrows, and dips the points of the latter into the blood with which the *ked* is clotted, saying: *birhut ukama?* "shall I give the bow?" After performing some other trivial formalities, the *ked* is burnt before morning dawn within the *āzāram* or circle of stones fixed in the ground near the *kedmane*, to which the following articles are added: a large knife or sickle (*kafkutti*) wrapped in cloth, an axe, twenty-one bamboo measures ornamented with cowries containing barley, *same* and *kiri* grain; four or five sorghum cakes, a winnowing-basket, three or four walking-sticks, a straight pole twenty feet long ornamented with tassels and rosettes of cowries, a palm-leaf umbrella, a purse and a miniature bow and three arrows, or a rice-beater if the deceased was a woman. Outside of the *āzāram* are burnt the miniature litter, six mimic buffalo-horns of bamboo, the milk-vessels and the *pett* or stick of the deceased. The silver ornaments of the dead person are passed through the flame and are then removed. While the act of cremation is performed the Kotas play on their instruments the most discordant dead march, while the Todas of both sexes sob and weep. All those who are present at these lugubrious ceremonies are lifting an earthen pot over their head while entering the circle, and dash it on the stone that covers the ashes. The flesh of the buffaloes sacrificed on the occasion is exclusively eaten by the Kotas.

¹ The clearest sentence quoted is: *karma odi pona*, "may the sin run away."

The Todas, in their intercourse with the Hindoos, have been sufficiently instructed in theology to enable them to create for themselves a heaven (*amunád*) and a hell (*páfèrigén*). The *páfèrigén* is represented by a river or swamp full of leeches, and it is across this stream that all must pass on a bridge formed of a single thread which bears the good safely across, but breaks under the weight of the wicked who are plunged into the leech-hell, where they remain until they have been subjected to the necessary process of expiation. *Amunád* is presided over by En, an ancestral hero-god; but this Toda heaven is by no means a place of pleasure and enjoyment, for on earth, men, in cultivating the ground, wear out the fertility of the soil; in *amunád* the field labour wears down the arms and legs of its inhabitants to the elbow and the knees, and when this state of bliss is reached the mutilated invalids are compelled to return to the earth.

The Kotas observe certain ceremonial forms in disposing of the dead. The corpse, being laid out on a cot, is placed under a *teru* or wooden scaffolding hung over with cloth, which is erected in front of the mortuary dwelling. The relatives assemble, and the elders salute the body by touching with their forehead that of the deceased, while the young perform the salutatory honours with their feet. After having executed the funeral dance round the corpse the *teru* is removed, and the dead person is carried to the funeral pile. The Toda and Badaga masters of the deceased are present at the funeral, and they bring two or three buffalo calves to be slaughtered, in addition to one or two pieces of cloth. The spirit of the dead is invoked for a blessing on the village that the ruthless hand of death may henceforth be stayed. After a cow has been made to circle round the corpse, the victim is killed and the dead man's hand is made to grasp the horn. The widow lays her *tali* and other ornaments on the breast of her deceased husband, which are removed before the body is consigned to the flame. An axe, a handkerchief, a chopper, a small knife, a *bugari* or flute, one or two walking-sticks, an umbrella and some cigars are burnt with the body of a man; and a rice-measure, a rice-beater, a sickle, a winnowing basket, an umbrella and the everyday clothes and ornaments are the funeral gifts bestowed upon a woman. The bones, being collected on the succeeding day, are deposited in an earthen pot, and are buried on the spot on which the burning took place. The skull alone is preserved until the dry funeral, which must take place on Monday or Tuesday. On the day appointed the relations assemble after eight days' notice has been given them, and the skull, wrapped in a new cloth, is placed on a *cot*, and both men and women salute it by bowing. Buffaloes or cows are killed, which are supplied by the Badagas and Todas, and the formalities observed resemble those of the Todas, though they are much more simple. Various articles are burnt both with the male and female skull which is the *ked* of the Kotas.

The Kurumbas have borrowed their funeral ceremonies from the Badagas; they are, however, much less complicated. The relatives are summoned to the death-bed, and each one that can afford it presents a *birianhana* or gold coin to the dying man. They erect a *teru*,

place the corpse under it, dance around it, and consign it to the burning pyre, committing no other articles to the flames but the *teru* and the cloth with which it is covered. They do not celebrate the dry funeral, but they honour the memory of the deceased. Goats and fowls are killed, the gods are invoked, and the relations are invited to a feast.

The Irulas dispose of their dead by burial. After having danced round the corpse, it is consigned to the grave in a sitting posture; and a lighted lamp, the clothing, some rice and sometimes an axe are placed by its side, after which the grave is filled up with wood and earth, and the spot is marked by an upright stone about a foot high.

The government of the Neilgherries, for the management of their internal affairs, seems to be of the patriarchal type, but they all recognise the supremacy of the English government.

The Toda villages are presided over by *monigars* or headmen who are entitled to distinguished honours. It is not known what power they exercise, but their functions are probably those of arbitrators, when they are applied to for the settlement of domestic disputes. The British government agent makes out the grazing *patta* in the name of the recognised head of the family. Among the Todas, Kotas and Kurumbas the property at the death of the father of a family is equally divided among his sons, and the youngest is entitled to the house in addition to his share; but he has to take care of his mother. The Kurumbas have no *monigars*; but one of the most experienced elders is generally recognised as one of the leading men of the *mottas* of the neighbourhood. Among the Irulas at the death of the head of the household his property goes to his sons in equal shares, with the exception of the dwelling-house, which is inherited by the eldest son, who assumes the responsibility of taking charge of the females and the minor children.

The religion of the Todas is a confused jumble of nature and hero worship. The different Toda clans have no less than thirty-two *nuimands* or hero-gods, of whose attributes and power nothing is known; and as they are divided out not only among the clans but even among particular *mands*, they must necessarily be deified ancestral mortals, whose names have been preserved by the survivors; and even now the universal custom prevails among them to name their boys after their hero-gods.¹ They never invoke them by name, nor do they ask any favours of them. Even their god of hunting, who bears the name of Betikhân, and resides in Waindâd, is but an ancestral hero, for he is said to be the son of Dirkish, who was the son of En, the reputed ancestral progenitor of the Todas. A few old and devout persons greet the sun (*birsh*) at its rising; they also pay due reverence to the moon (*tiggal*) at certain seasons, and they keep a fast during an eclipse. Occasionally they prostrate themselves at the door of the *paltchi*, and their invocations are restricted to short utterances,

¹ It is of no interest whatever, nor does it accomplish any reasonable purpose, to give the names of these pretended gods which are recorded in Mr. Bree's work with the name of the *mand* to which they belong.

such as "may all be well;" "may the buffaloes be well." They have consecrated bells in their *paltchies*, which are worshipped by their *pujaries* by offering them libations of milk.

In very recent times some of the Todas have introduced a few of the religious practices of the Hindoos. They mark their forehead with ashes like the Saivas. They celebrate annually the Kona Shastra, which consists in the sacrifice of a male buffalo-calf that should not be more than eight days old. It is killed by the priest, after having recited the names of all the gods in the presence of a holy branch of a *tur*-tree. The flesh must be roasted on the fire produced by friction, and must be consumed by the sacrificers; and in no case could a woman partake of it.

They have five different ascetic orders.¹ The *paláls* are herdsmen who live somewhat an ascetic life at isolated *mands* called *tiriari*s. No female is allowed to approach their place of abode; nor can a man enter into conversation with them without special permission, and then only at a considerable distance. They are considered to be very sanctified, and they exercise much influence among the people. It is believed that the deity dwells in them, and reveals its will through their mediation to those who apply for counsel. They have charge of the sacred bells which they carry from *mand* to *mand*. The *tiriari* belongs to the inhabitants of the *mands*, who elect the *paláls* and furnish each with an attendant, called *kavilál*, who receives six rupees a year and his food and clothing for his services. The *palál* gets nothing but the milk of the sacred herd, which is kept for his use at the *tiriari*. He holds his office for three or four years, and it is only exceptionally that he is retained for a longer term. He is not dressed in the *putkuli*, but wears a scanty black cloth called *turni*. The aspirant to this sacred office is required to prepare himself during a period of a month for his calling, and during this probationary time he is subjected to hardships which imperil his life. After the body is rubbed with the juice of the *tur*-tree, he is bound to remain for eight days in the jungle naked and shelterless, exposed to the severity of the climate. His vegetable coating is then washed off, and he is allowed to dwell in a small, insignificant hut for the rest of his disciplinary trial. The *varzháls* are also ascetics, and they are subjected to the same test of endurance as the *paláls*, but it continues for a shorter time. They only belong to certain clans, are employed in a temporary capacity as village milkmen, and while holding their office they must abstain from all intercourse with women, and can only wear the loin-cloth as their ordinary dress. The *kokvali* and the *kupili* are identical with the *varzhál* in office, but they are confined to a particular *mand*. The *palikárpáls* also perform the duties of village milkmen; but they wear the *putkuli*, and are not prohibited from having intercourse with women. The *palthehis* and *boas* are common dairy-houses, the first being occupied by the official milkmen, are pronounced to be temples, though no act of worship is performed

¹ This term is not strictly correct, but no better expression is known to approach even the idea intended to be expressed. Mr. Brecks calls them simply priests, which is evidently a misnomer.

in them ; and the village milkmen are called priests, though it is not stated that they perform any sacerdotal functions.

The religious notions of the Kotas are much more definite. They recognise a supreme god called Kamataraya, who is undoubtedly an ancestral hero, for he is revered in conjunction with Kahasamma, his wife, and both are represented by a thin silver plate. According to a traditional myth, Kamataraya, perspiring profusely, wiped from his forehead three drops of sweat, and out of these he formed the three most ancient hill-tribes : the Todas, Kotas, and Kurumbas. The Todas were enjoined to subsist principally on milk ; the Kurumbas were allowed to eat the flesh of buffalo-calves, and the Kotas were at liberty to make choice of any kind of food, and feed even on carrion in case of necessity. In very recent time some Kota clans have set up a new divinity, to whom they have given the name of Magali, and who is represented by an upright stone. The origin of this god is attributed to a Badaga who asserted to have seen a supernatural being in the form of a tiger that addressed him, demanding that the Kotas, who abandoned the village on account of a prevailing pestilence, should return to their home. The tiger-spirit then spoke to the Kotas in an unknown tongue and disappeared. One Kota, wiser than the rest, interpreted the mystic words, giving as their import that the Kotas were summoned to return to the village if they wished to prevent the recurrence of the pestilence. They obeyed the command, and a sacred shrine (*swami*) was built where the tiger-form first appeared, and goats and fowls are still sacrificed to the Magali every year. Urupâl, who is considered identical with Kamataraya, is another hero-god worshipped in certain villages. In the temple dedicated to his honour the *pujari* boils a quantity of rice at the sowing and reaping season, which he distributes to all the heads of the family in the village, and as soon as the rice is headed he prepares clarified butter (*ghee*), and lights a lamp in the sacred precinct.

The Kotas celebrate an annual festival called *kambata* in honour of Kamataraya, which continues for two weeks. A fire is kindled by the *pujari* in the *swami* house, which is brought out into the street, where it is kept burning during the whole period of the festivities. No particular ceremonies take place during the first five days ; but on the sixth day bamboos and rattans are collected in the jungle, and on the seventh day the two *swami* houses are newly thatched and decorated. The eighth and ninth days are passed in feasting, for which contributions are collected from the neighbouring Badaga villages. Boiled grain, *ghee* and a sort of pea-soup are the only dishes served up on the occasion, of which a portion is laid in front of the temple, and after the priest has tasted of the prepared food, the villagers, sitting in a row, consume the rest. On the tenth day the men dressed in long robes, and ornamented with jewelled trinkets borrowed from the Badagas, engage in the dance. On the eleventh day the women show their agility in dancing, and the men, ornamented with leafy garlands and with buffalo-horns attached to their forehead, execute pantomimic figures. On the twelfth day a new fire is produced inside of the temple by means of a fire-drill, and a bit of iron is heated and

forged to make *shastras*,¹ addressing the god with the invocation: "Let all be well and prosper." They have two *pujaris* or priests to each village, who bear the name of *devādi*, whose office is hereditary, unless their family is extinct, when their successors are selected by inspiration. The assistant priest is appointed by the *devādi*, whose spiritual endowments are of such a high order that he may become possessed by the god. They do not live in the *śwami* houses, they cook food in front of them on public festivals to distribute it to the people; they sow and reap the first handfuls of grain at the proper season, and perform the first salutatory act in the presence of the corpse at funerals.

The Kurumbas are, in part at least, still farther advanced in the development of their religious ideas. Many are followers of Siva; others worship Kuribattraya (lord of many sheep), and Parvati (wife of Siva) under the name of Musni. They also set up a rough stone, called Hiriadeva, either in a cave or in a circle of stones, to whom they offer cooked rice at sowing-time. They likewise profess to kill a goat in their own houses in honour of this deity, of which they eat the flesh after sprinkling it with water, and give a portion of it to the *kani* or *pujari*.

Each group of Badaga villages keeps a Kurumba *kani*, whose office is hereditary; who at seed and harvest time sacrifices a goat and a buffalo-calf, sprinkles the blood in every direction, as well as on the water-worn stone which is considered as a *hutu lingam*.² At harvest-time the *kani* gathers the first fruits, and entwreathes with a garland the four posts in front of the Badaga *palthchi*.

The Irulas worship Vishnu under the name of Rangaswami. On the top of Rangaswami-peak they have two consecrated places in the form of circles of stone, enclosing in the centre an upright stone. The office of *pujari*, who marks his forehead as a Vishnaiva, is hereditary. He receives from the worshippers, as a compensation for his service, offerings of fruits. No animal sacrifices are offered up at these sacred places. North of the peak the Irulas profess Sivaism, and the *pujari* is distinguished by the sectarian mark of Siva. In another locality of the Irula territory a stone is worshipped which represents Marima, one of the forms of Durga, the goddess of smallpox, and sheep are sacrificed in her honour.

Neither the Irulas nor the Badagas ever do any field-work on Monday or Saturday; they do not refuse, however, to dig for roots if driven by necessity. On Rangaswami-peak the Irulas imagine that they possess the power of charming tigers, so as to prevent them from doing them any injury.

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¹ By *shastra*, which is a Sanscrit word, is probably meant here a religious object.

² The *hutu lingam*, "natural linga," is a representation of the *phallus*, the symbol of Siva.

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SOUTH-DRAVIDIANS.

THE South-Dravidians, who are generally known as Malayalas, Kanares, Tamuls and Telingas, are scattered all over the southern part of the peninsula of Hindostan, including the territorial limits of the Madras government, and comprising the Karnatic, Mysore, Kanara and Malabar. They are mixed up with the Hindoo population, from whom they can hardly be distinguished, and unless they form exclusive trade-castes, speaking their own language, it is difficult to determine whether they are really the descendants of the aboriginal races who have adopted the customs, the caste-system and the religion of the conquerors; or whether they are Hindoos who have adopted the language or manners of the people that were once the original inhabitants of the land. It is, however, reasonable to presume that among the forty-two millions of people of the Peninsula who at the present day speak one of the four South-Dravidian languages, the great majority are of Dravidian origin, for as their number was far superior to that of the Hindoo invaders it was impossible to substitute the refined Sanscrit to the rude uncultivated speech of the aborigines.¹

The Karnatic is a province of South-Hindostan which extends from 8° to 16° N. latitude, and from 77° to 81° E. longitude. On the east it is bounded by the Bay of Bengal with a coast-line five hundred and sixty miles in length. The chain of hills known as the Eastern Ghats commences in the south about 11° 20' N. latitude, running northward in a direct line to 16° N. latitude, and thus separates the Karnatic into two distinct divisions; one being called Karnatic above the Ghats (Balaghauts), and the other Karnatic below the Ghats (Payeenghauts). The capital of the Karnatic and of the government of this region is Madras. In the Karnatic below the Ghats the climate is the hottest of the whole Peninsula, and it is only near the coast that the heat is somewhat moderated by sea-breezes. But in the absence of these refreshing, aerial currents the thermometer rises to 130° F. in the shade. Occasional showers occur from May to July, and sometimes it rains heavily for three or four days, which cools the atmosphere and infuses new life into the languishing vegetation. The soil of the coast region is composed of sand and loam,

¹ It is not a valid argument against the position taken in the text, by contending that there is a Brahmin class in the Peninsula who are of pure Hindoo origin. It is probable that most of the Brahmins are of Hindoo descent, yet many of the higher class aborigines, like the Namburris of Malabar, have been admitted into the Brahmanic caste, and even a tribe of Ghonds claim to be Rajpoots who are Kshatriyas.

but sparingly intermixed with sea-shells. In some localities the soil is either impregnated with iron, or it is covered by an efflorescence of salt. The principal rivers are the Pannair, which empties into the sea at Cuddalore; the Cavery, which is navigable for small boats, and the Palair, which falls into the sea at Sadras. The most important timber-trees are elms (*Ulmus integrifolia*), the *Pæmna tomentosa*, used for beams and posts in the construction of huts; the teak (*Tectonia robusta*), the *Bilitalim farinosum*, equally used for hut-posts; the *Nerium tinctorium*, made into planks and implements of agriculture, while indigo is extracted from its leaves. The *Rhamnus xylopyrus* furnishes strong posts and beams, and the *Mimosa lebec* and *Melia Azederach* are common forest trees. The geological formation of the Ghats is of the primitive type, and is principally composed of granite, feldspath, quartz, gneiss and hornblende slate. The great majority of the population of the Karnatic are of Tamul, Telinga or Kanarese origin, who either profess Mohamedanism or Brahmanism, or they still maintain religious notions of an aboriginal type.

The narrow coast region which intervenes between the Western Ghats and the Indian Sea bears the name of Malabar. The northern part is called Concan, the middle region is known as Kanara, and it is only the southern part, extending from Tuvela as far as Cape Comorin, which may be considered as Malabar Proper. Its native name is Malayala or mountain country. The level tract of territory near the sea-shore is covered with sand and is overgrown with cocoa-nut trees. Rice is planted near the termination of the low hills which are offshoots of the Ghats, as well as in the small inland valleys which are converted into swamps by the abundant rains. The villages are built on the slopes of the intervening hills and are surrounded by plantations of palms, mangoes, jacks and plantains.

Mysore is situated between Malabar and Kanara, but its boundaries are not well defined except on the west where it is bounded by the Ghats. The climate of Mysore is hot; the maximum temperature in the shade rises sometimes in the hot season as high as 104° F. During the cool season, in February, the thermometer marks in the afternoon 84° F. The rainy season commences at the beginning of June. Mysore, its capital, is situated in 12° 19' N. latitude, and in 76° 42' E. longitude, it is well fortified, and has a population of about sixty thousand souls.

In North-Karnatic the native Telingas live together in villages (*pettahs*) which are fortified by stone walls, about six feet high, surmounted by a mud parapet pierced by a ponderous wooden gate that can only be reached by means of a ladder. In large villages the square fortified enclosure is from twenty to thirty feet high, and is flanked by a round tower at each corner. These defensive works were once deemed necessary by the inhabitants, who built them, at their own expense, to protect themselves against hostile parties that were constantly waging war against each other. The walls of the cabins and of the larger houses are built up with a reddish ferruginous clay¹

¹ The ferruginous clay is called in the Karnatic language *cayn-manu*, in the Telinga *shay-manu* and in the Tamul *cru-ananu*.—Buchanan's Journey, v. i. p. 33.

intermixed with small fragments of quartz and other particles of decomposed granite. The flat roof is terraced with the same clay material, which, being closely rammed down during the dry season, resists the action of water for several years. The houses, which are painted outside with alternate, broad vertical stripes of white and red, are in the form of a parallelogram, seven or eight feet high, without verandah; the door being the only opening for the escape of smoke or the admission of light and air. The dwelling of the wealthier classes is composed of several cabins forming together a square for the accommodation of their family, which is usually very numerous, for married sons generally live with their parents.

Many of the houses in Mysore have equally white and red striped mud walls, but the roof is covered with reed or cane, and each dwelling is surrounded by a wall. The family dwellings of the higher classes of Malayalas generally occupy two sides of a square area which is raised a little above the ordinary level, and is kept clean and smooth and free from grass. The exterior mud walls are either whitewashed or painted. The cabins of the Nairs and better classes of Malayalas are ordinarily surrounded by a garden planted with cocoa-nuts, jack-trees, betel pepper, indigenous roots and vegetables. They are shaded by areca palms and tamarinds, and there is always a well within the enclosure. The Pacanot Jogies or Jangalu tribe, who are of Telinga origin, are scattered all over the Peninsula, and living a migratory life they dwell in movable huts which they pitch outside of the town. The furniture with which these houses are supplied is of very simple style. A few water-pots, some cooking-vessels, a mortar and pestle, a hand-mill, a mat, a rug, and sometimes a carpet that serves as bed, are the ordinary household ware. The clean floor answers the purpose of a chair or table, a few leaves stitched together are used as plates, and the fingers are substitutes for forks and knives.

The dress of the Hindooised Dravidians of the large towns and cities resembles that of the Hindoos proper. The men wrap a piece of cloth of silk or cotton round their body called *dotra* which is from fifteen to eighteen feet long, and from three feet five inches to four feet wide. They throw over their shoulders, in the form of a shawl, a piece of drapery called *sahuama* which is nine feet long, and three feet nine inches wide. The head is entwined, in turban fashion, with long strips of muslin or silk of gaudy colours. The women are dressed in a loose flowing drapery (*shiray*) which is from seven to eight yards long, and from one to one and a half yards wide, that reaches down to the ankles, is sometimes thrown over the shoulders covering the breast, and frequently serves as head-dress and face-veil. When dressed in full costume, they wear, in addition, a small tight bodice, which keeps the body-dress in position without any other appliance. The most fashionable colours are purple, white, yellow and red, either plain, figured, striped or checked with a broad border of some contrasting colour. They have no other head-dress but their mantle and their long, glossy, black hair. The wealthier women are adorned with a profusion of ornamental finery. A golden jewel is attached to the crown of the head, long pendants are suspended from

the distended perforations of the earlobes, and the rim of the ear is loaded down with a succession of rings up to the very tip. A ring is inserted into the cartilage of the nose; golden chains or collars encompass the neck, armlets span the arms above the elbow, massive silver anklets encircle their legs, and the fingers and toes are equally loaded with rings. They stain their teeth red, their eyelids are tinged in deep black, and their cheeks are painted yellow with saffron.

The Curubaru, who belong to the Kanarese branch of Dravidians, wrap themselves up in a blanket, which forms the outer garment of both men and women, and the rich only wear an under-dress of cotton stuff. The blanket of the women is passed beneath the arm-pits so as to cover the breast, where it is secured in position by tucking-in the overlapping corner at the upper margin.

The staple food of the poorest classes of South-Dravidians is *ragi*, which is a small, reddish-brown grass-seed of very inferior quality, but sufficiently nutritive to serve as a means of subsistence to the labouring poor. It is ground into flour in a hand-mill, and is made into a thick pudding (*sangutty*), which is formed into long rolls with the hands, and these are dipped into a spiced condiment, are fried in oil and are swallowed by a peculiar mode of deglutition. It is also baked into cakes. It is difficult of digestion for those who are not accustomed to its use; but it is considered by the poor Dravidians far superior to rice; yet the better classes eat rice at least once a day. They are well supplied with milk and sour curds (*dhiu*); they have an abundance of *ghee* or clarified butter, as well as numerous kinds of pulses, which are favourite articles of daily consumption. The choice of the meat-dishes of all classes is entirely dependent on caste privileges or caste restrictions. The Brahmins and Lingaists and other castes never touch animal food, and many even refuse to eat fish or eggs. Other castes fare sumptuously on meat diet, but they would consider it sacrilege to eat beef. Rice, which is a common dish with the higher classes, and in Malabar even with the poor, is always seasoned with some curry. These highly stimulating condiments are compounded of numerous ingredients, such as ginger, limes, onions, garlic, salt, coriander, cloves, red and black pepper, turmeric, citron, saffron, cocoa-nut, milk and tamarinds, to which vegetables and clarified butter are added. They ordinarily take two meals a day, and after having performed their ablutions they take breakfast about ten o'clock, but their dinner is only served up about sunset. The higher classes abstain from all intoxicating drinks, and inebriation is held to be highly disreputable; but the lower classes freely indulge in drinking arrack and toddy or palmwine.

The Sanars or Tiars, who are of Malayala origin and belong to the impure race of Panchamas, are permitted to eat the flesh of hogs, goats, fowls, and even of animals that have died a natural death. Fish form also a part of their ordinary food. While they are allowed to partake freely of spirituous liquors, they are required to abstain from drinking palmwine. The Macuas, another Malayala tribe, have the privilege of feeding on every kind of animal food, except beef, and they are not forbidden to indulge in spirituous potations.

The Woddas or Woddarus, who belong to the Telinga Dravidians, are allowed to eat in common, mutton, pork, chicken, fish and even the flesh of goats and rats, but carrion is rejected by them, and they also abstain from eating the flesh of a victim sacrificed to their own deities; but they do not refuse to partake of the sacrifices offered to other gods. They are much addicted to drinking to intoxication spirituous liquors, and they are by no means restricted in the selection.

The Tagotas, who are a clan of Telinga weavers, are permitted to eat together, but their diet is confined to fish, fowls and mutton, and they are prohibited from partaking of intoxicating drinks of any kind. The Marasu are an original Kanarese tribe, and have been admitted among the Súdra caste. The men may eat with their neighbours or friends of another tribe of cultivators called *sadru*, but the women are precluded from this privilege.

The Pacanot Jogies are legally authorised to feed on mutton, pork, chicken, goat's flesh and fish, and their right of producing a state of inebriation by means of liquors, opium or hemp is unrestricted. The Cunsu Woculigaru, who are a Súdra tribe of Kanarese origin, are allowed to eat animal food of every kind, but the use of spirituous liquors is interdicted to them. The Asagaru, who are partly Telingas and partly Kanarese, are permitted to indulge in strong drink, but their meat diet is restricted to fish, pork and chicken, and they never touch carrion. The Wully Tigulas, who are of Tamul origin, are not restricted in the use of animal food, but they are prohibited from drinking intoxicating beverages. The Curubaru may subsist on meat diet, if such is at their disposal; but in some places they are prohibited from partaking of spirituous liquors, while everywhere they are at full liberty to drink palmwine to beastly intoxication.

One of the principal occupations of the South-Dravidians is agriculture, of which the processes have been considerably perfected owing to their intermixture and constant intercourse with the Hindoos. The fields in many parts of the Peninsula are surrounded by a live hedge, which is made by planting in a trench, at the beginning of the rainy season, cuttings of the *Euphorbia tirucolli* sometimes interspersed with the aloe-plant; and the shrub of the *Mimosa saponaria* is also used for the same purpose. In Mysore manure is spread over the field previous to ploughing, and manuring is generally practised all over the Peninsula. Every farmer has a dunghill, and for the accumulation of the most valuable fertilising materials a pit is dug, in which are collected all the cattle-dung, the refuse rubbish of the houses, ashes and even night-soil. Straw and leaves of certain wild plants are also used as fertilisers. The manure is carried to the field in baskets by the women. To produce two rice-crops during the year, and to stimulate the growth of other products irrigation is much employed in certain localities. The water is either supplied through canals, which are fed by tanks of great extent, or by the use of the *yatam* or pole and bucket well, which consists of a stout upright post forked at the top supporting a horizontal bamboo pole attached to it by a pivot-joint and weighted at one end with a heavy lump of clay,

while to the other end a vertical rod is fixed that raises from and descends into the well a pot attached to its lower extremity. This machine is either operated by the feet of a man who stands over the pivot-joint, or by direct lever-action applied to the vertical rod. If the *yatam* is used for irrigating purposes, the fields are watered by hand without intervening canals. The agricultural implements differ in point of construction in various provinces or districts; but they are all excessively simple and require very little mechanical skill. The plough is so light that it is carried on the shoulders of the ploughman, it has neither coulter nor moulding-board, and even its share, which is of iron, does not divide nor turn the soil; nor is the handle of much use, for it gives the ploughman very little power to command its direction. So inefficient is the work of this implement that, though it is drawn by two oxen, the results produced are insignificant, and it requires five or six or even more ploughings before the soil is considered sufficiently prepared for cultivation. Hoes of various kinds are employed for weeding. The weeding-hoe of Mysore, called *guntay*, is composed of a block of wood, to which two narrow chisel-like cutting-irons, with a rounded edge about five inches long, are attached, while a curved handle, with a cross-piece at the top, is fixed to the upper surface of the block, which enables the driver to give downward pressure to the instrument. The oxen are hitched to two slender poles eight feet long, attached to the front of the block. The harrow is constructed upon the same principle, except that the transverse block is somewhat angular, and has about fourteen teeth in the form of a rake inserted into the under surface. The drill, which is also in the form of a rake, is entirely of wood or bamboo, and has a seed-box connected with it by means of a string. The cart is an oblong box of bamboo-work rounded in the rear, resting on a very simple frame of poles, and supported by two solid wheels. The grain is cut with a serrated sickle, and a hooked knife is used for skinning areca-nuts.

In Mysore the two crops produced during the year are divided into male or stronger crop (*hainu*), which is cultivated during the rainy season; and the weaker female crop (*caru*) that grows in the dry season, and is exclusively planted upon terraced ground; the edges of the field being banked up for purposes of irrigation. Three different methods are employed for cultivating rice; it is either sown broadcast in the field, where it is to mature; or the seed is made to sprout before it is sown, and the field when fitted to receive it is reduced to a puddle; or it is cultivated by sowing the seed in a small plot of ground, and whenever it has reached a foot in height the young sprouts are transplanted in a field where the rice is to ripen. When the crop is fully matured it is cut with a reaping-hook about four inches from the ground, and is piled up in stacks without being bound into sheaves. In a week or a fortnight it is spread out on the dry threshing-floor, and is trodden out by bullocks. It is then gathered in a heap (*rashy*), which, for protection, is carefully covered with straw; it has a trench dug around it to keep off the water, and here it remains undisturbed for twenty or thirty days. The rice is mostly preserved in the husk, when it is

called *paddie*, either in pits dug in the ground (*hajay*), which are always lined with straw, or in store-houses (*canajas*) strongly floored with planks to keep out rats, and provided with a row of doors, one above the other, for taking out the grain. The rice needed for immediate use is kept in straw bags called *mudy*. It is divested of its husk either by boiling previous to beating, or by beating alone, which is done by means of a wooden block attached to a lever, or by the use of the pestle and mortar. Various kinds of pulses or beans¹ are also largely cultivated as male crops. The *wull ellu* or sesamum (*Sesamum orientalis*) forms an important agricultural product all over the Peninsula. Sugar-cane is cultivated in two varieties to a considerable extent in all the provinces. The *restali*, which is the indigenous variety, does not crystallise, and produces only grape-sugar or syrup (*jagary*), and is therefore much inferior to the *puttaputi*, which has been introduced, and produces crystallised sugar. After six or more ploughings the ground is flooded for several days. It is then planted by cuttings, and if it is properly irrigated and weeded the cane ripens at the end of twelve or fourteen months. But *ragi* (*kevir*, Tam.) (*Cynosurus corocanus*) forms the principal and most important crop of the Peninsula. There are three varieties, but they are all sown in the same field. As it is cultivated in dry land the ground is repeatedly ploughed whenever the spring rains have sufficiently softened the soil, and it is then well covered with manure which is turned under with the plough. As soon as copious rains have sufficiently saturated the soil with moisture the seed is sown broadcast, is covered by passing over it with the plough, and the surface is smoothed with the harrow. Sometimes a flock of sheep or bullocks are repeatedly driven over the sown field, supposing that by this means it will be better enabled to retain moisture. The *ragi* field is next divided into furrows about six feet apart, in which the *avary* (*Dolichos spicata*) and *tovary* (*Citrus cajan*) are dropped; the seed being covered by the action of the foot. After repeated weedings the *ragi* crop ripens in three or four months, but the leguminous plants do not attain full maturity till the end of the seventh month, and whenever the grain produces abundantly the pulses yield but a small return. The *ragi* is reaped with the sickle; the straw being cut within four inches of the ground. It is spread out in the field for three days, and, without being bound into sheaves, it is carefully arranged in a stack which is well thatched for protection. At the end of three months, after the *ragi* has been dried in the sun for two days, the grain is trodden out by bullocks, and being once more dried in the sun it is partly preserved in *mudies* for immediate use, and is partly stored away in subterranean pits, where it can be kept uninjured for ten years. The straw is fed to cattle, and it is considered much superior to rice-straw. *Jola* (*Holcus sorghum*) is used as food, while the leaves are fed to cattle. *Shamay* (*Panicum miliare*), which is produced in considerable quantity, ripens in three months. The grain, which is trampled out by oxen, is boiled like rice, or it is ground into flour and is baked into cakes.

¹ *Phaseolus minima*, *P. Mungo*, *Dolichos cassang*, and *D. spicata*.

Harica (*Paspalum frumentaceum*) is sown broadcast intermixed with drills of *tovary*. It is either boiled in water or it is made into cakes. *Navonay* (*Panicum Italicum*) requires neither weeding nor hoeing, and ripens in three months. The grain is ground into flour, which is converted into *sangutty*, or it is boiled in water like rice. *Hurule* (*Dolichos biflorus*), which is much cultivated, is made into curry; but it is chiefly fed to horses and bullocks. *Carlay* or vetch (*Cicer arietinum*), which is planted in rows about half a foot distant from each other, ripens in three months. It is considered very delicate food, which is prepared by parching, and the dry stems and leaves are the favourite fodder for camels. *Hurulu* or castor-oil plant (*Ricinus palma-Christi*) is planted in furrows at intervals of one and a half feet, and the bean matures in the course of eight months. To extract the castor-oil the beans, after being parched, are pounded in a mortar, and the mass is formed into balls which are boiled in water for five hours. The oil that floats on the surface is decanted off, and it is fit for use after having simmered over the fire for a quarter of an hour. Cotton is cultivated in small quantities in all the provinces, but Malabar is the principal cotton region of the Peninsula. Here are also found, especially in the northern part, the most extensive pepper-gardens. The vines are always supported on the *Hyperanthera Moringa*, the *Erythrina Indica*, the areca palm or the jack-tree. The vine must be tied to its support until it reaches the height of six feet, and during the first three years it must be watered every three days if planted on favourable soil, and every day if planted on dry soil. In four or five years the vines begin to produce berries; in the sixth and seventh year they yield a full crop, and they continue to do so for twelve or fourteen years. The pepper blooms between the middle of May and the middle of June; and between the middle of January and February the berries are fit for gathering, though they are still in a green state as they are not yet fully ripe; but on being quickly dried on mats they turn black. Betel pepper (*Piper methysticum*) is cultivated on the rice-ground, or it is planted at the foot of the areca palm. Besides the field cultivation much attention is paid to gardens. The most useful vegetables produced are egg-plants (*Solanum melongena*), cucumbers (*Cucumis sativa*), pumpkins (*Cucurbita pepo*), gourds (*Cucurbita lagenaria*), okra (*Hibiscus esculentus*), ground-nuts (*Arachis hypogæa*), maize (*Zea mais*), red pepper (*Capicum annuum*), coriander (*Coriandrum sativum*), anise (*Anethum sativum*), radishes (*Raphanus sativus*), onions and garlic (*Allium cepa*), turmeric (*Cucumis longa*), ginger (*Amomum zinziber*), sweet potatoes (*Batatus convolvulus*), and arum (*Arum peltata*). Their orchards are planted with cocoa-nuts (*Cocis nucifera*), areca palms (*Areca catechu*),¹ plantains (*Musa sapientia*), oranges (*Citrus aurantium*), limes (*Citrus*

¹ When the nuts are three-quarters ripe they are cut for *wan-aditya*, or dry betel. Immediately after they are cut the husk is separated, and the nuts are then put into a pot with as much water as will cover them and boiled until the eyes (*roculla*) fall out. They are then cut into eight pieces and dried in the sun four days, being removed into the house at night or on the appearance of rain.—Buchanan's Journey v. iii. p. 47.

limetta), guayavas (*Psidium pomiferum*) pomegranates (*Punica grenada*), jack-trees (*Artocarpus integrifolia*), mangoes (*Mango mangifera*), tamarinds (*Tamarindus Indica*), bitter oranges (*Citrus bigaradia*), and palmyra palms (*Borassus flabelliformis*).

The domestic animals reared in most parts of the Peninsula are cows, buffaloes, sheep, long-legged goats and asses. Horses, hogs and common goats are bred in limited numbers. Camels are brought from a distance into the Karnatic districts, and oxen are supplied from the neighbouring countries. Buffalo milk is exclusively produced and sold by certain trade-castes who are, by profession, the followers of *linga*; or they claim to be Súdras or Rajpoots, or they profess Mohamedanism. The shepherds, who take care of the sheep, form another tribal trade-caste. The ewes are milked, but the yield is very small. The sheep, which are shorn twice a year, furnish but a coarse kind of wool which is woven into blankets. The horses are small, ill-shaped, vicious ponies.

The industrial pursuits of the Peninsula are much diversified and are to a great extent confined to tribal trade-castes. Glass-blowing is practised; the articles produced are principally bottles and rings, the last being worn as armlets by the women. They also make steel wire by drawing the heated rods through holes of graduated dimensions. Their pottery-ware is formed with the aid of the wheel, and consists chiefly of water-vessels, cooking-pots, grain-jars and tiles, all of which are burnt in a large oven after they have been dried. They tan leather by first washing the sheep's and goat's skins, and then rubbing the hairy side with a paste compounded of the milky juice of the *Asclepias gigantea* (*yecada*), to which a certain quantity of common salt and *ragi* pudding are added, mixed with a sufficient proportion of water. After the skins have been exposed for three days in the sun, they are divested of their hair by washing and by being beaten on a stone. They are next steeped in a boiling decoction of the powdered *Arulay myrobalans*, and at the end of three days they are thoroughly washed and dried. They are dyed black by being rubbed with a compound mixture, of which iron forms the essential ingredient. Their weavers manufacture coarse cotton goods, figured muslins and striped and coloured silk stuffs, as well as coarse woollen blankets. They weave strips of cloth for turbans ornamented at the ends with silver and gold thread, and handkerchiefs with red borders of various degrees of fineness. The cotton is spun by the women, who sell to the weavers the surplus yarn they can spare, after supplying their own domestic wants. The trade-caste weavers live scattered in the villages; and when their trade affords them no means of subsistence they hire themselves out to the farmers or other persons that will give them employment for scanty wages. Cordage is made from the bark-fibre of the *Cordia monoica*, the stem-fibre of the *Crotalaria juncea* and *Hibiscus Canabinus*, and the leaf-fibre of the *Agava vivipara* and the *Aletris nervosa*. The art of smelting and forging iron is also known to them, but it is chiefly confined to localities where iron ore or iron sand is abundant.

The internal commerce of the Peninsula is mostly conducted by

small traders who visit the fairs or markets that are regularly held in all the larger towns, where the farmers dispose of their surplus products and purchase, in return, such necessities as their circumstances may demand.

The occupations of the Dravidian tribal trade-castes are various and diversified. The Woddas dig canals, wells and tanks; they build dams and reservoirs and construct roads. Some of the most vigorous of the young people of both sexes travel about in caravans with oxen and asses, and trade in salt and grain. In these journeys they are accompanied by all the members of their family, and they carry along their mat huts. Formerly they even followed the armies, and acted as commissaries in providing them with grain. The Tagotas follow exclusively the pursuit of weaving. They are placed under hereditary chiefs, who exercise the usual authority over them, and some of them have an elementary knowledge of reading and writing and casting up accounts. The Morasu are engaged in the tillage of the soil, both in the capacity of masters and labourers, and they sometimes hire themselves out as porters. The Pacanot Jogies are properly speaking herbalists. They gather such medicinal plants as are most abundantly produced in the country, and after having prepared them to serve well-known medicinal purposes they sell them to willing customers. They are medical quacks, and to qualify themselves for the exercise of their profession they read a medical work called Vaidya Sastram written in the Telinga language. They visit the towns and villages crying out in the streets the names of certain diseases, for the cure of which they pretend to possess unfailing specifics. The Assagaru are professional washers who acknowledge the supreme control of hereditary chiefs. Both sexes follow this profession in the villages; they wash all the farmers' clothing, and receive as compensation a stated proportion of the crop according to the number of persons in each family. The Gollaru are agriculturists by profession; but they act at the same time as village militia; they are charged with the particular duty of transporting money to a distance, and they consider themselves in honour bound to die in defence of their trust. The Lali-Gundoru not only cultivate the soil, but they are skilful gardeners; and they hire out their bullocks as draught animals or beasts of burden. They are frequently employed for the building of mud walls, and they are small traders selling straw and other merchandise. The Curabaru follow the pursuits of shepherds and blanket-weavers. They are also engaged in farming operations, or they are employed as gardeners or servants. The Biluaras, who are a Malayala tribe, cultivate the ground either as independent farmers or labourers, or they follow the business of extracting the sap of palm-trees, which they boil down into *jagary* or syrup, or distil it into brandy.

The language spoken by the South-Dravidians is divided into four distinct dialects, which have much affinity with each other, but are all more or less intermixed with Sanscrit words, which gave to the original tongues a more copious vocabulary; supplied them with numerous abstract expressions of a religious, artistic and philosophi-

cal import, and furnished the legal phraseology and other technical terms not found in the aboriginal idioms. It has undoubtedly polished the pronunciation of all the dialects; imparted a more scientific development to their grammatical organism, so as to conform them more or less to the type language spoken by the conquerors. The dialects of this family of languages, which are still spoken by forty-six millions of people, both in India and Ceylon, are the Tamul, the Telinga, or Telugu, the Kanarese and the Malayala. They are all distinguished by some peculiarities which they have in common. Gender applies only to human beings; but animals and inanimate objects, though divided into classes, have no real gender. In the Tamul distinct words exist for bull and cow, but neither is grammatically considered either masculine or feminine. A special meaning is given to the radicals by affixing particles, and the root-word is itself modified to give to the word a different sense and indicate a changed relation.

Tamul is spoken a few miles north of the city of Madras to the extreme south of the eastern side of the Peninsula, throughout the plains of the Karnatic or the country below the Ghats, from Pulicat to Cape Comorin, and from the Ghats to the Bay of Bengal. It is also spoken in the southern portion of the independent kingdom of Travancore, on the western side of the Ghats from Cape Comorin to the neighbourhood of Trivandrum; and in the northern part of the island of Ceylon, extending to a line drawn between Ghilaw and Batticola. It is the oldest, richest and most highly organised of the Dravidian languages, and is spoken by fourteen and a half millions of people. Shen-Tamul is the literary dialect used principally for poetry, and Kodun-Tamul is the standard for the ordinary vernacular. There are extant in this dialect a number of literary works which date back to eighth or ninth century. The Telinga dialect, which was formerly called the Gentoo, is spoken throughout a vast extent of territory ranging from Pulicat, where it meets the Tamul, to Chicacole, where it yields to the Uriyah. Inland it extends as far as the eastern boundary of the Maratta country and Mysore. The number of people that speak this language is estimated at fifteen and a half millions. Its literary productions, which date back to the twelfth century, are quite numerous, but it has borrowed much from the Sanscrit. The Kanarese is bounded by a line drawn from Sudáshivagadh on the Malabar coast to the westward of Dharwar Belgaum and Hukéri and towards the east to the neighbourhood of Beder. Following the southern boundary of the Sundá to the top of the Western Ghats, it comprehends the whole of Mysore and Coimbatore, and the line of the Eastern Ghats. The number of the population speaking this language is estimated at nine and a half millions. The Malayalim is spoken along the Malabar coast, on the western side of the Ghats or the Malaya range of mountains. It is an ancient offshoot of the Tamul, but is much altered. It is the vernacular of three and three-quarters of a million of people. It is written in a peculiar character and is divided into several dialects. It has a literature of its own, but it has largely borrowed from the Sanscrit.

The Tamul language has been reduced to writing, and the character used, being simply a modification of the Hindoo alphabet, has thirty primary letters, of which twelve are vowels and eighteen consonants. Five of the vowels are long and five are short, and two are diphthongs. The language has animated consonants forming syllables, and these vowel-consonants are two hundred and sixteen in number. Nouns are divided into two classes: the high or personal class which represents all rational creatures, and the low or impersonal class which comprises all animals and inanimate objects, and they are only distinguished from each other by the terminal gender sign. There are five genders which do not exactly indicate sexual distinctions, but they simply denote class division to distinguish the personal from the impersonal names, for grammatical gender is exclusively restricted to the personal nouns; while the lower class have, with few exceptions, no gender. Personal nouns are masculine or feminine in the singular; but in the plural the distinctive gender mark is effaced, and the plural sign has no reference to sexual distinction. The singular and plural gender of impersonal nouns is not intended as a sexual distinction, but is only a sign of number. Nouns of this class, which have the same form in both numbers, are called common. The gender of personal nouns is marked by suffixes and prefixes and by distinct specific words. There are, however, some nouns of which no female or male counterpart exists, as there is no word in the language to indicate the sexual distinction, such as archer, widow, &c. Nouns have but two numbers: singular and plural; and the latter is distinguished from the former by the plural gender mark, which is really nothing more than a sign of plurality. Substantives have eight cases which are named after their terminal letter or syllable, except the nominative, which is the root-word. Sometimes the cases are designated by numbers. The cases are the nominative, the genitive, the dative, the accusative, the vocative, the locative, the causative and the conjunctive. The case accidents are denoted by suffix particles, but some cases drop their signs for the sake of euphony. A noun becomes definite when it is used without the indefinite article, which is simply the equivalent of one. Adjectives have neither gender, number, nor case. There are two forms of personal pronouns, both in the singular and the plural, for the first and second person including the associated party, but excluding the person spoken to. Another form includes both the person speaking and the person addressed. Thus, "we (and you who hear) must worship God;" "we (not you) saw it." The plural is used for the singular when one of a company speaks for the rest; or by persons in authority, when it is called the honorific form; or by editors and authors; or when speaking of the human race. For the second person singular a particular form is used by a master speaking to his servant, by a father to his child, or by a teacher to his pupil, or in addressing those who are objects of affection, or in addressing the deity; and in poetry the same form is invariably employed. Personal pronouns are declined in all cases. There exist demonstrative and interrogative pronouns in this language, but relative and possessive pronouns are wanting. The last are supplied by incidental changes either in form

or signification of the personal and demonstrative pronouns. There are two classes of verbs, the definite, which show tense by certain distinct marks, and these comprise finite verbs and participles. They are regular and irregular, active and neuter, subjective and objective. The indefinite or indirect verbs are other parts of speech used as finite verbs, and this class owes its origin to the absence of the copula; they are derived from nouns interrogatives, demonstratives, adjectives and participles. There are also numerous auxiliary verbs which denote expression, permission, continuity, emphasis, obligation, necessity, passivity, power, wish, entreaty, habit, warning, intention, and these are used in the formation of the subordinate tenses. The defective verbs are those which have many of their parts wanting. Definite verbs have mood, tense, gender, number, person and other forms; and the variations for tense, gender and person are no less than twenty-seven, which renders the conjugation difficult and complicated. The indefinite verbs are not properly conjugated, but are only inflected for gender and person. The Tamul verb has an imperative, an optative which is the polite form of the imperative, an indicative and an infinitive mood, and a present, past and future tense. It has also a special negative form, as well as participles. The moods and tenses are denoted by terminal syllables or letters or particles added to the radical of the verb, which is invariable. The perfect, pluperfect and future perfect are formed by auxiliaries. The present tense is used instead of the future to indicate quickness or certainty, but this licence is usually restricted to the first person. The present is used for the past to denote vividness, or when speaking of authors whose works are extant. The indefinite present is employed to give expression to what is universally true, to existing habits, to employments or occupations. The past tense is also formed by particles which have different forms. It is used instead of the future to indicate quickness or certainty. There are two negative forms of the finite verbs: the general and the special. The general form of the classical style is denoted by merely adding the personal termination to the radical; while in the special form this termination is simply expanded. Special forms are also obtained by inserting negative particles. The Tamul participle answers the purpose of a relative pronoun, of an adjective, a gerund, or it may be used in place of the infinitive and conditional moods. The relative participle is that form of the verb in which a noun is required to complete its meaning.

The Tamuls boast of having produced seven philosophers, of whom four are women and three only are men; and it must be confessed, if this assertion is well founded, that in this respect the South-Dravidians excel every other nation, for no woman in Greece, Rome or in modern Christendom has ever been sufficiently strong-minded to meddle with pure philosophy.¹ The names of the Tamul female philosophers, though they may only be legendary, are nevertheless worthy to be recorded. These names are: Avigar, Uppay, Valli and Uruvay. The seven philosophers, the legend reports, were born

¹ Hypatia is the only exception, but she was an Alexandrian Greek.

under extraordinary, if not miraculous circumstances by a Brahmin and his wife who were by birth outcasts, and their children were all abandoned and exposed in the forest by their mother, in compliance with an engagement she had contracted with her husband to render strict obedience to all his commands. When she kissed and took leave of them, each began to speak and comfort her. One said to her: "The Deity has formed me in thy womb, nourished me and let me grow in it wonderfully till my birth. Doest thou now doubt that he will not provide for me further?" "Go, put thy trust in him and follow his ways." The second child said at her departure: "God provides even for a frog in a stone, shall he do less for me?" "Why art thou anxious for me; be comforted and go." The third replied to her: "God has brought me into the world and determined my fate—is he perhaps dead?" "He surely will not let me starve,—go dear mother and fear nothing for my sake." "The fourth said: "Is not the egg surrounded with a hard shell, and God notwithstanding vivifies the little brood in it—will he not feed it after it has broken through the shell?" "Thus he will also feed me; do not be troubled, but be cheerful and have confidence in his Providence." The fifth said to her: "He who has made the finest veins and channels within the plants, in which the nourishing particles of the earth rise and cause their growth; and who has formed the smallest insects so wonderfully in their parts, and given them food, will he not do the same for me?" "Be not therefore cast down, but be in good spirits and hope in him." The sixth said: "Manifold and trifling are the occupations of men, but the great work of the Almighty is to create and preserve; believe this and comfort thyself." The seventh addressed her thus: "God creates such different qualities in trees and plants that they produce sour, sweet, bitter and various delicious fruits. He who is powerful to do this will also provide for me. Why dost thou weep, my dear mother; be cheerful and hope in him." Each of these children was soon found, and was nursed and provided for by people of the highest, middle and lowest ranks. Their foster-fathers were a king, a washerman, a poet, a philosopher, a toddyman, a basket-maker and a Brahmin outcast. Avigar, who became the most celebrated of the female philosophers, happened to be the foster-daughter of a poet. She is reported to have been well acquainted with alchemy, and possessed the secret of making gold and of producing the most efficacious medicines. She compounded the famous *calpam* which is supposed to preserve life to a great age, and by means of which she prolonged her own existence to two hundred and forty years. She is the reputed authoress of several works in the Tamul language. One of her works called *Atisudi* is composed of moral apothegms and short advisory sentences of a moralising tendency.¹ The *Kalwioluckam* is a kind of student's

¹ The following are examples of this class: Charity be thy pleasure. Be not passionate. Do not manifest thy secrets. Give and then eat. Never cease to improve in learning. Do not say more than thou hast seen. Speak what is agreeable. Know first one's character before thou art confident. Honour thy father and mother. Do not forget benefits received. Do not play with snakes. Learn whilst thou art young. Forget offences. To protect is noble. Avoid what is low. Do not use thy hands to do mischief. Do not pursue a conquered enemy. Be constant

guide, containing rules of learning and moral sentences of a high order.¹ The *Konneivenden* is, so to say, the Book of Proverbs in the Tamul language.² All the other literary productions in this dialect are either translations of Hindoo works, such as the *Ramya*, or the more recent productions of the Jesuit missionaries, contrasting the Catholic religion with Brahmanism ; or they are of a purely religious character, of which the translation of the Bible forms a part.

The South-Dravidians observe certain rules of etiquette in their social intercourse. On paying a visit politeness requires that the visitor should take off his shoes at some distance from the door, and enter the room barefooted, and with a self-possessed, respectful air he makes a low bow, lifts his hand and touches the front of his turban with the tip of his fingers, addressing the host with *salaam ayu* or *salaam sahib*. If he salutes a person of rank he bows much more profoundly and touches his turban with both hands laid together which are raised in the attitude of prayer. This salute is called *namaskara*, differing from the double *salaam* of the Mussulmans, which requires that both hands should be open when touching the forehead. In a formal visit a present is generally offered to the host consisting of a few limes, plantains, oranges or pine-apples ; but the present is sufficiently valuable if the visitor demands a favour from a personage of rank and dignity.

The South-Dravidian women are not excluded from the social circle ; but in a moral and religious point of view they are considered much inferior to the men. They are by no means ill-treated, but they are rather looked upon by their husbands in the light of a necessary encumbrance, rendering much service in the family and bearing them children ; and they are not respected as friends and companions, and as the presiding mistresses of the household. They receive no education, and hardly ever learn to read and write. The lower classes are much employed in spinning and weaving, and they always attend to the cooking and the management of the children. They gather the fuel, fetch water and perform much of the field-work.

Marriage is held in high honour, and it is even considered a religious duty. They prefer to form marriage alliances with families with whom they are already connected either by consanguinity or

in virtue. Do not speak ill of anybody. Do not speak of others' faults. Do not speak falsely. Love learning ; and many others of similar import. — *Asiatic Researches*, vol. vii. p. 350.

¹ Some examples of this work are worthy to be recorded. "The zealous study of sciences brings increasing happiness and honour. The more we learn the more understanding we get. Learning is really the most durable treasure. An ignorant man ought to remain dumb. The true end of knowledge is to distinguish good and bad. He who is without knowledge is like a blind man. A wise man will never cease to learn. He who has learned most is most worthy of honour. What we have learned in youth is like a writing cut in stone. He who knoweth himself is the wisest. — *Ibid*, p. 354.

² Examples : Though thou art poor do what is honest. Seek wealth and money, but without contention. Give in writing what shall stand fast. If one will criticise he will find some fault everywhere. Speak not haughty though thou art a great man. To pardon is better than to revenge. Wisdom is of greater value than ready money. A calumnious mouth is fire in the wood. Good advisers are hated by the world. The fruit will be equal to the seed. — *Ibid*.

by affinity. A widower generally marries the sister of his first wife, an uncle espouses his niece of the female line; brothers' children may marry their first cousins on the sisters' side, but the children of two sisters or of two brothers are not allowed to intermarry. Among the higher classes parents endeavour to conclude a marriage alliance when their boys have reached the age of seven and their girls the age of three. Though wives are not actually bought for a regular price, yet presents must be liberally distributed, and the parents of the bride must be compensated for yielding up the possession of their daughter. Polygamy is universally tolerated, and is only restricted by the capacity of procuring a wife and the heavy outlay incurred to defray the marriage expenses. After the father of the boy has selected the maiden whom he thinks would make a good wife for his son, he sends a friend to the girl's father to ascertain whether a proposal of a marriage alliance would be agreeable. After the preliminaries have been arranged, a day of one of the lucky months—March, April, May or June, is fixed upon for the marriage celebration, which is pointed out by the astrologer.

The marriage ceremonies of the higher classes of South-Dravidians are similar to those of the Hindoos, for in all their social customs they conform to the requirements of Hindoo practices, according to the caste to which they belong, and to whom they are perfectly assimilated. After the *purohita* (household priest) has been consulted a fortunate month and day are selected for the celebration of the marriage, which lasts for five successive days.¹ The bride and the bridegroom take their seat in the verandah, which is fitted up as a *pandal* or nuptial bower, in front of the door, which is superbly decorated. Here is placed, as a mark of distinction, Vishneswara, the god of obstacles, who, though wifeless and ugly in appearance, is duly honoured lest he might take offence and cast some impediment in the way. As it is desirable to render the gods propitious they are all invited to honour the occasion with their presence, and they are earnestly entreated to remain during the continuance of the festivities. An invitation is also addressed to the ancestral gods, and their deceased grandfathers are requested to take part in the festal entertainments, and bring with them the more ancient progenitors. A sacrifice is then offered to Brahma, though ordinarily this god is not an object of adoration and no temples are erected in his honour. On the second day, the bridegroom, who should be pure and free from sin, offers as a voluntary gift fourteen flags to a Brahmin, in expiation of the faults he may have committed since his investiture with the sacred cord—the emblem of sanctity. He next equips himself, and feigns to start out on a pilgrimage to Benares with the object of bathing in the purifying waters of the Ganges. At the moment he sets out to depart, accompanied by a musical band and followed by his rela-

¹ There are properly only four months in the year in which a marriage can be celebrated, namely, March, April, May and June. Nuptials for the second time may indeed be celebrated in the months of November and February, but in these two months it is not easy to find a day in which all the favourable circumstances combine.—Dubois, India, vol. i. p. 198.

tions and friends, he is suddenly stopped by his future father-in-law, who offers him his daughter in marriage if he will desist from his journey. The would-be pilgrim accepts the condition and returns to the house. After the performance of numerous tedious ceremonies, the *kankanam* or bit of saffron is attached to the right wrist of the bridegroom and to the left of the bride. The young man being seated with his face towards the east, his father-in-law offers a sacrifice to him as a personification of Vishnu; he then places his feet in a new dish filled with cow-dung, and washes them first with water, then with milk, and next again with water, reciting at the same time a suitable *mantra*.¹ He then directs his fixed attention towards all the gods united, calls each of them by name and addresses his joint invocation to the seven famous *Rishis*,² the five virgins, the ancestral gods, the seven mountains, the woods, the seas, the eight cardinal points, the fourteen worlds, the year, the season, the month, the day, the minute, and many other particulars which must likewise be named and invoked. He then yields up his daughter to the authority of the young man by taking her hand and putting it into that of his son-in-law, and as an act of consecration he pours water over them in honour of Vishnu. On giving away the young girl three gifts are bestowed upon her, which consist of one or two cows, some property in land, and the *salagrama* or a little amulet of stone, which is worn as a talisman and is dignified with the homage of sacrifice. The *tali* or symbol of marriage is then presented to the bride, which is in the form of a gold ornament worn by married women, with the figure of Vishneswara or Lakshmi engraved on it, and attached to a string composed of a hundred and eight threads of great fineness dyed yellow with saffron. While the bride takes her seat by the side of the bridegroom, after a few trivial ceremonies are performed, ten Brahmins extend a silk curtain between the young couple and themselves, while the other Brahmins present are reciting *mantras*, invoking Brahma with Saraswati, Vishnu with Lakshmi, Siva with Parvati, and several others, always coupling each god with his consort. The amulet being placed on a salver neatly decked and garnished with sweet-scented flowers, incense is offered to it, and each one present, in touching it, invokes blessings upon it. The bride then turning towards the bridegroom takes the *tali*, and while reciting a *mantra* she binds it round her neck. In confirmation of the marriage, the bridegroom offers the sacrifice of *homa* (the fire); and taking the bride by the hand the married couple walk round the fire, while the incense is brightly blazing. The bridegroom then fixes his mind on the Great Mountain of the North—the ancestral home of the Brahmins, and touches with a small ball of sandalwood paste, called the sandal-stone, the ankle-joint of the bride, which he holds with his right hand, thus signifying his acceptance of the bride. To symbolise the abundance of blessings each of the newly-married couple stands in a bamboo basket, and taking handfuls of ground rice from other baskets they mutually let it drop upon each other's head, which they continue to do until they

¹ The *mantras* are passages from the Vedas.

² The *Rishis* are wise men of a supernatural order.

are tired or are admonished to stop. On the evening of the third day the *purohita* points out to the married couple a small star, close to the middle of the tail of the Great Bear, and directs them to pay homage to it, for it represents Arundhati, the wife of Vasishta, one of the seven famous sages. On the fourth day the young wife rubs the legs of her husband with saffron-water; and the husband, in turn, performs the same service to his wife. While the guests are regaled with an abundance of delicate viands, the husband and wife, for the first and last time, eat together from the same plate as a token of close union. After numerous other minor ceremonies, the celebration is concluded with a street procession followed by torch-bearers, and illuminated by fireworks. The married pair, who are carried along in a palanquin seated face to face, are dressed in their gala-suits, and the bride is generally fitted out with a profusion of jewels and precious stones, partly gifts and partly borrowed for the occasion. As the procession passes the relatives and friends come out of their houses, and the young married couple are hailed by the women with the *arati*, while the men salute them by offering them presents of silver, fruits, sugar and betel. Costly entertainments are given by both parties at the close of the ritual ceremonials. If the bride is not yet of marriageable age she returns to her father's house, where she lives until she reaches the age of maturity. If in the meantime her husband should die, she is bound to remain a widow all her lifetime. After the age of puberty the marriage ceremonies are repeated, and the young wife is conducted to the house of her father-in-law with great pomp and parade. Having no permanent home during the first and second year she sometimes takes up her residence in the house of her father and sometimes in that of her husband.

Among the trade-castes peculiar restrictions exist as regards marriage, which are probably remnants of ancient aboriginal customs, modified by the new social relations by which their ancestors were surrounded. Among the Woddas polygamy prevails, and they marry as many wives as they are able to procure and support, varying from one to eight. As the women are very industrious they contribute much for the maintenance of the family, and are therefore a desirable acquisition, but the expenses incurred in the celebration of the marriage, and the price of purchase exacted by the parents, are serious restrictive conditions to the establishment of a multiple household. The marriage is celebrated in the presence of the assembled tribe, and to give validity to the contract the bride and the bridegroom walk three times round a stake which is erected for this purpose, while the whole assembly is regaled with such viands as the parties are able to procure. Next morning another feast is given, and the whole company is treated with betel. No *panchanga* or astrologer is present and no *mantras* or prayers are recited to consecrate the union. Girls are considered marriageable at seven, and they are never too old to contract a matrimonial alliance. The husband may divorce his wife at pleasure; but the repudiated woman is at liberty to marry again. If a husband treats his wife with undue harshness she may abandon him and retire to the parental home; but she is not allowed to marry

a second time, unless her husband is willing to divorce her. As widows are not subjected to the *suttee*, or to be burnt on the funeral pile of their husbands, they have the privilege of marrying the second time. In case of adultery the husband is authorised to kill his guilty wife, though he does not always avail himself of this right. Among the Togatas, although polygamy is tolerated, yet it is rarely that they marry more than one wife, unless the first wife proves to be barren. The poor only sell their daughters for money; but those in easy circumstances accept no compensation whatever in yielding up their marriageable girls to suitors. Widows are not burnt, but they are prohibited from marrying the second time. Adultery is the only legitimate cause for which a woman may be divorced. The Morasu tribes do not intermarry, but restrict themselves in their nuptial alliances to certain families who are known to them as being of pure descent. Polygamy prevails among them, but divorce is only legally authorised for adultery. Widows are not allowed to contract a second marriage, but they do not immolate themselves in honour of the manes of their husbands. The Pacanot Jogies freely intermarry wherever they may be settled, and though they practise polygamy divorce is unknown, or there is no occasion of having recourse to it. A woman is not permitted to form a second matrimonial union, nor is it made her duty to bury herself alive with the corpse of her husband. The Assagaru girls are considered marriageable even after they have passed the age of puberty, but the men generally choose their wives from select families so as to keep up the purity of the stock. Though polygamy is tolerated, yet few can afford to marry more than one wife. Divorce is only allowed in case of adultery. The Wully Tigulas practise polygamy, but they never divorce their wives, and if guilty of infidelity they simply punish them by a severe beating. The Gollaru regard intermarriage between persons of the same family incestuous; but otherwise a man may marry as many wives as he can procure and maintain. In case of adultery the guilty wife is simply reprimanded by the elders, and if she repents, her husband may restore her to her former position, otherwise he will divorce her. Among the Cunsa Woculigaru girls continue to be marriageable after they have attained the age of puberty, and polygamy is allowed and practised. Adultery is tried by the headman assisted by the council, and if the facts are substantiated, and the guilty woman is of the same caste as her paramour, she is simply reprimanded, and the husband has the privilege of punishing her by flogging, which he does very rarely. If, on the other hand, her paramour is of a strange caste, she is excommunicated. Among the Lali Gondaru polygamy prevails, and girls continue to be marriageable after they have passed the age of maturity. In case of adultery the chief, assisted by the council, investigates the facts charged, and if proved the woman is excommunicated if the man on whom she bestowed her favour is of a strange caste; but if he is of the same caste, she is turned off by her husband, and she is allowed to live with any unmarried man of the same caste with herself as concubine. Among the Curubaru concubinage is practised, and adulterous women who bestow their

favours on men of their own caste, and who are turned off by their husbands, as well as girls and widows who consider it a hardship to live unpaired, may contract an irregular connection with any man of the caste that may be willing to keep them, and they are still admitted into good company, though they are somewhat looked down upon by their more respectable female neighbours. Their children do not form a separate caste, but are allowed to intermarry with those of a pure stock. A woman who has given possession of her person to a man that does not belong to the Curubaru tribe becomes an entire outcast. Polygamy is practised by the Biluaras, and all the wives live together in the same dwelling, but on the death of their husband they and their children must find a home at the house of their brother, while the oldest nephew on the sister's side of their deceased husband becomes the owner of the house and property of his uncle. A man may divorce his wife at pleasure, while a woman cannot abandon her husband without his consent, which she can only obtain by committing adultery with a man of her caste. Widows as well as divorced women are allowed to marry a second time.

The Nairs, who are a tribe of Malayalas, belong to the caste of Súdras. They practise a kind of polyandry or rather a system of free-love. A woman has several husbands or lovers, who exercise their marital rights by turns, and to prevent the intrusion of a rival the temporary lover places his arms over the door of the house. If the woman gives birth to a child she has a right to determine who is the father, and he is bound to provide for all the wants of the new-born babe. Marriages are generally contracted before children have reached the age of ten; but the wife remains with her parents, and her husband supplies her with ornaments, oil and food; the privilege is, however, denied him of claiming his marital right, which would be regarded as indecorous. She has a right to bestow her favour on any one she chooses provided he be of an equal or a higher rank than her own. The Nair women are always proud to have among their favoured lovers Brahmins, rajahs and other persons of high rank. If a paramour is once admitted as a regular visitor of the house, he commonly gives to his mistress some ornaments; and he offers some present, such as a piece of cloth to her mother; but these gratuities are looked upon in the light of complimentary gifts and not as the price of prostitution. If a woman, who has thus disposed of herself, is found guilty of entertaining intimate connection with a man of a low caste, she would at once become an outcast. A Nair who has carnal intercourse with a Shanar woman is put to death; but if a slave woman has been the object of his voluptuous desires the death penalty is inflicted both on the woman and her lover. As paternity can never be established by irrefutable evidence, children are not the heirs of their reputed father's property at his demise, and his succession descends to the eldest son of his eldest sister. The family household is conducted by the mother of the master of the house, and if she is dead by his eldest sister. Though in North Malabar a married woman does not live nor cohabit with her Namburi or Nair husband, yet she voluntarily surrenders herself to a Namburi or Nair guardian, in whose house she consents to

live, and if she proves faithless to her lover her infidelity is punished with death. She is not permitted to abandon her chosen paramour, while he, on the other hand, may send his mistress back to her mother, and in this event she is at liberty to contract an engagement with another lover. The Namburis give away their daughters in marriage before they have attained the age of puberty, but if after becoming nubile they die without having been married, it is said that a man is hired to perform the act of immission on the corpse of the deceased virgin, for without this posthumous marriage the family would consider themselves dishonoured.

The Tiams, who are another Malayala tribe, marry but one wife, but most of them are too poor to set up an independent household, and brothers join together and take one wife in common, each one in turn exercising his marital right. A discontented partner may dissolve his connection with the firm, and he may marry another woman for his own exclusive use and benefit; but he still continues to reside in the common family dwelling. Many women are compelled to remain unmarried, and on this account they are much exposed, especially in the seaport towns, to seduction, and are frequently reduced to the necessity of prostitution. Widows may contract a new marriage engagement with a second husband. A woman who is guilty of infidelity with a lover of equal or superior caste is only punished by being beaten. A Namburi was formerly deprived of sight if he had carnal connection with a Tiar woman, who, with all her relations, was either killed or sold into slavery. The Cunians, who are a Malayala tribe of a much lower caste than the Nairs, and who follow astrology as a profession, contract only temporary marriages. If a man fancies a girl he buys her of her parents for a stipulated price, and henceforth she is his mistress, who cannot abandon her husband, while he may dismiss her at pleasure. If she has been guilty of bestowing her favour upon a lover of her own tribe, she is by no means disgraced, and can find a more compliant husband without difficulty. In case of separation the boys follow their father and the girls their mother.

The South-Dravidians dispose of their dead in various ways according to the caste to which they belong. The higher classes have adopted the Hindoo custom of cremation with all the ceremonial formalities connected with it.¹ The high-caste Malayalas in erecting the funeral pile of common wood honour their dead by adding sandal-wood, cinnamon and cassia; the common people, on the other hand, frequently bury their deceased relations in their own plantations. The Woddas, the Lali Gondaru, the Gollaru Tebu, the Wully Tigulas bury their dead; and the last assert that they have some indistinct notion of a future state of existence, of which they had obtained some slight knowledge from their Hindoo neighbours.

The early South-Dravidians, who had adopted the caste system of the Hindoos, were admitted by the conquerors to the rights and privileges which the different castes confer, according to the rank and position which they held among their own people. Those of the

¹ See Hindoos, vi. Division—Aryo-Iranians.

highest rank either became Brahmins or Kshatriyas, corresponding with their avocations and social position.¹ The husbandmen and artisans were admitted to the Vaisya caste, and the servile class possessed the rights of Súdras, or they were so degraded that they became pariahs and slaves.

The Pancham Banijigaru of Mysore do not really profess to belong to any of the Hindoo castes, but when driven to the wall by the Brahmins they acknowledge to be Súdras. They are chiefly traders or merchants by profession, but they may follow any other pursuits. They abstain from animal food as well as from intoxicating substances. It is said that they are only allowed to eat while the sun is shining, and it inevitably follows that in cloudy or rainy weather they must subsist on air. They do not buy their wives for money, but they practise polygamy. After the signs of puberty appear a girl is no longer marriagable; and a widow cannot marry a second husband. They bury their dead and never offer sacrifices. They are governed by an hereditary *pedda-chitty* or headman; he provides lodging and warehouses for merchants coming from a distance, settles disputes that arise among the people of his clan, and possesses the right of inflicting punishment for misdemeanours. A portion of the tribal population are devoted to spiritual and religious affairs, and they subsist altogether on charity. They wander about in troops, having small shells tied to their legs and arms that by the tinkling sound produced the villagers may be informed of their arrival, and that they may thus be induced to invite the holy men to their houses, or contribute otherwise to their support. The Malabar Brahmins belong exclusively to the Namburi tribe, who exercise priestly functions, keep dancing-girls as their concubines, and become favourite lovers of the Malayala women of the highest classes. They are as ignorant as they are intolerant, and they lay claim to superiority and exclusive privileges on all occasions and under all circumstances. They pretend to have once possessed all the landed property of Malayala ever since its creation and before the conquest; they assert that they were the actual lords of the soil, but that they had granted a temporary right of occupancy to Súdras, with the object of drawing adequate revenues from their property. The Brahmins of the southern peninsula are divided into three or four principal classes which are marked by distinct lines of demarcation, and the subdivisions are almost infinite. The Nairs or Naimars are Súdras. They are submissive to superiors, but they arrogantly exact due deference from inferiors. Formerly a Nair was expected instantly to cut down a Tiar or a Macua who presumed to defile him by touching his person, and a slave was similarly treated if he did not turn out of the way while a Nair was passing. They dispose of their dead by cremation; and they believe that the good will go to the empyrean regions, while the wicked will be punished by transmigration. Those who liberally distributed alms to

¹ The sect of Brahmins and Vishnawas seem to be of Dravidian origin. They have spread from there over the province to the south of the Krishna and have preserved up to this day their customs, their primitive language as well as their religion. —Dubois, vol. i. p. 162.

religious mendicants will be born again as men ; while those who have neglected this duty will be changed into animals. The Tivees are Vaisyas, who are devoted to the tillage of the soil. The Tetees are also an agricultural tribe, and the Macuas are fishermen. The Tiars or Shanars of Malayala do not even claim to be Sûdras, calling themselves Panchamas ; but they still retain the pride of caste, and will not associate with the Macuas, who are a still lower tribe. They extract *jagary* or the juice of the palm-tree, and distil it into spirituous liquors, but they are not exclusively confined to this occupation, for they cultivate the soil, act as porters and cut firewood. They eat the flesh of swine, goats, fowl, as well as fish, and they do not reject the carcass of animals that have died a natural death. They indulge in drinking spirituous liquors, but they refuse to partake of palmwine. Some of them bury and others burn their dead. The Teliga Banijigaru speak the Telinga language, and they are recognised as true Sûdras. They may eat the flesh of sheep, goats, hogs, fowls and fish, and may make use of *bang* or *hashish* ; but they are not allowed to drink spirituous beverages. They are merchants and traders, farmers, farm-labourers and porters for transportation of goods and baggage ; but they never follow the pursuit of artisans or mechanics. A few learn to read and write and cast up accounts. They bury their dead, and widows formerly burned themselves alive with the body of their deceased husbands. The Devangas, who are either Kanarese or Telingas, are a caste of weavers. The Kanarese eat no animal food, and they do not partake of intoxicating substances except as medicines. The Telinga Davangas use as food the flesh of hogs, sheep, goats and fowls as well as fish, but they abstain from spirituous liquors. Both the Kanarese and Telinga Davangas bury their dead, and among the latter it was formerly the custom for widows to bury themselves alive with their deceased husbands. Polygamy prevails among both tribes, but divorce is only permitted for adultery. Girls are considered marriagable even after they have reached the age of puberty, and they are purchased from their parents for a price. They are both governed by hereditary chiefs called *ijyimana*, who, with the assistance of the council of elders, take cognizance of all offences against caste, which are either repressed by a reprimand or by excommunication. They endeavour to settle all disputes arising between the members of the clan. The Moplahs are the Malabar Mohamedans ; they have much Arab blood in their veins, and are mostly merchants and traders, or they are proprietors of merchant-ships. Those engaged in commercial pursuits are courteous and orderly ; but the greatest number who reside in the interior are turbulent and revengeful, and are hostile to the Nairs, whom they consider as infidels. They speak a corrupt language of Arabic and Malayala.

The Christians of St. Thomé, who settled on the coast of Malabar in 1740, form a class apart from the rest of the population. Their number once exceeded two hundred thousand souls, but they were almost exterminated and reduced to small congregations by Tippoo, the rajah or sultan of Malabar. They belong to the Nestorian sect, for they are either descendants of Syrian colonists, or Malayalas con-

verted by Nestorian missionaries. They are much esteemed by their neighbours, and many consider themselves equal if not superior in rank to the Nairs and Namburis. They have even adopted the manners and mode of life of the Brahmins as regards cleanliness and the abstinence from animal food. In their religious notions they follow the doctrines of Nestorius. They do not practise image-worship, and their churches are entirely free from these idolatrous symbols; the cross is the only emblem of religious faith which they recognise. Their sacraments are baptism, the eucharist and orders. They do not admit the doctrine of transubstantiation as a part of their creed, and they know nothing of purgatory. Their priests are permitted to marry once, but they cannot take a second wife if their first wife dies.

A great portion of the Malayala population are outcasts and slaves. The Pooleahs are an outcast class who have neither houses nor lands; but they retire to solitary places, hide themselves in ditches, and climb up umbrageous trees for shelter and protection. Their presence is shunned by the higher castes, they are not permitted to breathe the same air, nor can they presume to travel on the public road, and if in their wanderings they accidentally espy a Namburi or a Nair in the distance, they must indicate their presence by a loud howl, that they may gain sufficient time to go out of the way or climb up a tree. If a Nair meets one of this unfortunate class in the highways he slays him as mercilessly as he would a beast of the forest. Driven by hunger and want they cautiously wend their way towards the villages, where they exchange baskets, fruits or other articles in their possession for a little grain. With this object in view they call the peasants aloud in the outskirts, make known their wants, leave the objects at their disposal on the ground, and retiring to some distance they trust to the honesty of the villagers to receive, in return, the full value of the articles of barter. Though the Pooleahs belong to the *churmar* or slave class, yet they nevertheless form a regularly organised tribe. Public affairs are controlled by an assembly of elders, who punish delinquents by the imposition of a fine. They eat animal food whenever they can procure it, but they reject carrion and drink spirituous liquors. A married man may sell his wife with her consent, which he does sometimes to recover the money expended in contracting the marriage. They worship a goddess called Paradevata, who is represented by a stone resting on a mound of earth. Their *pujaris* or priests, who belong to their own tribe, offer at the new year's festival a sacrifice of fowls, fruits and spirituous liquors; and it is supposed that if this offering were omitted the goddess would revenge herself by afflicting the people with sickness. They believe in the ghostly survival of the dead. Ericapeni is the name given to the ghosts of good men, and Culis or demon is applied to the ghosts of the wicked, and sacrificial offerings are presented to both to propitiate their favour, but more especially to the good ghosts which are considered most powerful. The bodies of deceased persons advanced in age are burned, while those of young people are buried. They consider themselves defiled if touched by a Pariah, and are required to wash their head and pronounce a prayer formula as acts of purification.

The Pariahs or Chandalahs, who are a true Malayala tribe, are of a still lower condition, for they are compelled to feed on dead carcasses, and they eat even beef to save themselves from absolute starvation. They are also allowed to drink spirituous liquors at pleasure. A Nair is fully justified to kill a Pariah that ventures to appear in his presence. Even their very shadow renders water and milk impure, and they cannot be used unless they have been subjected to a process of purification. They are divided into clans called Pariahs proper, Perum Pariahs and Mutriwa Pariahs.¹ The first claim a superior social position over the others. They are allowed to marry, but their children belong to the master of the husband. They have a special god represented by a stone, whom they call Mariti, to whom the ghosts of the good are assimilated, while the ghosts of the wicked are changed into Culis or demons. Fruits and animals are offered as sacrifices at their festivals. Their priests or conjurers bear the name of *velutun pariah*, whose office is hereditary, but they are not members of the tribe. They determine what god or demon must be invoked in case of sickness, and they decide all questions of caste, being authorised to punish transgressions by fines.

Slavery prevails in the Peninsula to a far greater extent than in any other part of Hindostan, and the proportion of slaves to the whole population exceeds ten per cent. In Malabar the *churmars* or slaves are the absolute property of their *devarus* or lords. They are not attached to the soil, but may be sold and transferred to suit the interest or pleasure of their masters, and though the wife cannot be disposed of separately from the husband, yet children may be torn from the embraces of their parents, and brothers and sisters may be sold to different purchasers. They are divided into different castes, and in ancient times they were undoubtedly subjected Dravidian tribes who had been reduced to slavery by their own people. The Malayala slaves receive from their masters a regular allowance of food and clothing, in addition to the twenty-first part of the gross produce of the rice-crop. They have the privilege of marrying, and their master supplies the money to defray the marriage expenses. The children born of the marriage belong to the master of the slave mother. They erect for themselves mean and insignificant, temporary huts in the rice-field while the crop is on the ground, and near the stacks when ready for threshing. Slaves are either transferred by absolute sale (*jenum*), by mortgage (*canum*) or by hire (*patom*). They are generally badly treated, are inadequately fed and more miserably lodged. They are held to be so impure that they are never permitted to approach the house of their *devaru*. Freeman of a low caste, if deeply in debt, sometimes sell their sister's children who are their heirs. They cannot sell their own children, for they belong to their uncle.

¹ It is difficult to estimate the number of outcasts; possibly they may be a tenth of the whole population. European influence has done much for the outcasts. They have been universally employed as domestic servants, have been admitted into the army, have in many cases obtained lucrative situations, while in the mission schools not a few have received the forbidden blessings of education.—Arthur's Missions, pp. 417 and 418.

The Corars are a tribal slave caste of Kanarese. They get a liberal allowance from their masters when working for them ; but when their services can be dispensed with they have to support themselves as best they can. During this time of freedom they make *coir*¹ ropes, rattan baskets ; or they pick up the refuse of other people's meals ; or skin dead oxen and dress the hides. Their dress is simply a girdle with a bunch of grass stuck in before and behind, and only a few are rich enough to wrap a piece of cloth round their loins. Nor do the women dress in better style, but they are nevertheless adorned with bead ornaments. They practise polygamy provided they can procure more than one wife, but they never marry a woman of any other caste, and their condition is so abject that a man of another tribe, who has connection with one of their women, is inevitably excommunicated, and he is not even admitted into Corar society. Marriage is indissoluble, and adultery of the wife is only punished by a severe beating. They dispose of their dead by burning. Their deity, who is called Buta,² is represented by a stone which is kept within a square enclosure. Fowls, fruit and grain are offered to this fetish divinity in all cases of dangerous illness. As they have no priests every man officiates in presenting his sacrifice to his god.

The Bacadaru or Badataru are also Kanarese slaves. They follow the same customs as the Corars, and yet they will not intermarry. In cases of adultery, however, a slave of the one caste, after having performed a certain ceremony of purification, may marry a woman of the other caste. Their master supplies them with a piece of stuff for clothing, he furnishes them a hut, distributes among them their ration of rice, and assigns to them a small patch of land. In their diet they are restricted to the flesh of goats, sheep, fowls, and to fish, and they have a legal right to intoxicate themselves at pleasure. A small quantity of rice is distributed to them at the time of their marriage. But if their master has no work for them they are entirely left to their own resources, and they are compelled to hire themselves out as labourers elsewhere. Polygamy is practised to an unlimited extent, but either party may abandon the other at pleasure. Girls are given away in marriage after the age of puberty, and both widows and repudiated women may choose a second husband. The wife may commit adultery with a man of pure birth without giving the least offence to her husband ; but if she bestows her favour upon a slave of another caste she is turned away, but she is by no means prevented from becoming the wife of her paramour. To purify her for this purpose her lover builds a small straw hut, which, after being occupied by the woman, he sets on fire, and she escapes as fast as she can to another village. After this purifying process has been repeated eight times the adultress is declared to be an honest woman. They equally venerate a fetish divinity represented by a stone called Buta which is kept in each house, and is worshipped two or three times a year by anointing it with oil and decorating it with flowers. Fowls are sacrificed to this household god, but the flesh is always eaten by the

¹ *Coir* is the fibrous husk of the cocoa-nut.

² Buta is the Hindoo name for demon-spirit.

worshippers. The ghosts of the dead called *pysachi* are the companions of Buta, and they must be propitiated by presenting suitable offerings to the patron deity.

But a caste inferior even to that of slaves is found in Malabar. They are called Niadis and are a class of outcast beggars, who are considered so impure that even a slave will not touch them. They perform no kind of labour to gain their subsistence, but occasionally watch the crops, and keep away hogs and birds; or they are employed by hunters to rouse up the wild animals of the forest, and if the chase is successful they are entitled to one-fourth of the game secured. They gather wild roots, sometimes catch a tortoise, or by the use of hooks they may even succeed in killing a crocodile, whose flesh they consider a great delicacy. When all these resources fail them, they have recourse to begging, and for this purpose they wander about in companies of ten or twelve, keeping at a short distance from the road, and whenever they espy a passenger they hail him by setting up a tremendous howl, like so many hungry dogs. Those that are sufficiently charitable always deposit something near the road, which the begging fraternity take up and stow away in their baskets which they carry with them. They walk about in an almost perfect state of nudity, and build wretched huts under trees in some solitary place. They have no marriage ceremonies, but one man and one woman always pair off and cohabit together, and though loose this connection may be, infidelity is unknown among them. They worship a female deity called Maladewa, to whom they offer fowls once a year as a sacrifice.

After the conquest of the Peninsula and under the Mogul and Mohamedan dynasties the government was monarchical in form and despotic in principle. The country was divided into various kingdoms and provincial dependencies, which were more or less independent of each other, and they only recognised the supremacy of the sovereign master who ruled in Delhi or elsewhere. The kingdoms were made up of a number of towns and villages, which recognised a rajah or king as their supreme lord; but the territorial limits of these petty states were never permanent, for the boundaries were constantly changed by the incessant wars in which the different rajahs were constantly engaged to aggrandise themselves at the expense of their neighbours. District chiefs called *polgars*, who ruled over a few villages, took advantage of every favourable opportunity of rendering themselves independent. The rajah was the lord of the soil; he was entitled to a yearly rent, which was paid by the cultivators in kind, and these demands were sometimes so extortionate that a third or even half of the annual crop of the farmer was appropriated by the king. The Mussulman rulers introduced the system of farming the revenues to the *zemindars* or land-owners, which was necessarily still more oppressive and prejudicial to the interest of cultivators. None of the invaders and local sovereigns, however, ever disturbed the internal administration, but they left the local government of the country intact. The smallest village is presided over by a headman, who is the intermediary agent between the people and the supreme government; he directs the deliberations

of the village councils, settles disputes that arise between the members of the community, and is responsible for the peace and order of the village over which he exercises well-defined powers. Besides the village chief each town has an official accountant, a tax-gatherer, an astrologer, a superintendent of irrigation, a poet, a schoolmaster and a watchman. In most villages men of exclusive trade-castes are regular members of the community by whom they are supported. To this class belong the blacksmith, the joiner, the barber, the goldsmith, the washerman, and even the dancing-girl is not wanting. A superior officer has ten villages under his charge, which thus form a district or circle placed under his supervisory control. Most of the tribal trade-castes are governed by chiefs mostly called *gautas*, who exercise the same authority as the village headman; their official position is generally hereditary, and they are ordinarily assisted by a council of elders in settling disputes and punishing delinquencies. Others, who have no hereditary chiefs, submit their contests for adjustment to the village council, or to the local police-officer of the government.

The South-Dravidians of the higher classes profess the pure Brahmanism of Bengal and North Hindostan, giving it, however, a peculiar local colouring, and in many respects it presents a modified form of the Brahmanic religious system brought about by the peculiarities of the surrounding circumstances.¹ Many profess Mohamedanism both of the Soonite and Shiite sects; while the low trade-castes of pure Dravidians have preserved much of the original nature-worship of their ancestors dressed up in Hindoo garb.

The professors of pure Brahmanism recognise Brahm, the uncreated, as the supreme godhead, who is not represented by any image, and is neither worshipped nor adored. But the chief deities, who actually preside over the affairs of the existing world, and who are held to be created beings of an ineffable nature and possessing but limited powers, are personified in the *trimurti* or triad, of which Brahma is the Creator, Vishnu the Preserver, and Siva the Destroyer as well as the Regenerator, for regeneration inevitably follows destruction. These gods, who are represented by images of a symbolic human form, are not worshipped with equal veneration by every Hindoo. Brahma, whose active powers in creating the universe have been exhausted, and who is now in a state of repose, is rarely an object of adoration; but Vishnu and Siva have both their sectarian votaries and followers devoted to their service, who zealously perform all the ceremonial requirements of their creed. Each one of these gods has a female deity called Sacti associated with him, who represents his active energy, his vivifying and controlling power. These have received the names of Saraswati, Lakshmi and Parvati. The sect of Siavas declare that their god in conjunction with his Sacti is the

¹ The full exposition of the Hindoo religion is reserved, to form a part of the Aryan branch of Iranians, and will be found in one of the volumes of the sixth division. The text refers only to a few elementary doctrines of Brahmanism, and notices some modifications and local variations which are proper to the Peninsula.

Parabaram or the invisible Supreme Being; that he is the creator of the world, and that he even called into existence both Brahma and Vishnu. They affirm that Siva has five faces; in the character of the first, *sattiyoś athan*, he creates; in the second, *tatpuralam*, he preserves; in the third, *agoram*, he will destroy; in the fourth, *esanam*, he governs; and by the fifth, *vanam*, he illuminates. The Viashnavas, with the same absolute assurance, pronounce Vishnu to be the supreme divinity, the great first cause who produced Brahma, the creator, and Siva, the destroyer, and as all things proceed from their god, so all things must return to him. He is possessed of three essential inherent divine powers. By the *irasatham*, he creates; by the *tamatham*, he preserves, and by the *satuviyam*, he destroys.

But these supreme gods are not the only divine agencies that control the universe; from their transcendental essence proceeded three hundred and thirty millions of inferior gods (*muyppattimukkodi deverg*l), who, in due time, will return to the original source from whence they came. At the end of time all existence, including gods as well as men, will be absorbed in the universal soul represented by Brahm.

The Siavas are divided into various subordinate sects. Siva as regenerator, but more especially in conjunction with his Sacti, represents the procreative power which is symbolised by the *phallus* called *linga*, and the numerous followers of this sect, called in the Peninsula *linga buntara*, wear round their neck the symbolical figure of their god enclosed in a silver box. They affirm that Brahma and Vishnu are identical with Siva, whom they worship in conjunction with his consort as well as the sons born of them. They assert that their sect has existed from the beginning of the world. Their *gurus* or priests belong to the *samyasis* or ascetics, who exercise absolute authority in all religious matters, including questions about the chastity of women. Four of these *gurus* are called *thrones*, and these are supposed to be actual incarnations of Siva, and when they leave this world to be united with the god in the regions of empyrean space, they are succeeded by a person of their own nomination; and with this object they educate in their *matams* or colleges four or five boys who are members of their own families. The *guru* may marry, but he is then divested of his incarnite divinity, and is also partly stripped of his power.

Pagodas and mosques are found in all the large cities and towns of the Peninsula, and many are very remarkable for architectural art in the Hindoo or Hindoo-Arabic style, which is more elaborately ornamental than elegant.

The Teliga Banijigaru are the followers of Vishnu and worship that god and all the divinities connected with him by family relation. They also adore Dharma-rajah, an inferior but beneficent hero-god. When threatened by some danger they offer bloody sacrifices to the female demon divinities called Marina, Putalima, Mutialima and Gungoma, who are all represented by a rude image formed of a lump of mud. The Brahmins do not approve of this worship and call these demon goddesses the Sactis of Siva; and the *pujaris* or officiating

priests who perform the ritual service are generally of an impure caste. Their *gurus* are hereditary chiefs of Viashnava Brahmins, who punish delinquents with the advice of a council of elders. They assemble the people in the temples to collect their contributions, and they bestow upon the faithful the *upadesa*, which consists in muttering some mystic words into the ears of the devotees; or they brand their shoulders with the heated spear of Vishnu—a ceremony called *chakrantikam*. The *panchanga* or astrologer acts as *purohita* or household priest, and attends to births, marriages and festivals, for which he receives a suitable compensation. Some of the people devote their life to the service of Vishnu by becoming *daseri* or begging friars who follow the mendicant profession in the name of their god, and this profession descends to the eldest son; while the youngest, who follows some industrial pursuit, cultivates the ground or engages in trade. The *daseri* may marry and may even become rich; but generally they wander about, bawl out some poetical *mantras* or prayers in the Telinga language, or blow the conch to attract the attention of the charitable.

The Devangas worship as their tutelary god Siva or Iswara and his female consort and their divine family connections, especially Baswa, their vehicle, and Ganesa, one of their sons. They offer animal sacrifices to the demon Sactis; they recognise the authority of the *gurus* in religious matters; and many of them belong to the religious order of Jangamas. A portion of the Devangas, however, are followers of Vishnu. The Nairs are followers of Vishnu, though they bear the mark of Siva on their forehead. They offer animal sacrifices to Marima—the goddess of small-pox, and to the demon Sactis. The Namburi Brahmins act as *pujari*s in their temples, but they decline being present while the sacrifice is offered. The Tiaris worship a male deity called Mundien and a female deity named Bagawutty, who are represented, on festival occasions, by two rude stones which are temporarily consecrated, and are placed under a shed, but are thrown away at the close of the ceremonial worship. A fowl is offered up as a sacrifice, and a Nair, who acts as officiating sacrificer, adorns the male stone with flowers, anoints it with oil, and presents to it a quantity of fruit. In the worship of the female stone a Namburi officiates as *pujari*. The *panikins*, who are the learned men of the Tiar tribes, attend at marriages without performing any religious act. They devote their time to prayers and religious duties, and are the beneficiaries of alms distributed to them by the people. The Cunians prudently address their prayers to both Vishnu and Siva, so as to be certain to be heard by one of these gods, and they sacrifice fowls to all the demon deities. Chowa is the tutelary goddess of the tribe, who has a temple in which the *caricul* or priest officiates. When an annual sacrifice is offered the village washerman is employed to cut off the head, and the *caricul* receives the carcass as a part of his fee, in addition to a contribution of a small piece of money. They also bestow *dharma* or gifts upon the Brahmins, who refuse, however, to read *mantras* at any of their ceremonies. They believe that the spirits of wicked men are changed into *pysachi* or demon agencies of nature, to trouble and vex the living; and to get rid of some of these obstinate ghostly spectres, it is

necessary to perform a pilgrimage to Kasi or Rameswara. The Woddas are nominally the followers of Vishnu, and they wear the mark of that god. They recognise the authority of the *guru* of their caste, who belongs to the Viashnava Brahmins, and they receive from him the distinctive symbolic sign of the *chakrantikam* or the shoulder-brand. They also offer sacrifices to Marima, the goddess of small-pox, to Mutialima, Gungoma, Virapaeschima, Durgama and Putalima,¹ but their tribal deity is called Yellama, who is a demon goddess represented by an image which is constantly carried about, and an annual festival of three days is celebrated in her honour. On this occasion a shed is erected under which the image is placed, and one of the tribe, who officiates as *pujari*, offers brandy, palmwine, rice and flowers to the goddess, while animal sacrifices are performed in front of the shrine. They abstain from eating the flesh of the sacrificial victims which they offer to their own deities, but do not refuse to eat the flesh of sacrifices presented to other gods. Some of their people become *daseri*, whose duty it is to wash their head daily, recite for some hours each day a poetical formula of prayers which is repeated while ringing a bell or blowing the conch at intervals. They are required to cook their food in a clean pot, and they never eat out of the same dish with the vulgar and profane.

The Morasu regard as their chief object of worship an image called Kala-bairava (terrific time), signifying "black-dog," which is enshrined in an obscure temple, into which the worshipper is never admitted, nor is he allowed to pass beyond the threshold. This demon divinity must be appeased by animal sacrifices. The goats and sheep offered as sacrificial victims are immolated before the door of the sanctuary, of which the flesh is boiled, and is served up in a feast to the votaries; but the *pujari* never partakes of the sacrificial meat, for he presents on his part flowers and fruits as his offering. He consecrates water by pouring it over the head of the image, and making merchandise of holy things, he sells it to the worshippers. A young woman, who has been favoured with several children, offers to this god one or two of the fingers of her right hand to appease the anger of this divinity, that he may not deprive her of the infants that are dear to her. The Morasu pay divine adoration to the ordinary female Sactis of Siva called Gongoma, Yellama, Marima and Putalima. They have no *gurus* among them, but the *panchanga* or astrologer acts as *purohita*, attends to marriage, and conducts the ceremonies performed at the appearance of the new moon, and those observed at the anniversary commemoration of deceased parents. The Pacanot Jogies affirm that Iswara and Vishnu are identical divinities, and when suffering under some calamity they mentally address their invocations to them, and they also make money offerings to the benevolent hero-god Dharma-rajah. They offer sacrificial victims to the demon Sactis, Gungoma, Yellama, Gorippa, &c. The *guru*, who is allowed to marry, is invested with an hereditary dignity, and it is said of him that he sits on the *surya singhāsana*

¹ Marima and the other demon divinities are simply the Sactis of Siva, or various forms of Parvati, for Siva is considered the chief of the host of demous who represent the destructive agencies of nature.

or "the throne of the sun." As mark of distinction he wears the *linga*, and great reverence is paid to him by his people, who profoundly bow in his presence, and present a small sum to him, for which he returns some consecrated cow-dung ashes, with which they mark their forehead as the votaries of Siva. He also prays in their behalf, and touches their heads with his hands to render his prayers more efficacious. The Pacanot Jogies fast at the appearance of the *amarasya* or new moon, but they perform no ceremonies in honour of their ancestors.

The Assagarus pay divine reverence to Bhuma Devaru, who is symbolically represented by a shapeless stone. In some localities temples are dedicated to this god, and the officiating *pujari* of their own caste presents fruits as offering, entreating him not to destroy the woven stuffs of the people by fire or any other destructive agency. They offer animal sacrifices to Ubbay, the steam-producing god; but they consider him only to be another form of Bhuma. They address their prayers to Vishnu and propitiate the Sactis by sacrificial offerings. Their *guru*, who belongs to a caste different from their own, occasionally makes a diocesan visit, when he supplies them with holy water, and receives in return a contribution of food and money. The *panchanga* attends at marriages, and announces to them the time of the appearance of the new moon, to enable them to observe the customary fast in commemoration of ancestors. The Wullu Tigulas worship Vencata Rámana or the Vishnu of Tripathi as their caste god; and on visiting the temple the priest presents to them holy water and consecrated flowers, for which he receives a small sum of money in return. They offer sacrifices to the malevolent Sactis. The *panchanga* reads *mantras* at the anniversary celebrated in honour of deceased ancestors. Some of them take the vow as *daseri*, and thus dedicate themselves to the service of their tutelary caste deity. The caste god of the Gollaru is called Krishna Swámi, who is one of the incarnations of Vishnu, and they affirm that this god was both by paternal and maternal descent a member of their own caste, while the Brahmins assert that the mother of this great warrior belonged to the Goala or cow-keepers' caste, and that his father was a Brahmin. They offer prayers to Kala-bairava,¹ and they offer sacrifices not only to the malevolent Sactis, but to the ghosts of the dead who left a good record behind them. Their *guru* belongs to the religious order of Jangamas and wears the *linga* as a mark of distinction.

The Cunsu Woeligaru are divided into two sectarian parties; one worships Vishnu and the other Siva, but they do not wear the *linga*. In their periodical rounds their *gurus* distribute holy water to them, and receive alms in return for their ministration. They appease the wrath of the demon divinities by animal sacrifices of which they eat the flesh, and they also present sacrificial victims to the manes of the good men of their kindred, who are supposed to appear to their friends in dreams and disclose to them future events. Some of them address their prayers to Dharma-rajah; others take the vow of *daseri*.

¹ Kala is one of the numerous titles of Siva, and means "Time."

The *panchanga* reads *mantras* at marriages and births, and he attends to the ceremonies in commemoration of ancestors, if they are not performed by the *daseri*. The Lali Gundaru are not only divided between the worship of Vishnu and Siva, but they offer sacrifices to the Sactis, and address their prayers to the manes of the meritorious dead. The *guru* of Siva is a professed *sannyasi* or ascetic, and he and his followers wear the *linga*. In his priestly visitations, which only happen once in ten years,¹ he distributes holy water among the faithful and receives a compensation in the form of alms in return.

The Curubaru worship Siva under the name of Bir'uppa or father Biray, and he is symbolically represented by the *linga*. Their priests, whose office is hereditary, belong to their own caste. They wear the *linga*, distribute consecrated ashes to their votaries, and receive presents as a charitable contribution for their services. In some districts the Curubaru pay divine adoration to the demon god Battay Dévara, to whom they offer animal sacrifices in the woods by the side of rivulets and ponds. The victim is killed in front of the image, and the flesh is eaten by the village barber and the washerman. They also present sacrificial offerings to other demon gods, but they do not worship Dharma-rajah. Only a few of the Biluaras are followers of Vishnu, the greatest number offer an annual sacrifice to Marima and other demon divinities to appease their wrath and propitiate their favour. They believe that the malevolent disposition of *paśachi* or the wicked ghosts of the dead is always bent to injure the living, and when their women are affected with certain disorders, they apply to the Cunian priests to drive out the evil spirits by means of suitable *mantras*, for they have no *gurus* of their own, and the few followers of Vishnu only are subject to a Brahmin, who bestows upon them the *upaśesa* and the *chakrantikam* and supplies them with holy water.

In the town of Goober in Mysore they worship a local hero-god, to whom they have given the name of Goobee Apox.² They believe that in paying due reverence to this divinity, he will vouchsafe to his votaries health, food and protection from robbers and evil spirits; that he will impart strength to the body, and keep away sickness. Every morning and evening a lamp is trimmed in his honour; his image is anointed with oil; offerings of fruit, flowers, *ghee*, cooked rice, and on some special occasions clothes, jewels and precious metals are presented to him. The priest waves the offering before the image, reserves a part for himself, and returns the rest to the votary. The worshipper either confines himself to an invocation, and the ordinary

¹ The Lali Gundaru must be considered a privileged flock, who are not troubled by the spiritual guardian for a whole decade; and they will undoubtedly be admitted into their heaven as easily as those who are more closely watched and more profusely fleeced.

² About two centuries ago, they say, a schoolmaster lived in their town who, by learning, piety and wisdom acquired considerable fame. At his death the whole town mourned for its wisest man. They buried him with ceremony and raised a handsome tomb to mark his grave. One of his pupils persuaded his people that his tutor was no ordinary mortal, but an *avatar* of Siva, and he erected a temple in his honour and established a *pooja* or mode of worship.—See Arthur's Mysore, p. 200.

act of obeisance called *namaskara*, or he performs the more humble *sashtanga* or the prostration of the five members. A *parashé* or annual festival is celebrated in honour of this deity, when the image of the god is placed on a clumsy rustic car, and is exhibited in public accompanied by an immense concourse of people. They pay divine adoration to the demon deities Milliapa and Yellama, to whom annual sacrifices are offered in time of sickness, and they worship Baswa or Nandi,¹ the sacred bull that serves as *vahana* or vehicle of Siva.

The South-Dravidians, having adopted much of the religious system of the Hindoos, have at the same time imbibed a knowledge of their popular superstitions. The *panchanga* or astrologer, who is the intervening link between a priest and a sorcerer, exercises much influence among them; he points out the lucky and unlucky days, and the times and seasons when certain acts shall be performed, and others shall be avoided or intermitted. The vulture, which is the living representative of the Garuda, the *vahana* or vehicle of Vishnu, is a bird of omen of the first order. A journey is often postponed because a kite, a snake or a fox has by an unpropitious omen furnished a premonition of some unseen danger. The raven and the owl are birds of evil portent. The chirping of a lizard is an oracular announcement that a projected marriage will be happy.

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TAMULIANS.

THE Tamulians of Ceylon,² commonly called Malabars, from the country of their origin, inhabit the northern and eastern provinces of the island extending from Batecole to Jaffna northward, and from Jaffna to Putlam in the south. They are the descendants of the people of Pandi and Sollee, by whom Ceylon was formerly overrun and occupied. They were, however, subsequently expelled and were

¹ Two huge bulls were constantly perambulating with a seal on the hip, which served to attest their sacredness. You see them quietly walk up to the baskets of the grain-dealers to levy contribution. Their veneration for these animals is very deep.—See Arthur's Mysore, p. 216.

² For the geography of Ceylon see Singalese, Sixth Division—Aryo-Iranians.

only allowed to hold the northern districts under certain stipulated conditions. A Tamulian tribe called Mookwas had emigrated from Malabar in the fifteenth century and had established themselves in Ceylon, where they still maintain their separate existence. The Moors or Moormen of Ceylon, though scattered over the island as merchants and traders, are most numerous in the Putlam district, where they form nearly the whole of the population. They are of Tamulian origin, perhaps slightly intermixed with Arab or Mongol blood; and it is only on account of their profession of Mohamedanism that they are erroneously declared by many writers as being of Arabic descent; but as they speak the Tamul language, and have even retained the Hindoo caste divisions, their Dravidian origin cannot for one moment be called in question.¹

Nothing precise is known of the physical characteristics of the Tamulians. It is merely said that they are much stouter and consequently more muscular than the Singalese. Of the Moors it is affirmed that they are a fine race of men of good stature, well formed, with a handsome intelligent countenance, a martial appearance, and a soldier-like gait. The Tamulians are an active, industrious and enterprising people. In their manners they assume an air of independence, and they are much distinguished for their adventurous spirit. Though they are honest when employed by the merchants as bill collectors, yet many are in the habit of practising all the little tricks common to the low merchant class.

The dress of the Tamulians resembles that of the Singalese. They gracefully wind a piece of white muslin or calico round their waist, which falls down to the ankles; a jacket covers the upper part of their body, and their head is entwined by a turban. As an article of luxury they throw a muslin scarf across one shoulder, which falls down to the ground before and behind. Their ears are loaded with bunches of rings, some of which are of such large dimension that by elongating the earlobes they reach down to the shoulders. The poorer classes are simply dressed in the waist-cloth, while the upper part of their body is entirely uncovered. Their hair is either fastened in a bunch on the top of the head, or on one side of the ear; or their head is shaven, leaving but a single lock at the crown. Their earrings are but few in number and are of small size, and it often happens that they are too poor to procure this ornamental finery. The costume of the women is very simple though sufficiently decorous. Imitating the fashion of the Singalese, they wrap a white drapery round their waist, which covers the breast, is brought over one of the shoulders, and is tucked into the girdle in front. They wear their

¹ Mr. Pridham contends that the fact of the Moors speaking the Tamul language is not conclusive proof of their being Tamulians, because they might be Arabs, and might have adopted the language of the people among whom they lived. But the question then arises, Why did they not adopt the language of the Singalese, with whom they were politically, commercially and socially connected? If the Arabic had been their mother tongue, they would at least be able to read the Koran, of which they repeat passages every day in their prayers. It is, however, readily admitted that both the Moors and Tamulians are a mixed race, and are by no means pure Dravidians.

hair long, which is twisted into a bunch, and is fastened to the crown of the head. Many of the richer women are fitted out with a profusion of jewels, which are sometimes very costly, but all are adorned with a proportionate share of ornamental trinkets suitable to their condition. Besides necklaces which hang round their neck, they suspend a set of rings from the upper part of the rim and lobe of their ears; a gold ornament is fixed to one of their nostrils, bracelets and anklets encircle their wrists and ankles, and a number of rings are glittering on their fingers and toes. The children of both sexes are entirely naked up to the age of five or six; but girls wear a kind of modesty-girdle in the form of a piece of cord or a silver chain, to which a little bell or a little ornament in the form of a fig-leaf is attached in front.

The men of the Mookwas dress like the rest of the Tamulians, but they never perforate their ears. The Moors wear ample robes of fine white calico, which are gathered round the waist by a belt of worked cotton stuff. Others confine their dress to the waist-cloth or *comboy* of the Singalese, and in place of a jacket, which forms but rarely a part of their costume, they throw a handkerchief carelessly over their shoulders. Their head, which is always shaved, is either covered by a small cap sometimes ornamented with beads, or it is entwined with a turban. Most of them protect their feet by a kind of wooden sandal which is but slightly fastened to the foot by an iron pin that passes between the great and second toe, to the top of which an iron nut is screwed. Others use leather thongs as sandal-fastenings, and the richer classes wear shoes turned up at the toes. They generally let their beard grow long, and only occasionally shave it off under the chin. The dress of the women does not differ from that worn by the Singalese ladies. A *comboy* or petticoat of white cotton cloth is fastened round the waist by a belt, and over this a jacket is worn. Their ornamental outfit is the same as that of the other Tamulian women.

The Tamulians, forming almost a class apart from the rest of the Singalese, follow every kind of pursuit and occupation of a well-organised society. As husbandmen they are skilful and industrious; as artisans and mechanics they produce every article of luxury and utility most highly valued in the country; as traders they are most energetic and successful. They are engaged in the trade of the blacksmith, the goldsmith, the brassfounder, the carpenter, the mason, the tailor, the oil-maker, the lime-burner and the potter. They follow the business of the woollen draper, the fisherman and boatsman, the sugar-maker, the distiller of arrack, the dyer, the salt-maker and the weaver. They not only render themselves useful in numerous other minor pursuits, but they act also as labourers and servants. The native merchants of Ceylon, who are almost all of this class, deal largely in cloth, rice and other provisions. The Moors of the higher classes are chiefly merchants and capitalists, and they are either directly or indirectly interested in every important commercial enterprise undertaken in the country. As travelling traders they visit every part of the island, and they supply the rich and the poor with any kind of

goods or provisions they may need for family use. The lower classes are engaged in every kind of industrial pursuits, and as labourers they are considered most industrious; they work as masons, carpenters and tailors; but they rarely follow the business of agriculture. Some, who are living on the coast, are fishermen; others are owners of vessels, and carry on the coasting and shipping trade, making voyages to different parts of the island, as well as to Madras, Calcutta and Bombay and other seaport towns in Hindostan. Their cargo is principally made up of cocoa-nuts, areca-nuts, coir ropes, &c., and they bring back as return freight large quantities of rice.

The Tamulians, including the Mookwas and the Moors, though coming daily in contact with the Singalese, have preserved as their vernacular tongue the Tamul language. Education is but little encouraged; a great number of Moorsmen, however, can read Tamul, and some few even read Arabic without understanding it.

The women of the Moorsmen live in strict seclusion in Mohamedan fashion, and they are rarely seen abroad except when they go in company to the mosque; and even then they are closely veiled, so that nothing remains visible but their eyes. Polygamy is tolerated among the Moors; but it is not often that they are married to more than one wife at a time.

Marriage (*kavin* or *nikkha*) is not only considered an important step in life, but it is an imperative obligation, with which all must comply, who are not prevented, on account of poverty, from supporting a family. The initiatory steps for bringing about a marriage connection are taken by the father who has a daughter of marriageable age. Without previously consulting the young girl he fixes his choice on a young man of his acquaintance, and sends a party of confidential friends to the father for the purpose of ascertaining what might be his pleasure as regards a projected marriage alliance. If the information furnished is favourable to the proposed union the father of the maiden pays a visit to the father of the young man to inquire what *kai-koolj* or marriage present he is able to give to his son and what *stri-dhanam* or dowry he is willing to allow. If the offers made are satisfactory a day is fixed for the betrothal. Great preparations are made by both parties to do honour to the festive occasion. At the appointed time the youth, attired in his finest suit, and accompanied by his relatives, his friends and the *markair* or village headman, preceded by a musical band, is conducted, with all the marks of distinction proper to his rank, to the house of the bride's father, who comes out to meet his future son-in-law, sprinkling his clothes with rose-water as a token of affection and as an act of welcome. The matrons of the family then advance holding a basin in their hand filled with an infusion of turmeric intermingled with bits of *kusa* grass¹ and cotton-seeds, which they swing three times round the head of the bridegroom. This is called the ceremony of *alatti*, borrowed from the Hindoos, which is supposed to shield the young man against the malignant influence of the evil eye. He is then conducted to the *pandal*

¹ *Kusa* grass is held sacred by the Hindoos, and is much used in their ceremonial worship.

or bower erected in the yard, which is decorated with white cloth and cocoa-nut blossoms; and here the company are seated on carpets or mats spread on the ground, and here they pass their time in chewing betel. A friend then rises and introduces the subject to be considered by the respective parties, and after numerous interrogatories have been made and answered the *mulira-kaduttam* or ring-contract is drawn up in due form. Before the instrument is signed the father of the bride exhibits in the presence of the assembly several trays covered with white cloth, which contain the sum agreed upon according to the terms of the contract, in addition to three pearls, three coral beads, one gold ring, one pagoda, a hundred betel-leaves, and an equal quantity of areca-nuts cut into small slices. The *mahalli* or official of the mosque takes up the ring, and holding it out to those present, that each one may touch it in turn, he puts it on the finger of the bridegroom, saying: *Bismilla hi irrahi man nir raheen*, "In the name of the most merciful God," to which the assembly responds: *At humdu l'Ilahi rebbil alameen irraheem*, "All praise be to God the preserver of the world, the saviour of men." The contract, being signed by the respective parties, is delivered to the *mahalli*, who files it among the records of the mosque. Betel is again distributed, and the signal of departure is given by rubbing pulverised sandal-wood over the breast of the invited friends. During the interval intervening between the betrothal and the marriage, presents are sent to the bridegroom by the bride's father, and a short time before the marriage a considerable variety of articles of value, such as cakes, confectioneries, sugar, eggs, plantains, betel-leaves, areca-nuts, a quantity of milk, and a cup of pulverised sandal-wood are conveyed in trays, borne on men's heads under a canopy of white cloth, accompanied by a musical band, which are intended to be presented to the bridegroom. These presents, called *seer* or *perum seer*, are obligatory; but the bride's father may prefer to substitute the equivalent in money in their place. The Moors generally celebrate their marriages during the months of January, April, June, August, October and November, and the day chosen must not be one of the *nahas* or unlucky days of the lunar month.¹ When the time approaches for the celebration of the nuptials a *pandal* or bower is erected on the premises of the bride's and bridegroom's father, supported by a certain number of poles,² with the *kanni-kal* or virgin pole placed in the east corner. Before the virgin pole is planted in the ground it is well washed, is rubbed over with pulverised sandal-wood and turmeric, and is perfumed with burning incense; and the hole destined to receive it is consecrated by throwing into it a pot of milk, a bit of gold, a pearl, a coral bead

¹ The days thus set apart by them, and the reason they assign for their proscription are that Adam was expelled from paradise on the third day of the moon; Jonah was swallowed by the whale on the fifth; Isaac was thrown into the fire on the thirteenth; Joseph was lowered into the well on the sixteenth; Job became afflicted with disorders on the twenty-first; Zachariah was murdered on the twenty-fourth, and Mohamed had his front tooth broken with a sling on the twenty-fifth.—Pridham's History, i. p. 473.

² The *pandal* is supported upon twenty-one poles, more or less, according to their fancy; but as an even number is considered ill-omened, they always take care to avoid it.—Ibid., p. 473.

and some unhusked rice all tied up in a piece of silk. The pole being set up a pot of milk is poured over the top, so that the lacteous stream may diffuse itself over the floor of the *pandal*, and thus symbolise the future prosperity of the wedded pair. In the *pandal* of the bride's father a magnificent seat is prepared for the reception of the bridegroom, adorned with artificial flowers interspersed with various glittering tinsel. In the evening of the day appointed the bridegroom enters the *pandal*, where friends and relatives are assembled, dressed in a white robe with a silver-hilted sword or dagger stuck into his belt, his head entwined with a turban, having a ribbon of gold tissue with a gold diadem in front, and a golden ornament called *mantooli* fastened to the right side. He is fitted up with all the other ornamental finery, has his eyelids blackened with antimony, and his nails tinged yellow. Mounted on horseback or borne in a palanquin, the bridegroom proceeds to the house of the bride's father, escorted in processional order, headed by a musical band and accompanied by a number of umbrella and flag bearers. When passing on his route the house of a relative, the women greet him by offering him a cup of bruised plantain and milk, and as a token of respect they perform the ceremony of the *alatti*. On approaching the bridal mansion he dismounts and walks on a cloth which is spread on the ground for this purpose, and as soon as he reaches the *pandal* he is welcomed by the women with shouts of joy, and sometimes firearms are discharged by the men in his honour. After the company have taken the seats assigned to them the ring-contract is cancelled, and in the document, which is substituted for it, the father of the bride is released from all further obligations. In the meantime the bride is arrayed in her bridal suit, which is of embroidered silk, and her ornamental outfit is of gold set with precious stones. She remains in the inner apartment of the parental dwelling, where she is surrounded by her female friends. A near male relation then appears in her presence who asks her whether she is willing to accept her betrothed for the sum of two hundred ounces as the portion of her virginity. An affirmative answer being given, it is reported to the *mahalli*, who announces it to the assembled guests, for consent alone can give validity to the marriage. After the bridegroom and the *mahalli* have washed their mouth as an act of purification, the latter recites the first chapter of the Koran, and expatiates on the origin and purity of marriage, admonishing the party to follow the example of those who had been distinguished for their domestic virtues. He then whispers a prayerful sentence into the ears of the bridegroom, which the latter repeats in an inaudible voice. After the bridegroom has given an affirmative answer, the *mahalli* seizes his hand and turning to the assembly he declares: "All ye, the Mussulmans here assembled, bear witness in the presence of the *mahalli*, the head Moorman and the chief men of this place, this man has accepted this woman for his lawful spouse, for the sum of two hundred ounces of gold of the land of Miśr, for the portion of her virginity." The bridegroom then rises and salutes the assembly; he is next led into the bride's apartment, where the *mahalli* joins the little fingers of the wedded pair together and pronounces a benediction,

which is responded to by the wedding guests outside. A contribution of money is generally made for the benefit of the bride's father, refreshments are usually served up, and a small portion of betel is distributed. Instead of the *tali*, the sister of the bridegroom ties a consecrated golden cord round the neck of the bride. The young married couple perform the bathing ceremony on the seventh and twenty-first day after the celebration of the marriage, on which occasion they mutually anoint each other's head; and on their return to the *pandal* the husband throws at the head of his wife betel-leaves, areca-nuts, cakes and pieces of gold coin, and receives from her the betel-leaves she holds in her hand.

Though the Mookwas who profess Christianity are married according to the rites of the church, and those who profess Mohamedanism follow the ceremonial forms prescribed by their creed, yet both observe the custom of having the *tali*, in the form of a golden cord, tied by the bridegroom round the neck of the bride, which is the final act confirming the nuptial union.

As the advanced pregnancy of the wife of a Moorsman is an occasion of rejoicing, an entertainment is given; and the pregnant woman, being dressed up in her wedding garments, exhibits herself to the invited guests, when she is said "to be displaying her jewels." The female relatives present at the birth of a child raise a shout, which is seven times repeated if the child is a boy and nine times if a girl. On cutting the umbilical cord the midwife recites the Mohamedan profession of faith: "There is no God but Allah, and Mohamed is his prophet;" and as a compensation, in part, for her services a contribution is made in money which is thrown into a basin. On the seventh day the father gives a name to the infant, which the *mahalli* repeats three times, exclaiming: *Allah akhbar*, "God is great!" which is responded to by those present by a thanksgiving prayer. On the fourteenth day the child is ornamented with arm-rings, and when the first teeth appear cakes garnished with tooth-shaped pieces of cocoa-nut kernel are distributed among the relations. When a boy has arrived at the proper age he undergoes the rite of circumcision, and is then admitted into the congregation of the faithful. The candidate is neatly dressed, and being seated under a canopy properly decorated, he is carried, escorted by his friends and relatives, to the mosque where he attends prayers. He is next paraded in a torchlight procession through the streets of the village, and when passing the house of a relative he is regaled with a cup of bruised plantain and milk. The operation, which is performed by a barber in a *pandal* erected for this purpose, is witnessed by the village headman and the *mahalli*, while musical performers play their sweetest melodies. A collection is made for the benefit of the operator, in addition to a regular fee, which is paid to him by the father of the boy. As soon as the wound is measurably healed the joyous event is celebrated by a feast, to which the friends and relations are invited. A *pandal* is set up when a girl has her ears bored, and the female relatives are invited to witness the ceremony. While the drum is beaten and the cymbals are struck the earlobes are pierced, and a wire is passed through the perforation. The parents

who receive some trifling complimentary presents, distribute soaked rice mixed with sugar and some cocoa-nut kernel, or the company is simply regaled with rice boiled in milk.

Seven days after the first menstruation of a Mookwa girl the friends of the family are invited to the feast of purification, and the house is decorated with white cloth and various ornamental tinsel. When a Mookwa boy attains the age of puberty a *panlal* is erected, where he is seated on a covered stool surrounded by the relations and friends. The barber, asking the permission of the assembly, shaves off the virgin beard of the young man and washes the part with milk. The candidate for virile honour then walks on a cloth spread on the ground to a well where he washes himself, and then returns to his seat in the rustic bower. The *taluchila* or head-cloth, being placed on a salver, is touched by each one present, after which it is handed to the chief of the caste, who ties it round the head of the youth.

The Tamulians who profess neither Christianity nor Mohamedanism dispose of their dead by cremation. The corpse being wrapped in a muslin shroud is placed in a palanquin and is carried with much solemnity to the spot where the funeral pile is erected. The friends and relations form a procession, accompanied by torch-bearers, who march along to the rolling notes of the drum and the noisy clangour of the conch trumpet. On arriving near the pile the bier is placed on the ground, and the officiating priest offers up a prayer for the peace of the soul, and expressive of sympathy in behalf of the afflicted relations. The body being again taken up all march in silence round the funeral pile, on which the corpse is laid on its back with its feet crossed, its face exposed and its eyes sealed with red clay. Rice, ground cocoa-nut and some pieces of money are thrown upon the pile, and after some additional prayers have been offered up, the legs are stretched out and the corpse, being turned with its face downward, is entirely concealed from view by billets of wood arranged over it in regular layers. The son or nearest relation of the deceased, with an earthenware pot filled with water on his left shoulder and a lighted torch in his right hand, marches three times round the pile, and at each turn a priest, who accompanies him blowing the conch trumpet, punches a hole in the pot so that the water entirely escapes; and finally a friend seizes the brittle vessel and dashes it in pieces by throwing it on the ground. The chief mourner then applies his burning torch to the pile, and sets fire to the wood, while he prostrates himself and kisses the ground. The act of prostration is repeated by the whole funeral escort, after which they depart without turning round to look at the burning pyre. The ashes are gathered in a heap, and the spot is marked by a green bough or a pole to which a flag is attached.

When one of the Moorsmen dies his friends and relations utter loud lamentations, and extol the virtues and benevolent character of the deceased. The body is carefully washed with warm water, the hands and feet are tied together, and the face, which is turned towards Mecca, is sprinkled with camphor, rose-water, and sandal-wood powder. The body is properly dressed, its head is entwined with a turban

and it is wrapped in an ample shroud. Thus laid out on the floor of the dwelling, a lamp is kept burning at the head end, and frankincense diffuses its aromatic vapours all around. When the necessary preparations for the burial are completed, the body, which is placed on a bier covered with white cloth and decorated with green leaves and flowers, is carried in procession to the mosque accompanied by the mourners, who are chanting the Mohamedan profession of faith. At the close of the funeral service read by the *mahalli*, in which some of the worshippers join, the corpse is conveyed to the place of burial, where it is consigned to the grave with the face downwards, and while throwing down the earth to fill up the excavation, a prayer is recited, and the deceased is addressed in these words: "You were taken from the earth, you go to the earth, and you shall come out of the earth." The person who washed the corpse at the house pours three pots of water over the grave, enlaces it with slips of *piranda* creepers, and marks the spot by planting a flag at each end. The funeral ceremonies are closed by the *mahalli*, who reads the usual prayers for the dead called *talkim*; and the bread that is always carried along in the funeral procession is distributed to the poor. After having repeated the *fatiah*¹ all return to their homes. On the third, fifth and the seventh day other *mahalli* and other officials of the mosque are invited by the family to the house, where the prayers for the dead are read, and a repast is spread, of which all those present partake. On the fortieth day a ceremony called the *kattam* is performed by the relatives, who proceed to the place of burial, cover the grave with white cloth, and perfume it with burning incense. Cakes are sent to the mosque, where prayers are offered up for the repose of the soul; and an entertainment is given at the house, to which all the friends and relations are invited. On every anniversary the memory of the dear departed is consecrated by giving an entertainment to the poor.²

The Tamulians, having long since been Hindooised, are, like the Singalese, divided into four principal castes. The Pirama, who are devoted to agriculture and commerce, form an exclusive sacerdotal class, for they alone are permitted to perform the priestly functions. The Kshatriyas or the royal and warrior caste exists only in name. The Vaisiyas, who constitute the nobility, comprise the *chetties* or merchants, the husbandmen and the herdsmen. The Súdras are the servile or subordinate caste, on whom devolve all the menial labours, and it is in recent times only that they have the privilege of raising themselves to a superior rank.

The Mookwas are divided into trade-castes that have received their names from those who were the original founders of the social and political organisation. The caste regulations are regularly enforced, and the least infringement subjects the offender to an expulsion from the community.

The Tamuls, Mookwas and Moors manage their internal affairs

¹ The first chapter of the Koran.

² This is certainly a beautiful custom, much superior to that of reading masses, with the object of praying the dead out of purgatory.

through the agency of village headmen ; but like the Singalese they are subject to the general laws of the country as administered by the official agency of the British government.

The Tamulians, who have not been converted to Christianity, profess Hindoo Brahmanism, and they are either the worshippers of Siva or Vishnu, the two principal gods of the Hindoo triad, or they are the followers of Agni, the god of fire.

The Moors are Mohamedans of the Shiite sect. They perform all the ceremonies of their religion, they say their daily prayers, attend to the usual ablutions and fast during the month of Rhamadan. They recognise Ali as the legitimate successor of Mohamed, and look upon the three first kalifs as usurpers. In the month of May they celebrate the *moharrem* festival to commemorate the tragic death of Hasan and Hossein, the two sons of Ali, and on that occasion they march about the streets in procession, preceded by a musical band and accompanied by persons disguised and masked.

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TURCO-TATARO-TURANIANS.

GENERAL CHARACTER.

THE Turco-Tatars had separated from the Mongolo-Turanians at a very early period, and had passed beyond the territorial limits of the older branch, in the direction of Central Asia, where they occupied the elevated plateaux extending from the Caspian Sea to the Beloor Tag; while a remnant still held possession of the region of country situated between the great desert and the Himalaya mountains. From these centres they spread in every direction, and they are now found, in scattered hordes, in Persia, in Asia Minor, in the country of the Caucasus, in the Crimea, in Siberia and even in Russia. They form independent nations in Turkestan, in Yarkand and Kashgar; but their territory is comparatively of small extent, and the number of the population is small in proportion. Turkey is the only great power of the Turco-Tataro-Turanians which, after an existence of more than three hundred years, as a vast and well-organised empire in Europe as well as in Asia, has maintained its independence, and has, to some extent, advanced with the material and intellectual progress of modern civilisation. The Osmanli or Turks are the only race of Tatars that have remained united in a compact, political organisation; and in this consisted their superiority, not only over kindred Tatar races, but over the motley conglomeration of nationalities, of which the Greek empire was composed, and which the Turks had conquered by their warlike spirit, their indomitable bravery and their capacity of endurance.

The Turco-Tatars are mostly of a roving disposition; they are fond of a nomadic life, and sacrifice every other consideration to personal freedom and individual independence. They possess but little political capacity, and their mode of government is either a state of comparative anarchy, or an absolute despotism, maintained solely by the force of arms, or by the enslaving tendency of a system of superstition which passes for religion. They have never been able to unite together and form one consolidated empire, and thus establish permanent political institutions of a progressive character among themselves, and incorporate other nations and other races in their own organisation, so as to fuse them into a homogeneous mass. On account of their fearless intrepidity, and their never-faltering courage, they were in more ancient times, before war was conducted upon scientific principles, the terror of peaceful nations far more advanced than themselves in all that constitutes the social, moral and intellectual characteristics of a civilised people.

It is through the influence of the Arabs, with whom they have come in contact by having adopted their religion, that they have, in part, abandoned their wandering life, have built towns and cities, and have devoted themselves to the pursuit of agriculture and the mechanic arts. This was a new development of their character, which was contrary to their natural inclination, and was, in a manner, forced upon them by the exigencies of the surrounding circumstances. Even the Osmanli, who occupy the foremost position among the numerous subdivisions of their race, owe very little to their own inherent force of action, except the bare subjugation of what were once demoralised and discordant nationalities, and the fact of ruling them with the iron sceptre of power. But they have originated no art, no science, no literature, no mechanical invention, and in modern times no great military commander has risen among them. Their architecture, their laws, their religion, and even all the customs and usages that direct and control their domestic life and the home-circle of the family, are all of Arabic origin. They have absolutely produced nothing by their own free, impulsive energy that will ever live in the memory of men as a beneficent gift, that will increase the well-being, or contribute to the enlightenment, and the moral and social progress of mankind. Their railways, their steamships, their telegraphs, their manufacturing establishments and even their military system are all importations from infidel nations who were once trembling at the very name of the Grand Sultan—once the greatest military potentate in the world. But this magic spell, that kept Europe entranced for centuries, has long since vanished, and the Turco-Tatar race is rapidly descending to the level from which it took its rise; and will not much longer be able to maintain itself as the ruler of subjugated nations belonging to the Aramaean and Iranian stock.

The Osmanli have, however, preserved their language in its purity, and have greatly improved and enriched it by the addition of Arabic and Persian words, which give it greater pliability and force of expression. In the development of language alone they show their intellectual superiority over the Mongolo-Turaniens; but in no other respect have they given evidence of genius or ability that would assign to them the first rank among Turanian nationalities.

NOGAY TATARS.

THE Nogay Tatars have emigrated from Central Asia more than five hundred years ago. In the beginning of the seventeenth century they had possession of territories east of the Caspian, and the steppes on the left of the Irtish which bore their name; but pressed by the Kalmucks they advanced westward as far as Astrachan, and they were finally transferred by the Russian emperor, Peter I., to the north of the Caucasian mountains. Some of their hordes occupied under their Khans the southern coast of the Black Sea, from the Danube to the Kuban river. In 1783 the Russian government sent out troops to reduce them to submission and transplant them to the plains of the Ural. But the expedition entirely failed in its object. The Nogays passed beyond the Kuban and fled *en masse* to the Caucasus. Here they were robbed, sold into slavery and otherwise oppressed by the Circassians, and to escape the greater evil they formed the resolution to submit to the Russian supremacy. The three hordes of Jeddisan, Djemboiluk and Jedishkul returned to their former place of abode in 1791, and from there they passed to the fertile plains assigned to them by the government, which they now occupy between the Malochaya, the Djuchanlay and the Berka rivers and the Sea of Azof.¹ The best-known tribes are the Karai-Nogays, the Gorskish Nogays, the Jemboiluks, the Atshikulaks, the Jedishkuls, the Kasbulats, the Naurus, and the Kassai, &c.

The Nogays were once strictly nomadic tribes, they were warlike and brave, and were constantly engaged in plundering expeditions. They had no fixed habitation, the camp was their place of abode, and their waggons were their dwellings. They are an offshoot of the Turco-Tataric branch; but by intermarriages with other races, they have become somewhat mixed; and in their physical characteristics and moral peculiarities they differ to some extent from the original type.

In external appearance and the general outline of features the Nogays resemble the Mongolians, but they have nevertheless certain character marks by which they are readily distinguished. They are of medium stature, of slender chunky form, erect in gait and rarely corpulent. They are generally strong and well made, with an expanded chest and broad shoulders. Their face is oval and flat, their cheeks are broad and expanded, their chin is pointed, and their small eyes, which are obliquely set, are black and animated. Their ears are long; the nose of the greatest number is small and flat; but long and aquiline noses are not uncommon. Their mouth is moderately large; their lips are thick and pouting, and their teeth are brilliantly white. They have black hair and a short and scanty beard. Their complexion

¹ The mass of these Nogay Tatars inhabit at the present day the government of Stavropol to the number of 84,622, the Terek region to the number of 8428, Daghestan to the number of 1991. Total 95,041.—See Vambery's *Türkenvolk*, p. 546.

is rather dark and a little swarthy, though fair-skinned and handsome people are frequently found among them. Their eyesight is sharp; their falcon eye can discern objects at a great distance; and their hearing is equally delicate and acute. They are active, graceful in their movements, and their bearing is manly and imposing. The women are not as handsome as the men; they are rather stout, and have an awkward, ambling walk. Their bloom of youth soon fades away, for they become prematurely wrinkled from the excess of painting, which gives them an old and worn-out appearance.

The moral character of the Nogays is very commendable. They are of an amiable and friendly disposition; are sociable in their general relations of life; are honourable in their conduct; confiding and unsuspecting in their friendship, and orderly and cleanly in their habits. Their intercourse with strangers is frank and upright, and hospitality is one of their cardinal virtues. They are affectionate parents and dutiful children; they generally lead a moral life and are hardly ever guilty of great crimes. They are even loyal and obedient to the government, though it excites in them some degree of antipathy and distrust. They are sober and industrious, show considerable capacity for trading, are excessively fond of money, are proud, ambitious, and are possessed of an immoderate share of vanity, which disfigures their otherwise discreet demeanour, by boasting and self-laudation.¹

While leading a nomadic life the tents of the Nogays were composed of a circular frame covered with matting of felt or cloth, having a circular opening in the centre, which, with the aid of a valve, could be shut or opened at pleasure for the admission of air and the passage of smoke.

Their houses, in the large towns, where the richer classes live, are generally two storeys high, and are constructed of wood, though they occasionally reside in substantial brick buildings. The lower storey serves the purpose of a magazine or store-room, and is sometimes let for hire to be used as a shop. The upper storey is always occupied by the proprietor and his family. The interior walls are frequently tastefully painted with landscapes representing rivers, trees and mountains, for it is contrary to Mohamedan orthodoxy to have painted likenesses of anything living. The furniture is principally in European style, and the floor is covered with a Persian carpet. Conveniences for performing the usual ablutions, with basins and embroidered towels, are provided in one of the rooms, where the *tchalma* or white turban is hung up on the wall, which is worn when the master of the house visits the mosque for morning or evening prayer. A copy of the Koran is also placed on a table. From the ceiling is suspended a glass chandelier; and flower-pots planted with the lemon, the fig, the geranium and the balsamina ornament the window-

¹ According to Mr. Spencer, "the Nogays do not stand high with their neighbours for honesty." . . . "They are still much addicted to cattle-stealing, particularly horses; this is usually practised upon their neighbours the colonists."—Vol. ii. p. 109.

Fifty years ago, when they were still in great part nomadic, Mr. Koch states that they were lazy and loved to pass their idle time with their herds.

sills. The dwellings of the poorer classes are not so elegantly furnished. On entering the apartment the first thing that strikes the eye is the *petch* or oven, where the fire is kindled to warm the room, and to perform the culinary operations. Here are found all the necessary appurtenances, such as a saucepan, a caldron and other kitchen utensils. In front of the oven stand two brass jugs, one for the husband and the other for the wife, and on the wall hang a large washing-basin and a number of towels. A wide bench is fixed to the side of the room, on which lies a feather-bed or a mattress, and this sleeping-place is concealed from view by a curtain. On the right side of the *petch* is the woman's corner, which is separated from the rest of the apartment by a curtain, behind which the female portion of the family retires when the master of the house receives male visitors. In the posterior part of the building is the store-room where the furs, clothing and other household articles are kept. The hand-mill, for grinding flour, which is an important piece of furniture, is composed of two small millstones placed horizontally one above the other. The grain is poured in through a hole in the centre of the upper stone, and the machine is turned by means of a stick which is fixed into a groove of the circumference.

About a hundred years ago the winter dwellings of the Nogays were simply wooden huts enclosed by a reed fence, and in summer they lived in a closely-woven wickerwork frame covered with felt matting. Two hundred years ago their huts were made of bulrushes or reeds, twelve feet in diameter, with a conical top, which, in cold weather, was covered with coarse cloth. The kitchen was generally in a separate hut, where the fire was kindled and the cooking was done.

The costume of the Nogays is entirely in the oriental style. The rich are dressed in white cotton trousers (*shtanni*), a linen or cotton shirt (*kulmiak*), open at the throat, and a jacket (*arsheluk*) of striped silk reaching down to the knees, trimmed in front with ribbons, and bound round the waist with a girdle or shawl (*kushak*). Their over-dress is a wide silk robe (*tchekmen*) generally of gay colours gathered round the waist with a scarf (*poda*) or with a girdle ornamented with silver. Their head is covered with a closely-fitting round cap (*kollabush*) often richly embroidered with gold; or they wear a lambskin cap or a hat (*boorik*) of velvet or cloth trimmed round the edges with fur. Their feet are protected by red or yellow morocco boots (*itchigi*) without soles, over which, when going abroad, more substantial green or red leather slippers (*kaloot*) are worn. The poorer, industrial classes wear blue linen trousers, and a long coloured shirt embroidered round the neck and sleeves. A simple cap or a brimless, pointed felt hat and shoes of felt complete their everyday dress. The turban, which is the ornamental head-dress, is only worn on solemn occasions. It is simply a white woollen or cotton shawl which is tastefully wound round a pointed felt hat. The dress of the women is rich and elegant. They wear an outer robe of thick silk or satin with the upper part embroidered with gold, and provided with long sleeves that fall down to the feet. Over this is thrown a wide capote,

generally of good brocade gorgeously embroidered. The body-dress or shirt is ornamented with metal buttons in front, and is gathered round the middle by a belt which is fastened with a brooch. Their trousers are less ample than those of the men, and are of silk, linen, or cotton dyed red. Their head-dress consists of a silk cap bordered with fur, which hangs down on one side, and to the pointed end a tassel is fixed, to which other ornaments, such as precious stones or gold and silver coins, are sometimes added. Formerly their hat was in the form of a sugar-loaf made of silk and covered with gilt roubles and other coin intermixed with coral and pearls and terminating in a gilt button. Their feet are covered with leather boots, over which they wear the ordinary slippers. On going abroad they are wrapped up in a piece of drapery called *bereze*, which conceals their whole figure from head to foot. The women of the poorer classes wear similar articles of dress, which are generally of white or red cotton stuff. The men shave their head, but let their beard grow long. The women braid their hair in long tresses which hang loosely down behind their back. The tresses of young girls are interwoven at the ends with a silken cord twisted with silver thread, which reaches down to the legs; while those of married ladies are tied up with bows of ribbon. The most costly of their jewelled ornaments are their nose-rings, which are of silver or gold, often set with pearls or precious stones. They also adorn themselves with gold necklaces, silver bracelets, ear-pendants and finger-rings. The rich women, immediately after rising, paint their face with rouge and lily white, and dress in their gorgeous vestments of gold and silver thread, so as to appear attractive to their lords.

The food of the Nogays is of the best material and very substantial. Although horse-flesh is a favourite dish with all classes, yet they have their regular meals and are fond of dainties. They have tea of the best quality, and a greasy kind of meat pasty called *peremiady* served up to them for breakfast. The various courses of their dinner are pasties with sour milk, boiled rice with raisins fried in butter, a meat-pie mixed with rice, which is eaten with pickled cucumbers, a roast goose or duck with potatoes, or a joint of boiled beef with horse-radish or pickled cabbage, a dish of cold meat or fish, and the repast is closed with tea and greasy patties called *baosak*, which form the dessert. Tea diluted with cream, and meat pasties (*peremadies*) are taken as lunch at six in the evening. The supper, which is served up at a later hour, is made up of a kind of boiled meat pudding (*pelmainy*) and boiled macaroni (*lapshee*). The poor do not live quite so extravagantly. They partake of tea, which is their favourite beverage, in the morning, and eat with it a kind of loaf bread called *halatchi*. For their dinner they are satisfied with the meat pasties (*pelmainies*) and the macaroni, in addition to sour milk or thick boiled cream; but the most substantial part is a dish called *salma*, which is prepared by frying small bits of paste in mutton fat. In the evening tea is again served up; while their supper is confined to a kind of porridge seasoned with salt. They also prepare a dish called *soka*, made of shelled millet either roasted in an iron pan or boiled in milk. They

eat but little meat during the summer; but in the winter they are well supplied with mutton, which is either fresh or salted, or it is dried in the sun, when it is called *pastrama*. They mostly enjoy the luxury of meat dishes on festival days, when they regale themselves with roast mutton and one or two dishes of horse-flesh. Notwithstanding the prohibition of the Koran they brew an intoxicating drink called *balbusan* from wheat flour mixed with water, honey and hops, which are all boiled together and are left to stand for twenty-four hours to ferment, and the higher classes do not even disdain the use of wine and brandy. *Koomys*¹ is, however, the usual beverage of all classes in spring and summer.

The Nogay Tatars, settled in the rural districts, are peasants and follow the pursuit of agriculture. Formerly their agricultural operations were very simple; they merely traced a few furrows with a rude plough in the most frequented places in the steppes, and after the millet and barley had been sown, the ground was harrowed by drawing over it a bundle of wild plants or an old axle-tree. Next year, without any other preparation, wheat was sown broadcast over the same land, which was ploughed over to cover the grain. But the pasturing of their herds and flocks was their principal occupation. They wandered about from district to district within the territorial domain of the horde, which was marked out by definite boundaries, and their encampments extended on the banks of a stream to a distance of eight or ten versts.² When starting out on their migrations they placed their whole tent, without taking it apart, upon a two-wheeled waggon, which also carried their wives, their children and their household utensils. The men, mounted on horseback, drove along their herds and flocks. At the close of autumn they returned and passed the winter in the same place from whence they first started in the spring. They collected a quantity of hay during summer, which they stacked for winter forage; and they piled up all the dung of their cattle in such a way that it might become sufficiently dry, in order to serve as fuel. But even in their improved condition they have not made much progress in the management of their farms, for their mode of tillage is still rude and injudicious; they do not observe the rules of good economy, nor do they follow the hints suggested by practical experience. The principal cereals cultivated are millet, oats and maize. They also grow pulse of various kinds, the finest varieties of melons, and they produce grapes of a good quality. They are successful beekeepers, and their annual yield of honey suffices to supply the home demand. They also rear a considerable number of cattle, horses, dromedaries, and fat-tailed sheep. The Tatar husbandmen are very laborious and industrious, they perform all the field-work, they attend to the feeding of their domestic animals, and even make their own shoes. Their farming vehicles are called *arabas*, which are light, two-wheeled carts composed of two pieces of timber fastened to a transverse axle-beam, to which the horse is hitched. Many of the Nogay peasants were formerly serfs to the *murzas* or Tatar nobles;

¹ Fermented sour milk.

² A Russian measure of length containing 212½ rods.

but they have lately been enfranchised, and are placed on an equal footing with the rest of the Russian peasantry.

Formerly the Nogays were prohibited by the government from engaging in commerce; but now the most respectable men of the nation are merchants, live in towns, and while many of them are in easy circumstances, a considerable number are very wealthy. They have also taken a start in manufacturing industry; the principal articles of manufacture in which they excel are leather boots handsomely embroidered with gold and silver. Their women have always been acquainted with the art of spinning and weaving cotton and wool, to which in modern times they have added hemp and flax. The sheepskins intended for pelisses are dressed by the women by being rubbed with sour milk. The men prepare the leather used for saddles. They make straps of raw hide a short time after the animal is killed. After the straps are cut the hair is shaved off with a sharp knife, and having been rubbed over with a piece of felt, they are dried in the sun and are rendered supple by passing them repeatedly through a split stick, and greasing them with mutton fat or lard. Ropes are twisted of horsehair, an operation in which both men and women are engaged.

The language of the Nogays is a dialect of the Turkish¹ in a corrupt form, and it deviates from the mother tongue in a very remarkable manner. It is intermixed with many Mongol phrases, and their mode of writing called Shag-Altai is also modified by the addition of Mongol characters.

The Nogays pay much attention to education, and almost every Tatar can read and write and keep accounts. They have schools in all the towns, where the boys receive elementary instruction, of which the doctrines and principles of the Mohamedan faith form an important part. The *mollah* is generally the principal teacher, with an assistant selected from the most advanced of the students, who resides at the school and has the general supervision of the establishment. A large and roomy apartment is set apart for the purpose of teaching, which is also used by the pupils as lodging-room, where they eat and sleep. A large trunk, in which each student keeps his books and on which he spreads his bedding, serves him as a place of repose; and each, in turn, acts as cook to prepare the food allotted to them for their daily meals. They begin their studies early in the morning seated cross-legged on the ground, when they memorise and recite their lesson in a chanting tone of voice. The *mollah* first instructs them in the Mohamedan religion, which is considered of paramount importance. They learn to write by tracing the character with a quill and India-ink on glossy paper. In addition to these elementary educational establishments there exist high schools in which the Arabic and Persian languages are taught. The Nogays can boast of some few literary productions; but the Koran is the principal book they study. They have a printing-press operated by Tatar workmen, which publishes elementary schoolbooks, copies of the Koran and a few other works.

¹ For the Turkish language see Osmanlies, *infra* page 338.

The Nogay Tatars are lovers of music, and they play on an instrument which may be considered as having a national character. It is a kind of fiddle called *kobas* which is of a round semi-globular, concave form, and is provided with a wooden handle that terminates in movable, rounded metal plates attached to a ring. It is strung by two horsehair chords, and is played with a bow. The notes it produces are shrill and leave a melancholy impression. The performer, while playing, shakes the instrument from time to time, which imparts a concussion to the metal plates, and thus produces a chiming sound. The other musical instruments in use are a small wooden pipe, the Russian *balalaika* or guitar, and a small drum.

Dancing forms one of the favourite amusements of the Nogays.¹ Their principal dance, which is executed by the men with the assistance of the women, is exceedingly simple, and displays neither agility nor taste. The two dancers move to and fro with their arms outstretched, while a matron takes by the hand one of the girls present, who covers her eyes with her hands and falls down on her knees; and it is only after she is assisted that she rises and describes a circle, in stately motion, to the sound of the musical instruments. The young frequently exercise themselves in wrestling, and during the long winter evenings they pass their time in playing chess. They are passionately addicted to smoking, and all without distinction of age or sex indulge in this luxury.

Polygamy, although allowed by the civil and religious laws of Mohamedan nations, is practised with much moderation by the Nogay Tatars. In the rural districts the peasants hardly ever marry more than one wife; but in the towns, especially among the rich merchants, it is not uncommon for a man to have two wives. The women of the better classes lead a life of idleness and pleasure. They dress in gorgeous style, recline on the divan, indulge in the immoderate use of tea, and pass the rest of their time in eating, sleeping, taking a carriage ride and paying visits. Girls are sold by their father for a stipulated price called *kalim*, which varies from two pounds to two hundred and fifty pounds sterling according to the fortune of the suitor, and the personal attractions of the young woman. The poorer classes pay the amount of their *kalim* by delivering to the father of the damsel they wish to marry ten or twelve cows and two horses. Half of the amount agreed upon is paid at the betrothal, and the other half after marriage. In case of divorce for adultery on the part of the wife, the whole amount of the *kalim* must be returned to the injured husband, provided he can prove that the wife is guilty of the crime of which she is accused.

Marriage alliances are brought about through the agency of old matrons who act as professional matchmakers called *yaootchî*. If a young man wishes to marry a young lady of a certain family he arranges the affair with the *yaootchî*, who has an interview with the girl, and agrees with her that on a certain day and hour she shall be

¹ According to Mr. Spencer "neither sex dance," which would be in conformity with Mohamedan practice. Other authors, however, who had better opportunities of becoming acquainted with Nogay customs affirm that dancing is a common amusement among them.

found sitting at her own window, or at the house of one of her friends, whom the young man happens to know; and as he will then be passing according to previous arrangement, the young maiden shall show herself sufficiently accommodating by lifting her veil for a few moments, in order to give to her suitor an opportunity of beholding her face. If the young man is pleased with the appearance of the young lady, he commissions the matchmaker to proceed to the residence of the girl's father, and make, on his behalf, a formal proposal of marriage. In case of consent on the part of the parents, negotiations are immediately entered into to determine the amount of the *kalim* or dowry the suitor is to pay for the privilege of marrying the young girl. After the conclusion of the marriage contract, the bridegroom sends to the bride almost daily presents of fine dresses, gold and silver jewellery, pearls and precious stones. On the wedding-day the bride receives from her future husband two butts, one containing honey and the other butter. Both the honey and the butter are served up at the marriage feast in separate dishes, and the invited guests spread them on slices of bread, of which they partake very liberally. The marriage festival commences a week in advance, the men being invited to the house of the bridegroom and the women to the residence of the bride, who receives from each of her female friends some valuable present. On the day of the marriage the bridegroom proceeds to the house of the bride's father, and the *mollah*, who is invited to be present, after having repeated the usual prayer, asks both parties the ordinary questions implying mutual consent, which gives full validity to the contract. The feasting now commences, and relatives and friends enjoy themselves by partaking of the many good things spread before them. A glass of hydromel, followed by a chant, closes the festival, and each guest, as he rises to depart, places a piece of money on a towel. This free-will offering, which is called *sherbet*, is carried to the bride by her father, who announces to his departing guests that the generous gift has been gratefully accepted. The *yaootchi* then takes the bridegroom by the hand and conducts him into the bridal chamber, where the bride is anxiously awaiting his arrival. The newly-married couple are locked up in their apartment for four days; the *yaootchi* alone having free admission, for she alone has the privilege of waiting on them and providing them with necessaries. On the fifth day the young husband, after taking tea, goes home to spend a day with his parents, and returns in the evening to his wife. In this manner he absents himself during the day and returns at night for a period of three months, while the young wife visits her husband's parents only for a few days; and it is only after two or three years of this vagrant life that husband and wife really belong to each other exclusively.¹

In former times children were frequently betrothed from earliest

¹ The bride for a year from the day of her marriage is not allowed to speak a word louder than a whisper, not even with her own parents, when another feast is celebrated, which gives her the full use of her tongue.—Spencer's Travels, ii. p. 98.

This fact is not mentioned by any other author, and if true, the custom must be confined to certain localities.

infancy, and several years elapsed, in many cases of betrothal, before the marriage was consummated. The bridegroom always avoided to meet his father-in-law and other relations, but he was at full liberty to visit the bride at pleasure. He was even allowed, and it was considered no disgrace, to cohabit with his betrothed; but he was watched by two matrons with burning tapers in their hand, that he would not take undue liberties. He could, however, generally prevail upon them, by bribing them and paying them handsomely, to extinguish the candles and leave the room. On the third day after the marriage celebration had commenced the *yaootchi* conducted the bride at midnight to the house of the bridegroom, and introduced her in the sleeping apartment prepared for her accommodation. She undressed the bride, assisted her in lying down in her bed in the presence of the bridegroom, who was bound to remain with his young wife in the same room for three days. The wife was not allowed to leave her apartment till she had given birth to her first child.

A woman without children does not dare to speak to her husband, who is bound to submit to the test proposed by the *kadi* and the *effendi*. The husband and wife are shut up in a *quibik* or tent, and *mollahs* walk round it to see that there is no foul play in the matter. After the lapse of a year another trial is made in the same manner, and if at the end of the term the hope of progeny is not realised divorce becomes obligatory.

On the birth of a child the female acquaintances offer their congratulations, and in the course of a few days the *mollah*, after having recited the customary prayer, gives a name to the new-born infant, which is a festival occasion among the rich. Circumcision, which is universally practised according to the Mohamedan ritual, is only performed after the boy has reached the age of eight or ten.

The Nogays honour their dead and dispose of them by burial, according to the Mohamedan ritual. When the head of a family dies the women give expression to their regret by loud lamentations and wailings, exclaiming: "woe is me!" "woe is me!" at the same time wringing their hands, tearing out their hair and throwing themselves down with their faces to the ground. After the corpse is washed it is wrapped in a white shroud and is laid out in the mortuary dwelling for ten or twelve hours. On the following day it is carried to the mosque, where a short service is performed, and is conveyed from there to the cemetery, where it is interred in an erect position with the face turned towards Mecca. Before the body is consigned to its last resting-place a paper is attached to the breast which contains a description of his character, another one which is placed in his hand serves him as a passport to heaven, and a third one bound round the head is intended as a talisman to prevent Shaitan from disturbing his bones. The *mollah* repeats the *fatiah*, or first chapter of the Koran, which closes the religious ceremony. The grave is marked by a monumental stone usually surmounted by a turban.

The Nogay Tatars owe allegiance to the Russian government, but though they are amenable to the jurisdiction of the Russian laws, yet

their *kadis* and *mollahs* are allowed to settle, according to the Mohamedan laws, all disputes and differences that arise among their people, without interference on the part of the Russian authorities. They are required to pay taxes, but their young men are exempt from military service, but they may be enrolled as volunteers. The whole Nogay territory is divided into five cantons, each one of which is presided over by a *kadi*. Eleven parishes or *metchets* have an *effendi*, an *imam* and a *mazine*; and seventy-three villages are entitled to an *imam* or *mazine*, who are both ecclesiastical officers of the mosque or *metchet*. The *mufti*, who resides at Simpheropol, is the religious chief. These ecclesiastical functionaries are supported by tithe assessed upon the products of the soil, and in addition to this they receive the skins of the sheep and oxen killed for the festival of Koorbam Baïram.

In former times the Nogays formed independent hordes, and recognised a head chief who bore the title of Khan, and who exercised supreme power in peace and in war. The *murzas* or nobles, who were up to a very recent time the governing class, only married among themselves or they selected their wives from the Kalmuck noble stock. They were the lords of the land, and the common people were their vassals or serfs.

The Nogay Tatars are strict Mohamedans of the Soonite sect; and though they are not fanatically attached to their creed, yet they faithfully observe all the ceremonial forms of their religion, and yield obedience to the moral precepts inculcated by their religious teachers.

The Nogay Tatars entertain many superstitious notions which have probably been transmitted to them by inheritance from their ancestors. Nearly every village has its doctor, who is regarded as a saintly personage, for he is supposed to possess the power of dispelling ghostly apparitions and curing diseases by supernatural means. When called upon to visit a patient he causes a hen to be killed, of which he sprinkles the blood round the couch of the sick while uttering some mystic formulas in Arabic, probably passages of the Koran. He next burns a piece of lambskin in the fire, and imparts a mesmeric touch to the affected part, and it is said that he has sometimes the satisfaction of being able to say to the sick: "Thy faith has made thee whole." They also give full credit to the protecting power of amulets, and to premonitory efficacy of dreams as well as omens.

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 CRIM-TATARS.

THE Peninsula of the Crimea is situated in the extreme southern part of Russia, in about 44° N. latitude. It is bounded on the east by the Sea of Azof and the Strait of Ennikale, on the south by the Black Sea, and on the north it is connected by a narrow strip of land with the mainland of European Russia. The soil in the plains is generally very fertile, being composed of a heavy marl, or of a sandy white clay, and in part also of a friable black mould. In the vicinity of the mountains there are visible strata of calcareous marl interspersed with chalk and limestone. The soil of the lowlands to the eastward is black and of clayish composition; but in the mountains it is covered with gravel and stones, which render the country, where there is no deficiency of moisture, exceedingly productive. Among the timber trees of the forests of great commercial value, the sea-pine (*Pinus maritima*) is the most important. Junipers and yews attain also a considerable height. The other best-known trees are the common and grey oak, the beech, the dwarf-elm, poplars, lindens, maples and several species of ash. The wild animals are principally found in the hilly districts and the mountains. Wolves, badgers, foxes and deer are numerous. Martins are also sometimes caught and grey hares are common throughout the country. Among the birds the common black vulture is frequently met with; hawks and kites are numerous, and owls are common in the valleys. Crows, magpies, jackdaws, partridges, quails, robins, woodpeckers, wrens and the large titmouse are found here in greatest abundance. The great bustard is seen in large bevvies, especially during winter. Ducks and teal frequent the rivers and the sea-shore. The principal and most delectable river fish is the trout; and sturgeon and mullet are ordinary salt-water fish. A species of anchovies (*Atherina*) make their appearance during the spring months in immense shoals on the sea-shore; and mackerel are caught in great numbers, and are salted as an article of export.

The Crim-Tatars, like the rest of their race, were once wandering hordes, and had no fixed habitation;¹ but the limited extent of country assigned to them by the Turks and the Russians, and the too rapid increase of their population, forced them to exchange their nomadic and pastoral life for permanent settlements, and to follow pursuits corresponding with their changed habitudes, taking an example from their neighbours the Greeks, the Armenians and the Genoese.

¹ The Khans of the Tatars in the Crimea reigned there since 1237; but in 1784 the country had been incorporated in the Russian empire.

The Crim-Tatars, like the Nogays, are no longer a pure Turkish race. They are partly mixed with Mongolian and partly with Circassian blood, which has considerably modified the original type. The pure unmixed Tatars are rarely of medium stature; their frame of body is strong and robust; they have a broad, flat face, long ears, prominent cheekbones, a brown complexion, black hair and obliquely set eyes. Those that have Circassian blood in their veins are rather handsome in outward appearance, of a tolerably fair complexion, and when young they have a very pleasing countenance and delicate features. Their hair is black or dark brown; their face is broad and flattish, and their eyes are black and fierce-looking. Their bodily frame is light and nimble, and their legs are short, but they are tall and robust and rarely corpulent. The women are generally of low stature, but before they have passed the age of youth, they are rather pretty and have good regular features.

The principal traits of the moral character of the Crim-Tatars are childish credulity and apathetic indolence. They will sit for hours with a pipe in their hand on the shady bank of some stream in utter listlessness; or when engaged in work they are capable of continued application, but take long intervals of repose. They are of an amiable disposition, are sober and honest, and always show themselves kind and hospitable to strangers.

When the Crim-Tatars led a nomadic life they had no other dwellings but small shepherd cottages placed upon wheels, which they carried with them in their migrations; and when reaching a suitable halting-place they arranged their cart-houses in regular order, with straight broad streets, having altogether the appearance of a town (*agora*), where the Khan had his movable wooden residence. Since they have devoted themselves to agriculture, and have abandoned their vagrant mode of life, their country houses are most substantial and solid. They are, in part, excavated on the side of a mountain or steep hill, with the front wall built of rough stones. The roof is flat, and is covered with loam firmly beaten down so as to turn off the rain. The interior is divided into several apartments, one of which is exclusively assigned to the women. The principal furniture in the houses of the rich are high divans which border the walls of the rooms all round; but the poorer classes have simply mattresses and cushions disposed on the floor, which serve as seats in the day-time and as beds at night. In the large towns the Tatar houses are not distinguished from the ordinary dwellings of the majority of the inhabitants, and the rich live in a style suitable to their position and fortune. In most of the villages an *odah* or a traveller's home is provided where strangers are received and all their wants are gratuitously supplied.

The costume of the wealthy Crim-Tatars is elegant and costly, especially the dresses of the women. Young gentlemen wear a silk *caftan* reaching to the ankles, and provided with short or slit sleeves. Their trousers, which are very ample above, though tight below the knee, fall in folds over the calves of the legs. Their jacket of silk or cotton is provided with a pocket that contains their flint and steel

which are used by them when they wish to light their pipe. Their shirt has long sleeves that extend beyond the tip of their fingers and which they throw back when at work. Those of a more advanced age have the sleeves of their outer robe unslit. They wear leather stockings, and over these morocco half boots, which are protected by slippers on going abroad, or in bad weather by high-heeled, wooden clogs. They have their hair cut close, or their head is entirely shaved, which is entwined with a turban in winter; and in summer they wear a cap generally of green colour, quilted at the top and trimmed at the edges with grey or black lambskin. A red fez is worn under the cap by the old men and the *mollahs*. The young girls are dressed in ample drawers and a chemisette reaching to the ankles, open at the breast, but fastened at the neck. Their outer dress is a long-sleeved robe of striped silk elegantly trimmed and embroidered with gold. Over this they wear a sort of cloak of an appropriate colour, edged with ermine fur or gold lace, and provided with short sleeves. The girls as well as the married ladies gather their robe round the waist with a girdle, which is fastened in front by two large buckles of embossed or filigree work. Their hair is braided in a number of tresses which hang loosely down behind. Their head is covered with a small red cap or fez, or with a handkerchief crossed under the chin. They stain their nails, their hands and feet with henna (*kna*), and to darken its natural colour it is mixed with copperas. Their jewelled ornaments are chiefly confined to finger-rings. The dress of the married women does not materially differ from that of the young girls, except that the body-garment is more open in front. They cut their hair obliquely over their eyes, leaving but two locks hanging down the cheeks. They wind round their head a narrow strip of cloth that confines the remaining part of the hair, which, being turned up behind, is braided in two tresses. Some make use of henna to dye their hair a reddish brown in Persian fashion. Married as well as young ladies cover their feet with half boots of yellow leather or socks of morocco (*terluk*); and when going abroad they put over these red slippers with thick soles, or high wooden clogs in rainy weather. On going out into the streets they throw over their fine dresses a loose gown (*feredshe*) of white wool, wrap their head in one or several white handkerchiefs, and cover their face with a white muslin veil, so that nothing but their eyes are visible. The married women are in the habit of painting their faces regularly, for which purpose they use cochineal or some other drug of a red colour; and for white they employ the oxide of tin called *aktyk*.¹ They tinge the white of their eyes blue with a finely pulverized preparation of copper (*marsetash*), and by a particular process they impart to their eyebrows and sometimes also to

¹ This cosmetic is prepared from bars of tin which are melted in a covered earthen pot. After the fusion is complete the cover is removed, and the tin is continually stirred with an iron spatula, and some mutton suet, a small piece of lead and cyprus soap are added. As soon as they disappear the tin assumes the form of a white oxidised powder which is sifted. It imparts a pale white hue to the skin.—Pallas' Travels through Russian Empire, vol. ii. p. 399.

their brown hair, a black colour.¹ For marriage celebrations and other solemn occasions the wealthy ornament their faces with flowers made of gold-leaf, tinge their hands and feet with henna, and destroy all the hair of their body by applying a caustic mixture composed of orpiment and lime.

The daily fare of the Crim-Tatars is of the most substantial and most nourishing kind, and is well prepared according to the approved rules of the culinary art. Their common dish is *pillaw* or rice boiled with meat broth, which is eaten with mutton and lamb, both boiled and roasted. Though colt's flesh is rather considered a dainty, yet horse-flesh is rarely eaten. One of the great delicacies are forced meat-balls (*sarma*) wrapped in green vine or sorrel leaves. The large-leaved sorrel (*Rumex patientia*) and the garden sorrel form a favourite dish. Stuffed cucumbers, apples and quinces filled with minced meat, melons and okra (*bamia*),² prepared with spices and saffron, are served up with rice. The country people are principally restricted in their ordinary food materials to mutton and goat's meat, milk, eggs and butter. Their vegetable diet is confined to *bulgur*, which is made of unripe wheat used in a dried or bruised state. Their bread is prepared from a mixture of wheat and rye or wheat and barley flour. Their common beverage called *yasma* is made of coagulated milk (*yugurt*); but their fashionable drink, which has intoxicating properties, is the *busa*—a kind of beer produced by fermenting ground millet steeped in water. A spirituous liquor distilled by the mountaineers from plums, sloes, dog-berries, elder-berries and wild grapes, is frequently taken by many of the better classes. The sweet cider, expressed from apples, pears or grapes, is reduced to the consistency of syrup by boiling, and is regarded as a delicious drink. In more recent time coffee has become a very common drink among the richer classes. In ancient times the Tatars drank milk and warm blood curdled together. When on a warlike expedition every soldier, sharing the fortune of his commanding chief, was provided with two horses, one to ride and the other to be killed in turn, that it might serve as food to the company; and as they journeyed along they often bled their horses and drank the warm blood as it came gushing out of the opened vein.

Whenever a stranger is received by the master of the house he is presented with a basin of water and a clean towel to enable him to wash his hands. The host then places before him all the provisions at his disposal, such as curdled milk, cream, honey, eggs, roasted birds and fruits of various kinds. At the close of the repast water is again brought in, and the guest performs his ablutions in the usual manner. A long-stemmed pipe with an ivory or amber mouthpiece is next handed to the stranger, and a carpet being spread on the floor, he is invited to make his evening siesta in company with the host.

¹ The best galls are boiled in oil, are dried and reduced to powder, to which are added three drams of copperas, one dram of cream of tartar, one dram of indigo and a teaspoonful of henna. The four first ingredients are well agitated with two pounds of water and the henna powder is mixed with it to form a paste.—Pallas' Travels through Russian Empire, vol. ii. p. 350.

² *Hibiscus esculentus*.

The chief occupation of the Crim-Tatars, who live in the plains and in the mountains, is agriculture. Their plough is heavy and clumsily made; it is moved by means of two wheels, has a broad share and is drawn by three or four oxen according to the nature of the soil. While a man following behind guides the plough, two or three boys urge on the animals and act as drivers. In the mountains, where the farmers possess but small tracts of arable land, two or three unite together and assist each other in ploughing. The advantage of manuring is much appreciated, but most of the fields are only manured every three or four years. In the plains, where the land suitable for cultivation is less scarce, the ground is sown in rotation, first in millet, the next year in wheat, and the third year in rye and barley, while in the fourth year it is suffered to lie fallow. They also grow oats, maize, chick peas, flax and tobacco. Their kitchen-gardens are well supplied with the ordinary vegetables for table use. They produce water-melons, cucumbers, gourds, egg-plants, Jerusalem artichokes, cabbage, onions, garlic, leeks, cauliflower, broccoli, celery, parsley, carrots and beets. The best fruits of their orchards are pears, apples and plums; peaches, apricots as well as cherries are also produced, but they are rather indifferent. Their vineyards are of considerable extent; and the grapes, which are generally white, yield excellent wines. They procure the most delicious honey by a peculiar contrivance. They place in their gardens a number of wooden tubes, about six inches in diameter, placed one above the other in the form of a hive, and as one end is closed with clay, the bees soon take possession of them, manufacture their comb and fill it with honey. Of domestic animals they rear sheep, goats, oxen, cows and horses; and in the plains they have plenty of two-humped camels. Poultry of every kind, peacocks, guinea-fowls, turkeys, geese and swans thrive well and are very abundant. ¹

At the time when the Crim-Tatars were still shepherd warriors their wealth consisted of immense droves of horses, large herds of cattle and flocks of black sheep. The latter they kept more for their skins and milk than for their meat. In the spring they began to move northward, halting at every place that offered favourable pasture-grounds and conveniences for water, until the grass was eaten up; and so they moved from station to station till the beginning of winter brought them back to the southern part of the country which they claimed as their own. They followed no commercial pursuits, were ignorant of the use of money, and preferred brass and steel, from which they forged swords and knives, to gold and silver, which was of no economical value to them ¹.

The language of the Crim-Tatars, like that of the Nogays, is similar to the Turkish, and bears the intrinsic evidence of their common origin. Many Italian words derived from their former neighbours,

¹ When Michael Paleologus, emperor of Constantinople, sent a present of pearls and other jewels to Nogay, a Tartar captain under the Kazan emperor of the East Tartars, he refused them, asking for what use they served, and whether they were good to keep away sickness, death or other misfortunes of this life or no.—Fletcher's *Horsey's Travels*, p. 93.

the Genoese, a considerable number of Greek words, and a few Mongol expressions have been incorporated in the original Tatar idiom.

The Crim-Tatars love music and song and even indulge in the Terpsichorean art. Their favourite instruments are the violin, the flute and the drum. Their national dance called *marilatsh* when accompanied by the national song is both expressive and graceful in its figures. The dancer commences with his head bowed down his graceful motions in a slow cadence which by degrees become more and more animated. His hands rise higher and higher, he raises his head, his eyes sparkle with fire, and his limbs acquire the utmost agility and rapidity of motion, and seized with ecstatic joy he whirls round in wild mazes until exhausted he retires amidst the applause of the spectators.

Polygamy is legally authorised among the Crim-Tatars; but very few even of the nobles and the rich avail themselves of the privilege of marrying more than one wife; and in the villages it is extremely rare to find a person who has burdened himself with the necessity of supporting two families of children. Marriage is simply a civil contract and requires no religious sanction.

Formerly, in the nomadic state, the prohibited degrees of consanguinity did not extend beyond that of mother, daughter and sister; but they were allowed to marry any other relations. Marriage was contracted upon the condition that the young woman should live with her provisional husband for twelve months, in the capacity of wife; and if after the lapse of that time she bore him a child the marriage became permanent, and he took possession of his wife's dowry, which consisted of horses, sheep and cattle. On the other hand, if she proved barren, he repudiated her, and sent her back to her parents without stigma to herself or her relatives.

At the present day the men rarely marry before the age of thirty, and as the girl's consent is rarely asked the suitor addresses himself to the father of the young woman when negotiations are entered into between the parties, about the *kaly*m or price of purchase that is to be paid by the bridegroom. After an agreement has been reached, the marriage is celebrated in the house of the bridegroom, who collects the marriage presents from the wedding guests, which differ in amount from three to fifty roubles. The guests gather in the morning, but the day is passed in drinking coffee, smoking and conversation, and it is only in the evening that the feast is served up.

The second day is passed in the same manner, until information is brought that the waggon (*madshar*) which carries the bride is about arriving. The young men mount their horses rigged up with gaily-coloured cloth and ribbons riding along in swift gallop to meet the bride. On the road they perform daring equestrian evolutions, for which they receive ribbons as prizes from the women, which the less-favoured rivals endeavour to snatch away. Arrived at the village the way is obstructed, and they are only allowed to advance by paying toll in the form of presents. When they reach the house of the bridegroom, the bride is received by the men with their backs turned, so as not to cast their eyes upon the bride; and from here she is car-

ried in a kind of litter into the sitting-room where the guests are assembled when the feasting and carousing begins, which continues till late in the night. The marriage ceremony is performed the following day by the Mollah in the usual Mohamedan form. After the departure of the wedding guests, the bridegroom is introduced to the bride in the nuptial chamber where the young couple are locked up for four days.

The Crim-Tatars formerly recognised the dignity and title of Khans, who were the supreme chiefs of a number of hordes and led them in battle. These dignitaries were elective and were always chosen from the family of the Ghireis, whose most distinguished men were also entitled to fill the positions of Kalga sultan and Nuraddin sultan, who were officers of second rank. But the real supremacy of the nation was vested in the sultan of Turkey, to whom they paid one-tenth of all the booty they took in war. Each horde, composed of ten, twenty or forty thousand souls, was governed by nobles called *murzas*, who claim to be the descendants of the high officials that filled places of honour under the Khans. They had grants of estates allotted to them by their military chiefs, sometimes only for life, but frequently in fee with an hereditary title to the full property. They were virtually the feudal lords, owing allegiance to the Khan under whom they served in case of war; and each furnished a determined number of soldiers armed and equipped, and supplied with the requisite number of horses. There were anciently seven noble families of Tatars, who were sufficiently powerful to resist the orders of the Khan, and in extreme cases bring about his deposition. They never entered the service of any superior, and as they enjoyed a kind of political independence, if they took part in a military campaign, it was always of their own free will and accord. Their tenants were, however, subject to the ruling authority of the supreme chief, and were liable to military service. The revenues of these nobles were considerable. They were entitled to one-tenth of the produce of their landed property, and of the herds and flocks pastured on their estates, besides the profit of their own tillage and the yield of their own stock. They also exacted the *karatch* or tribute from Greeks, Armenians and Jews. Another class of Tatars were called *tshelebi*, who did not fully rank with the nobles, though they were considered of a superior order, and occupied a higher social position than the plebeian population. They were esteemed as the descendants of the *muftis* and other high religious dignitaries. Formerly slavery existed among the Tatars, but it is now abolished. The nobility supported numerous attendants from mere ostentation and pride of rank. They were the most extravagant in parade, and their annual expenses were very great. They and their wives dressed in the most elegant and luxurious style; they kept costly equipages, and their large train of domestics, who followed them wherever they went, had no other duties to perform but to carry their master's pipe; standing up in his presence, and assisting him in making his toilet. They were equally lavish in the purchase of elegant swords, beautiful and costly pipes, and pure and genuine amber mouth-pieces.

In many respects every Tatar was free and independent, for there were no written laws which he was required to obey. The following rules were, however, universally observed by all the hordes: 1. To obey the Khan, and all inferior magistrates whatsoever they may command for the public service. 2. Every man to be free, and not to be subjected to any control, except for the good of the nation, and for the general public welfare. 3. For all lands to be common, and never to be considered as private property. 4. Never to indulge in dainties and varieties of meat, and to be contented with what comes first to hand. 5. To dress in mean attire and not to be ashamed to wear patched clothes in case of need, and to patch them whether forced by necessity or not. 6. To take or steal from strangers whatever can be got; for being enemies to all men they possess the right to make war on all, except those who are willing to become subject to them. 7. To suffer no stranger to come within the limits of their dominions; but if any one does come, let him be a slave to him who first takes him; only those merchants excepted who have a Tatar passport.

The Crim-Tatars are now subject to the control of the Russian government, to whom they pay taxes. Yet they are governed by their own laws, and they apply to their own judicial officers in all disputes that arise between themselves. All contested cases are adjudged by the town and village *kadis*, who are responsible to the *mufti*, to whom an appeal may be taken. The *kadis* have jurisdiction in cases of succession and matters relating to marriage as well as in litigations that have reference to landed estates and the sale of real property. The *kadi-esker* is the superior judge, who, at the same time, keeps the record of the conveyance of land, and the register for the payment of a certain land tax.

The landed property of the Crimea belonged formerly either in fee to the *murzas*, or to a Tatar community who acquired a title by purchase, by grant or inheritance; or it was common pasture-ground, and as such the property of a village; or it constituted the seigniorial domain of the Khan, or of the two sultans, or of the shirin-bey. A great part of the public land was property bequeathed or donated to the mosques, or it belonged to the public domain, of which the sultan of Turkey was the lord paramount, and for which a ground rent was paid.

The religion of the Crim-Tatars is Mohamedanism; and they profess to belong to the Soonite sect. Though they are not devout zealots, yet they strictly observe all the customs, practices and ceremonies of the orthodox creed. Their religious superiors and teachers are the *mufti*, the *kadi-esker-effendi* and five *ulemas*, who form a kind of synod or consistory and exercise exclusive jurisdiction in all religious matters. The officiating officers of the mosques have the usufruct of the *vacoof* or glebe attached to them, which is bequeathed by will, and generally consists of garden, arable and meadow land.

As wandering hordes the Crim-Tatars still retained many old superstitious practices, notwithstanding that they had already been converted to the Mohamedan faith. They kept manikin-like figures

made of silk stuff by certain religious women, which they fastened to their movable houses as protecting talismans to keep away all harm and injury from their dwelling and its inmates. They also carried with them a colossal image of their Khan, which they set up as a standard at every station where they made a halt, and every one that passed by was bound to bow to it as a mark of submission and obedience. They believed in the existence of witchcraft, and gave credit to the interpretation of omens, which were consulted at every accidental occurrence.

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MINUSINSK TATARS.

THE Minusinsk Tatars occupy in the Minusinsk district of Siberia both the right bank and the steppes situated on the left bank of the Abakan river, which is an important tributary of the Yennessy. The steppes are not universally level, but numerous elevations and hills, which are entirely treeless, rise in every direction. Small forests of poplar, birches, willows and larches are seen here and there on the numerous islands and on the low banks of the river.

The Tatars are divided into tribes of which the Katshinshes, the Sagaies and the Koibals are best known.¹ They are no longer a pure Tatar race, for when they held possession of the lands on the Katsha river, where a few remnants of their tribes are still found, they have incorporated as an integral part of their nationality a tribe of the Arines, who are closely related to the Ostyaks, a tribe of the Kirghis and some scattered clans of heterogeneous origin.²

The Minusinsk Tatars live together in encampments or *ulooses*. Their summer habitations are birch-bark tents, of which the better kind have a circular foundation and a domelike roof. The poorer classes live in tents of conic form, which resemble those of the Samoyedes, but the general interior arrangement is the same in both kinds. The bare ground forms the floor, with the hearth in the

¹ Stepanow pronounces the Koibals to be genuine Tatars; but Castren, who admits that they are now perfectly assimilated to the Tatars, whose language they speak, supposes that they originally sprang from the Ostyaks and the Samoyedes. They are excessively poor, and are held in contempt by the other Tatars. The other Siberian Tatars are the Abaka, the Tsholym and Altai Tatars.

² No account is given of their moral and physical characteristics.

centre, which corresponds with the smokehole in the roof, and is marked by a circular enclosure of stones. The door is always towards the east, and on the opposite side stands a kind of divan of soft felt mats, which is intended for the accommodation of the master and mistress of the house. The interior is divided by a partition, of which the men occupy the left and the women the right side; the first is furnished with numerous boxes, and the last with kettles, pans, tea-pots and other household utensils. Their winter dwelling is either a tent-frame covered with felt, or a small cabin of logs constructed in Russian style. Here are numerous enclosures for domestic animals, several store-rooms and a large supply of hay. The winter camp is the real home of the Tatar; it is generally situated near a forest on the banks of a river or lake, and is surrounded by meadows, to which sometimes a few acres of cultivated ground are attached.

The ordinary dress of the Minusinsk Tatars is a coat of goatskin; but on public occasions the rich wear a silk shirt over which a *kuftan* of velvet is thrown.

The food of the Siberian Tatars is mostly derived from the animal kingdom. Mutton and horse-flesh constitute their principal meat diet; eggs, milk and cheese are served up at all their meals. The richer classes make use of bread, for which the flour is probably purchased from the Russian traders. They are seated cross-legged on the ground while eating and drinking, and they observe perfect silence during their meals. Their favourite beverages are *koomys* prepared from mare's milk, and *airán* or milk brandy distilled from the milk of the cow. A large iron kettle filled with sour milk is placed over the fire covered with a wooden lid hermetically sealed with clay and divided into two compartments. A carved wooden tube is fitted to a hole in one of the divisions of the lid connecting the kettle with an iron jar that stands in a tub which is filled with warm water. As soon as the milk begins to boil, it passes from the kettle through the tube into the jar. The residue of the milk that remains in the kettle is converted into cheese.

The breeding of domestic animals forms the chief occupation of the Minusinsk Tatars. They are almost exclusively engaged in herding and pasturing their cattle, horses, sheep and goats. The Katshinshes are by far the richest, and some of them have as many as six thousand horses, two thousand head of cattle and a thousand sheep and goats. Their occupation compels them to lead a nomadic life; they change their place of abode in spring and summer as well as in autumn; and if they possess large herds of cattle they must seek new pastures several times during the summer months. In the winter the cattle and horses are allowed to run at large in the steppes in search of food, while the weather is sufficiently favourable; but whenever the snow becomes too abundant and deep all their domestic animals are driven into the enclosures, and are fed on the hay that has been gathered in the summer. Cattle and sheep, which are particularly exposed to the attack of wild beasts, are generally driven back to the cattle-fold at the approach of night.

Many of the Katshinshes form permanent settlements and are de-

voted to the cultivation of the soil, but they have ceased to be Tatars, and are to all intents and purposes Russians, whose language they speak, and whose religion they profess.

The Tatars travel through the steppes in carts called *tarantas*, to which two or four horses are hitched, which are mounted by riders who manage the fiery coursers.

The language of the Katshinsh Tatars forms a part of the Turco-Tataric branch of languages, and is divided into numerous dialects which are all closely related to each other. Though there exists no written literature in this language, yet their traditional ballads have some literary merit. They have a real epic character, and describe in bold figures the deeds of a distinguished hero who never fails to be victorious in his contests with men and gods, and he wins as prize the wife he loves so dearly, with whom he lives in peace and the enjoyment of social pleasures to a very old age. In these compositions, which are not poetical in form, but nevertheless exhibit an exuberant fancy, all nature is animated and personified. Fish, birds, bushes and even stones are endowed with a living soul that is affected by joy and sorrow, by weal and woe. The song is the highest expression of wisdom, and no object in nature can resist its power. Nor is the supernatural wanting, for the power of magic is made much more potent than the power of the sword.

The Minusinsk Tatars find pleasurable recreation in sitting cross-legged around the hearth and smoking the pipe. But they are not strangers to the more intellectual pleasure afforded by the exercise of the musical art. They are fond of singing their national ballads in a more or less melodious strain accompanied by the two-stringed lute.

Formerly polygamy was universally prevalent among the Tatars; and even now the poorer classes, who can only win their wives by forcible abduction, repudiate at pleasure the woman whom they had made their own by the exercise of physical strength, whenever a favourable opportunity presents itself to procure another. The better classes can only secure a wife by asking the consent of the parents of the young woman to the proposed match; and the suitor, in order to succeed, must offer in return for the favour a suitable equivalent, consisting of fine horses, valuable stuffs, *airán*, butter, cheese and meat. No marriage gift is required to be furnished if the woman is a widow, or if she is a repudiated wife. No man is allowed to marry a woman of his own clan, however remote the relationship may be; but no bar exists for near blood relations to marry, provided they belong to different clans. Married sons never live in the tent of their parents, but each family has a separate domestic establishment, although they may form but one household and eat together at the same table. The father, or at his death the oldest brother, is considered as the head of the family, over which he exercises patriarchal authority.

The Minusinsk Tatars dispose of their dead by burial in common cemeteries, which are situated in elevated places. The graves are arranged in a straight line in an east and west direction. Whenever a death occurs all the neighbours assemble to dig the grave, which is considered a sacred duty, because none of the relations are allowed to

take part in the labour. The body of the deceased is wrapped in silk or other fine stuff, and is dressed up in his finest apparel. Old persons are consigned to a grave which is lined with wooden planks; *shamans* are placed upon the uncovered bottom; and children are wrapped in birch-bark.¹ The corpse is deposited in the grave in a recumbent posture with the face turned upwards, and the eyes directed towards the east. At the foot are placed a saddle, a supply of brandy, cheese, meat, butter and other articles of necessity to serve the wandering ghost as a means of support during his journey to the land of souls. The grave is filled up with earth, and the mound, which is usually from one to two feet high, is covered on the top with stones. Three days after the burial those who formed the funeral escort supply a great quantity of provisions of every kind, of which *airán* or milk-brandy forms no inconsiderable part, for the celebration of the funeral feast which takes place near the grave. On the twentieth day the relations assemble once more round the grave to honour the memory of the dead by another feast. The same ceremony is repeated on the fortieth day, when the favourite horse of the deceased, which was set free on the day his master died, is caught and offered up as a sacrifice. The flesh is eaten near the tomb, and the head is fixed to the top of a pole which is erected at the upper end of the mound. After the expiration of a hundred days another commemorative feast is celebrated in honour of the deceased. The nearest relations, whose sorrow is sometimes overwhelming, neither eat nor drink, but give expression to their grief by weeping and heartfelt lamentations.

The Minusinsk Tatars have a regularly organised government placed under the supreme control of the Russian authorities. Each tribe has a courthouse of its own, where the chancellery of the district is located. Each chancellery has its tribal chief, whose duty it is to preserve order, and to try and punish minor offences. He is assisted in the exercise of his functions by two assessors called *sasädatel*, and a secretary who is bound to reside permanently in the chancellery. The civil administration is presided over by an elder, having the title of prince, who collects the taxes and preserves order within the limits of the *uloose*. His subordinates are a treasurer, a vaccinator and an indefinite number of clerks. With the exception of the clerks and the vaccinator, who are the only officers that receive a salary from the government, all the official functionaries must be native Tatars, and they are elected by the people at large for an indefinite period of time. The dignity of tribal chief only is hereditary; but it may be forfeited, in which case the people have the privilege of electing his successor.

Although the majority of the Minusinsk Tatars have been baptized and are nominal Christians, yet they are not the less addicted to the practices of shamanism, and the *shamans* still exercise great influence among them. In ancient times they recognised a supreme divinity under the name of Kudai, who was supposed to dwell above the

¹ Several Tatar, Samojede and Finnish tribes place their dead, especially children, on the summit of shady trees. For this purpose the larch is chiefly used, which is also venerated by presenting offerings to it, and they show to it other marks of honour.—Castren's *Reiseberichte*, p. 303, footnote.

clouds, and in one of their legends he is represented as sitting behind the tent occupied in registering in a book the names of those who were born and died. The government of the earth he confided to valiant hero-khans, over whom he placed the Ulu-khan or Great Khan, who proclaimed from a written book the will of Kudai as far as his behests were designed for the earth. In some of their legends, it is said that the Ulu-khan was born at the time when light was called into existence, that neither disease nor death had any power over him, and that his age was variable like the phases of the moon. Other hero-gods had resisted the power of Kudai, and as a punishment for their insolence they were changed into stones; and the stone images found in the steppes are reported to have been in former times celebrated heroes and heroines. Kudai represented the benevolent agencies of nature; while the genii of evil were called Ainas who dwelled in subterranean regions and were governed by a chief who bore the name of Irle-khan, and was recognised with the khans as the familiar spirit and patron of the *shamans*. By virtue of their own nature, the Ainas were invisible; but they frequently assumed the form of men, dogs, foxes, birds, serpents and other animals. High rocks were also objects of veneration in former times, which were marked with certain figures either cut with a sharp instrument or painted in bright colours. Snakes, bears and many birds, but more especially the swan, were treated with great reverence. Formerly when a hunter killed a swan he presented the sacred bird to his nearest neighbour, who returned for the gift one of his best horses. As he did not intend to keep the precious object, he presented, in turn, the gratuitous offering to his best friend and received a horse as a complimentary acknowledgment. In this way the sacred bird was carried from place to place; but it was bound finally to be left with some one who found himself in possession of a half-putrefied bird for which he gave in exchange a valuable horse. They believed that fire possessed the supernatural attributes of a divine agency, and before they sat down to their meals they threw a piece of meat into the flames to propitiate its favour. Water was also looked upon as a divinely endowed power; and in ancient times certain clans threw their first-born child into a river or lake. The first portion of every accessory dish was placed towards the east in honour of the rising sun. All the offerings were presented by the mistress of the house, who, in case of dereliction of duty, would have been exposed to the danger of receiving in the empire of Irle-khan equal punishment with those who performed any kind of labour after sunset, or who regaled their guests with milk mixed with water.

They gave much credit to the charlatanism of the *shamans*, who pretend that, with the aid of the Ainas, they can snatch the dying from the brink of the grave. The sorcerer is dressed in his magic mantle, which reaches down to the ankles, and is ornamented with strips of broad cloth and calico. His head is covered with a cap terminating in a point, which covers the eyes and a part of the face. Night, with its gloomy shadows, imparts mysterious awe to the mystic ceremonies of disenchantment. The sorcerer beats his drum,

and while invoking his familiar demons, he runs round the couch of the patient in wild fury, yells, howls and whistles, and it is only at the hour of midnight that the demon power deigns to communicate the inevitable decrees of fate.

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BASHKIRS.¹

SIBERIA, that vast and extensive region of country in northern Asia, extending from the Chinese empire to the Arctic Ocean, presents long stretches of flat uncultivated steppes almost entirely destitute of trees, and overgrown with coarse, rank grasses. These natural prairies are inhabited by barbarous and half-civilised tribes of herdsmen who subsist on the produce of their cattle and horses, and whatever supplies they may be able to secure in hunting and fishing. The Bashkirs, who are an aboriginal tribe of Tatar origin considerably intermixed with Mongolian blood, occupy the southern portion of the Altai mountains. Many tribes are settled in the Ural mountains, having a population of 135,000 souls.² They occupy lands on the Ural, the Belai and Iset rivers, and belong partly to the Orenburg and partly to the Permian government.

In physical characteristics the Bashkirs present the greatest variety. In outward appearance many have altogether a Tatar physiognomy, others approach nearer the Mongol type, and some have even Russian features. They are generally of medium stature, with a strong, robust bodily frame and muscular limbs. Their complexion is of an olive colour, and their hair is black, coarse and strong. They have a smooth, beardless flat face, a blunt nose, rather small eyes, but excessively large and projecting ears. Their moral character is not of a high order. They are bold, obstinate and warlike, and formerly they were much inclined to revolt against the repressive power of the ruling authorities, and were much addicted to robbery and pillaging. They are indolent in their habits and indocile in disposition. They are scrupulously honest in all their private business relations, and are distinguished for hospitality. They are thoughtless, improvident and have no care for the future. They are not of a revengeful disposition, are peaceful, and are now quite submissive to the Russian authorities.

The huts of the Bashkirs are light, wooden structures of very small dimensions covered with birch-bark. To the interior walls are fixed wide benches which are used as sleeping-couches. In place of a stove

¹ This name is derived from Bash-Kurt, or "bee-raisers."

² Mr. Schuyler gives the rough estimate of the population at 500,000 souls.

the room is provided with a cylindrical chimney-flue (*tchural*), five and a half feet high and two feet wide, which is contracted at the summit, and is placed at the right side of the door. It is constructed of laths and branches thickly coated with clay. The sticks of wood which are used as fuel are placed in the tubular opening in a perpendicular position, and when kindled the fire warms the kettle that stands upon a small hearth, where the cooking operations are performed. The apartment is not very cleanly, and the furniture is most rude and simple. A big bottle-shaped leather bag resting upon a wooden pedestal contains the sour milk (*arjan*) for preparing *koomys*. A few of the richer classes dwell in neat substantial clay cabins, similar to those of their Russian neighbours, provided with a stove that stands in the middle of the room and with a bathing establishment for Mohamedan ablutions, and which are frequently decorated with paintings.

The costume of the Bashkirs differs according to the fortune and social condition of the parties. The common people wear ample trousers, a long shirt or smock-frock with a kind of jacket as the outer dress, and their head is covered with a round felt cap or with a hat with the brim turned up. Some of the richer classes are dressed in bright-coloured Bokhara robes of silk mixed with cotton, and an embroidered skull-cap serves them as head-dress. The women wear gowns of a coarse hemp cloth of which the collar and wristbands are embroidered. The cap (*tshashbaoo*) which covers their head is ornamented with a strap richly garnished with silver plates. The *tastar* or veil is fixed below the chin with a leather string. The *toorae*, or ornamental head-dress, is attached to the cap by several buttons with a coral chaplet hanging down on each side of the cheeks.¹ A piece of stuff called *ssakal* extends from the chin down to the breast and covers the throat. Their most precious ornament is a chainlike necklace (*dilbooga*) composed of silver coins, coral beads and other trinkets, which is attached to the shoulders and hangs down the breast.

The Bashkirs subsist principally on animal food, and their favourite dish is mutton cut into small pieces mixed with flour and boiled into a thick soup which they eat with enormously large wooden spoons. The *tshurpara* is a farinaceous dish filled with minced meat boiled in water or baked in grease. They are very fond of the flesh of hares which are caught in the steppes by specially trained hawks. Dried fish form an important article of food during the winter. Their vegetable diet is confined to the bird cherry,² some eatable roots which they collect in the forest; and occasionally they eat flour-cakes which are first slightly baked under hot ashes, and are next stuck on wooden spits inclined towards the fire to impart to them a brown crust. Their ordinary drink is fermented sour milk or *koomys*. They

¹ According to Mr. Vambéry they have two other head-dresses; one he calls *Kaschbav*, and the other *Kalabash*; but as this author is a great linguist words are to him things without necessity of any description; but others more ignorant in this branch of human knowledge cannot quite guess the nature of the things these words represent.

² *Prunus padus*.

prepare hydromel by subjecting honey mixed with a quantity of water to fermentation. A very acid drink, called *kroot*, is produced from the scrapings of acrid cheese, to which a quantity of water is added. This is the favourite beverage which they carry with them when they start out on a journey during the winter season.

As the breeding of cattle and horses is the chief occupation of the Bashkirs they form permanent villages near the borders of sheltering woods, where they live during the winter months; while their cattle and horses sparingly subsist on the grass sprouts which are protected by a thin crust of snow, and on the young twigs of trees and bushes. As soon as the genial heat of the sun dispels the torpid winter sleep of nature, and covers the earth with a carpet of green, the nomadic life of the Bashkirs begins. Being the most indefatigable and most graceful riders, they bestride their horses and drive their herds to the plains, where the cattle wander away in every direction to seek the fattest pastures, and are occasionally collected to pass the muster-roll by their presence before the door of the owner's dwelling. In their migratory excursions the tent-cloth of felt is rolled up in a bundle, and is carried on a horseman's saddle. All the herdsmen of the same village select the same camping-ground, and pitch their tents in military order. During the summer months the men drive the mares home from the pasture in the evening to be milked by the women. Although the growth of grass in the plains is rank and luxuriant, and supplies a plentiful supply of forage, yet they never make an adequate quantity of hay for feeding, during severe winter weather, their half-starved animals, which are compelled to sustain life on the stunted herbage that may peep through the snow, or the remnant of the summer fodder that rots on the dunghill. Horses constitute their principal riches. The poorest classes even have thirty or forty head, and most of them have from two to three hundred, while a few wealthy men possess as many as two thousand and even three or four thousand head. In the month of June they are obliged to drive their horses to the mountains on account of the myriads of horse-flies that darken the atmosphere; and they only bring them back at the end of July to the rich pasture-grounds of the steppes. Their herds of cattle are also very numerous, but camels do not thrive well, and sheep are only reared in considerable numbers in a few localities.

The Bashkirs cultivate the ground to a limited extent. They grow hemp around their habitations, which they dry in autumn with the wild flax and the nettle. They break the stems with their fingers and separate the filaments from the ligneous part by beating them in a mortar. The fibres are spun into thread which is woven into a coarse kind of linen. They also produce barley and oats in sufficient quantities for home consumption, which, with their smoked cheese, supplies almost exclusively their winter food, for during the cold season the mares and cows give but little milk. The women, besides milking the mares and cows, make butter and cheese, dry the fish for winter use, dress skins and prepare the felt. During spring and summer the men are frequently engaged in fishing, and many make it a business to train a small species of hawks for hunting hares and other small

animals, and they also form an object of barter by disposing of them to neighbouring tribes. Most of the Bashkirs are skilful bee-raisers; some rich men have over five hundred bee-hives and the poorest have never less than four.

The Bashkirs speak a dialect of the Tatar language, and they use the Arabic character when they wish to reduce their thoughts to writing, but they have no critical knowledge of the idiom in which they converse.

The only musical instrument in use among the Bashkirs is a flute (*kuraj*) about two and a half feet long, which has four holes, and is open at both ends. It is played by pressing the orifice against the teeth slightly opened, while the performer accompanies the musical notes of the instrument with a bass formed in his own throat.

Marriages among the Bashkirs are only concluded after the amount of the *kalym* has been agreed upon, which among the rich may be as high as three thousand rubles, while the poorest purchase their wife for a load of firewood or hay. Though children are betrothed at a very early age, yet young men only enter into the marriage relation at the age of eighteen and young girls at the age of sixteen. The marriage is celebrated by feasting, and in the summer wrestling and horse-racing close up the festal entertainment.

The Bashkirs do not bury the dead in cemeteries, but in select spots chosen by their dying friends. A passage leads from an excavation in the form of a shaft to a little chamber, where the corpse is placed in a sitting posture on a seat of stones and the grave is then filled up.

The Bashkirs were once governed by their own chiefs, who bore the title of khan, but the dignity has been abolished, and they are placed under the direct control of the Russian government. Their settlements are divided into twenty-six *wolosts*, which are administered by elders who are elected by the people. These are assisted in the exercise of their official functions by a *pisar* or a secretary, and they are not only invested with police powers, but they superintend the financial and economical affairs of the country.

The Bashkirs were never formidable as warriors; formerly their weapons were the bow and arrow and the lance. But in modern times firearms have been introduced among them, and they have received a military organisation after the model of the Kossacks. They serve under the Russian government as horsemen to guard the Asiatic frontier.

The conversion to Mohamedanism, which is the prevailing religion among the Bashkirs, has not only imparted to them the knowledge of moral and spiritual truths, but has imbued their mind with numerous stupid and absurd superstitions. A life of indolence and unimpeded motion in the steppes, where all objects are invested with an air of freedom, is the Bashkir's paradise of earthly pleasure. When the season approaches, which compels him to abandon his roaming excursions, for the confined atmosphere of a winter home, on the confines of a gloomy forest, he feels downcast and his spirits become depressed. He imagines that Shaitan or the evil spirit has taken up his abode in the hut, which is the cause of his sense of constraint, and he rides for-

ward with a slow and reluctant step, and finally halts at a certain distance from the settlement, where the women are sent on in advance armed with staves to drive away the genius of evil which haunts their dwellings by striking each door with noisy clatter and uttering loud and boisterous imprecations. As soon as this effective exorcism is completed and all the huts have been disenchanted, the men ride forward in full speed, with terrific shouts to banish the dreaded demon from his lurking-place. Mollahs accompany each party of herdsmen in their wanderings as spiritual guides, and direct their prayers, which are repeated several times a day in an uncovered enclosure set apart for religious service. Only a few hundred of the Bashkirs have been converted to Greek Catholicism.

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YAKUTS.

THE Yakuts occupy the north-eastern part of Siberia on both sides of the Lena and Kolima rivers. Their government commences where the Vityma falls into the Lena, and extends north to the Arctic regions. To the east and south of the Yakutsk the country is rocky and mountainous, while in the west and north it presents a level plain occasionally overgrown with thick clumps of trees. During the greatest part of the year the country is covered with snow and ice, and during four months the thermometer sometimes descends from -58° to -78° F.; and yet vegetation flourishes in the southern portion with some degree of perfection even in this cold and inhospitable climate. For a hundred and twenty-eight days torpid nature is warmed by the rapid increase of heat from the sun, and plant-life springs into existence as if by magic. On the first of May the sprigs of grass are scarcely visible above the surface, but at the end of the month the trees have unfolded their foliage and the fields are covered with verdure. There are a considerable number of water-courses of some extent and depth in the Yakut territory, and numerous lakes are scattered over the country, which abound in many varieties of fish.

The Yakuts call themselves Saklas or Sakhali, and are one of the oldest offshoots of the Turco-Tataric branch of Turanians, having preserved their ancient customs and language without intermixture of

foreign elements. Their number is estimated at a hundred thousand souls, not including women and children.

The Yakuts, more than any other nation, exhibit the most opposite extremes of stature and bodily conformation. Those who inhabit the meadows south of the Virchovuski chain are from five feet ten inches to six feet four inches high; they are well built, are strong, robust and active. On the other hand, in the poor communities of the more arctic regions of northern Siberia the men are below medium height, inactive and of an unhealthy complexion. The majority of the Yakuts have smooth, jet black hair which hangs loosely over their shoulders, and their skin is of a tawny colour. They have sharp features, a flattish face, prominent cheekbones, brown or black eyes and a short broad nose of proportionate size. The women are often beautifully formed, they have oval faces, more or less regular features and sparkling black eyes.

The Yakuts are gentle and peaceful in disposition, and never engage in war. They are affable in their manners and sociable in their intercourse. They are exceedingly hospitable to strangers, whom they supply with all needful wants without accepting the least compensation.¹ They honour the aged, and take counsel from their experience. Their gratitude for benefits received knows no bounds, and they are obedient to their chiefs and elders. On the other hand, they are very revengeful and never forget an injury, and are rather reserved and contentious. Their passion for litigation is excessive, and for the least trifle they invoke the aid of the judicial authorities. They are very inquisitive, possess a considerable share of intelligence, and can never be cheated. They are, however, inclined to indolence, and are wanting in vigour and energy in action or passion.

The circular and capacious dwellings of the Yakuts are either designed for summer use and are composed of a frame of poles covered with birch-bark strips nicely sewn together with horsehair; or they are winter huts which are built at the edge of the forest to protect them from the cold north winds, and are constructed of wooden beams arranged in pyramidal form, interwoven with wickerwork, and rendered airtight by a thick coating of loam mixed with grass, or of cow-dung which is frozen hard and becomes impenetrable. In the dwellings of the rich the floor is elevated and is covered with planks, but in the huts of the poor it is generally sunk three feet below the level of the ground and is of hard beaten clay. The smoke of the fire kindled in the centre of the dwelling passes through a wooden pipe (*tshuvai*) plastered with clay and cow-dung so as to protect it from the effects of the fire. The door always faces the east, and to the side walls broad benches are fixed divided off into sections which serve as sleeping-places. The men always occupy the south side and the women the north side of the hut. These huts are by no means kept in a cleanly and orderly condition, and from the walls are suspended articles of clothing, weapons and household utensils. Near the *yourt* small sheds

¹ They say that God gives to eat and drink that men may profit by it. "I am provided with provisions; my neighbour is in want. I ought to divide with him what comes from the Creator."

are erected for sheltering the cows during winter, which, at that season, are fed on hay; and when the cold is intense they are sometimes admitted to the interior of the *yourt*. Near the town of Yakutsk and elsewhere the winter huts are frequently square buildings which are constructed of hewed logs firmly joined together with the flat roof and side walls covered with turf and plastered with cow-dung. The few small holes that serve as windows are either closed with shutters or with blocks of ice, which, as they quickly freeze, become firmly attached to the window-frames. The fireplace connects with a wooden chimney as in the other houses. The interior of these dwellings is divided into several rooms for the accommodation of the family, and during winter horses and cows are stabled under the same roof.

For winter travelling the Yakuts wear as outer dress a frock-coat of reindeer-skin trimmed round the edges with black fur, and ornamented on the back with elaborate figured fur-work; it has a slit behind in the lower part of the skirt to fit it to the saddle and adapt it for riding. In the summer the fur coat is replaced by a similar garment of pliant leather dyed yellow. Their drawers, which are made of the soft young reindeer-skin, are fastened round the loins, and reach to the middle of the thigh, where they are connected with the leggings. The legs and feet are protected by boots (*eterbas*) of thin horseskin, which are perfectly pliant and waterproof and extend as high up as the knees. They tie round their neck a tippet of black squirrel's tail, and their hands are covered with mittens of foxskin. A cape of striped cloth trimmed with a border of fur of the glutton is drawn over the forehead and screens a part of the face. The wealthy Yakuts have adopted the more fashionable costume of the Russians. They wear cloth coats lined with furs, and tight well-made pantaloons. The dress of the women resembles that of the men. The Yakut girls gird a leather cushion round their loins, immediately over their drawers, which makes the back part of the outer dress stand out more prominently, and in this respect at least they come up to the fashion of the day. Their ornaments are ear-rings which are so heavy that they elongate the earlobe, and they entwine their head with a leather strap, to which coins and medals are attached.

The richer classes of Yakuts subsist principally on animal food. They have an adage, which is generally applied in a practical way: "To eat much meat and grow fat upon it, is the highest destiny of men." They prefer horse-flesh to beef, which is only regularly slaughtered for domestic use by those who possess large herds; but the poorer people reserve their surplus cattle for festivals or special occasions. They are very fond of fat, which they eat both fresh and spoiled, raw or cooked, sometimes mixed with birch-bark, fish, milk, flour, &c. They are well supplied with many kinds of fish, and do not refuse the flesh of animals killed in hunting, of which squirrels and the whistling marmot are those most usually eaten. During the summer they have an abundance of butter of a subacid and agreeable taste and of an oily consistence, which is eaten without bread. Indeed their only substitute for bread is the thin underskin of the larch and fir, pounded in a mortar of basket-work which is coated with frozen cow-dung, and

the powdered article thus obtained is boiled with fresh milk and curds, or with fresh or rancid fat. The poor, if they have not been successful in the pursuit of game, are sometimes reduced to the necessity of depending altogether on this scanty food and some edible roots which they gather in the forest. For winter use they keep a stock of cow's and mare's milk in birch-bark vessels in a frozen state, of which they make a daily porridge by thinning it with water and mixing it with dried vegetables. *Koomys* or fermented sour milk is their favourite beverage, which is served up on all occasions. They also distil from it an intoxicating liquor, which is, however, much more rarely used. Brick tea is a fashionable drink among the richer classes. When visitors are received in the hut, it is the hostess only, and no other woman of the household, who is permitted to regale the stranger in front of the fireplace. Before partaking of their food at their regular meals they always throw a spoonful into the fire as a libation to the spirits, and after they have finished their repast they do not wash the dishes they empty, but simply wipe them with their fingers, for they apprehend that scarcity would be the consequence if the smallest particle of food were unnecessarily wasted.

The chief occupation of the Yakuts is the rearing of horses and horned cattle, which constitute their whole wealth. Some few are owners of two thousand head of domestic animals; but in former times it was not unusual to meet with a cattle and horse raiser who possessed twenty thousand head. The business of stock-raising is in a thriving condition. They lay in a sufficient quantity of hay to serve as provender for winter, and for this purpose they make long journeys to the steppes, where grass is abundant. The forage stored away is exclusively reserved for the cattle, for the horses run at large even in winter, and are obliged to find a precarious subsistence by removing with their hoofs the crust of snow that covers the sprigs of grass sprung up in autumn. They are only fed for a few days, when they are brought in to be used for a long journey. Much attention is paid to the young colts. As soon as they have acquired sufficient strength they are tied up and kept in coops, and are only allowed to suck twice a day when the mares are milked. Mare's milk is converted into *koomys*, and is preserved for future use. The milk is collected in leather buckets called *symirs*; and after it is considerably diluted with water and a small quantity of rennet is added, it is continually agitated with a sort of wooden spatula until fermentation takes place, when it acquires a pleasantly acid taste. It is a very nourishing drink and produces the effect of a slight intoxication, if taken in large quantities. Like all herdsmen and shepherds the Yakuts are compelled to change, from time to time, their place of abode in search of new pastures, and it is therefore their constant practice to migrate at the beginning of spring to a locality where pasturage is plentiful during the whole summer. Close to the Arctic Ocean the Yakuts have neither cattle nor horses, and their domestic animals are exclusively confined to a breed of dogs, of which they have a great number, and they are principally employed to lend their assistance in fishing expeditions. The fish they catch, together with

the animals they kill in hunting, supply them with the necessities of life as well as with articles of barter, in addition to the eggs of wild fowls, of which they collect an immense quantity during the breeding season. The southern Yakuts have regular employments at each particular season. After the conclusion of the holidays, at the end of June, they collect a large supply of the inner bark of the larch, birch and fir, which is dried in the huts on racks and is preserved for future use. Haymaking and fishing follow in regular order; in these pursuits they are engaged until the time when the berries are ripe, of which they gather the greatest abundance with the object of boiling them that they may be preserved for winter provision. In the beginning of October they slaughter a number of cattle and horses as far as may be necessary to supply them with winter meat, which is frozen hard and keeps sweet and good for an indefinite period of time. In November they catch fish under the ice while in a torpid state, and at the end of this month they start out on their hunting tour. Wolves and foxes are caught by placing bait poisoned with corrosive sublimate and nux vomica in their track. They employ traps and spring bows; but being expert marksmen they rely principally on their bows and arrows or in recent times on firearms for success in the pursuit of the chase.

The Yakuts display much skill in smelting and working iron, and imparting to it almost the temper of steel. Their long knives, their hatchets and the daggers which they carry, are articles of their own manufacture. They make girdles, ear-rings and other ornamental articles neatly engraved and inlaid with silver. They are acquainted with a process of dressing skins and producing a good article of leather. They steep cow and horse hides in water for a few days until the hair becomes loose and can be easily scraped off, after which they are hung up and thoroughly dried. When this is effected they are immersed in blood, where they remain until they are soaked through; and are then hung up in a place where they are exposed to the action of smoke for a considerable time. This kind of leather is used for boot-soles and for buckets. Boot-legs are made of colt's and calf-skins dressed in a similar manner and blackened with coal-dust mixed with fat. Elk and deer skins are softened and are rendered pliant by covering them with a paste made of clay mixed with the undigested food withdrawn from the maw of animals killed by them; or they are coated with a layer of cow-dung, and as soon as they are nearly dry they are rubbed and scraped till they acquire the requisite softness. These skins are sometimes dyed red with an infusion of alder-bark boiled with ashes; or yellow by the application of sorrel-roots. The Yakuts are quite expert in common and ornamental sewing. They use thread of horsehair, or of the sinews of the legs of the horse, the deer or the elk. To protect their eyes from the dazzling snowlight they fasten to their ears, with leather straps, a narrow meshed net of black horsehair, which answers the purpose of snow-goggles. The Yakuts are very skilful and cunning traders; they hire out their horses for carrying burdens, and they monopolise the transportation business over a vast extent of country.

The language of the Yakuts has preserved more than any other Tatar idiom the peculiarities of the original Turkish type. The grammatical construction of their dialect has suffered no change from external disturbing causes and foreign influences, and it owes its development simply to their own inherent peculiarities of mind and to the circumstances by which they were, from time to time, surrounded. The language has been reduced to writing by adopting the Russian character, and translations exist of the ten commandments, of a part of the New Testament, and of the principal church regulations. The Yakut language has twenty-one consonants and eight vowels. The noun radical is always in the indefinite case, and the second person singular of the imperative mood is the verbal radical. The plural of substantives is formed by affixing to the noun radical the particles *lap*¹ *läp*, *lop* *löp*. There are ten cases of which the indefinite is represented by the radical. The numerals are expressed by specific words for the units, ten, twenty, thirty, a hundred and a thousand; all the cardinal numbers are formed by addition and multiplication. The numerals are declined like nouns. The personal pronouns are: first person singular *min*, first person plural *biciri*; second person singular *an*, second person plural *aciri*; third person singular *kini*, third person plural wanting. The language has predicate affixes which differ in different persons; as, first person present *min aĵabin*, "I father I," i.e. "I am a father;" *an oĵoĵym*, "thou art a child." There are possessive, demonstrative, interrogative and indefinite pronouns. The verb has an imperative mood with an affirmative and a negative present and future tense; and the indicative has an affirmative present and an affirmative and negative perfect; the potential has an affirmative and negative future; the conditional has an affirmative and negative present; and finally the perfective mood has an affirmative present. All these moods and tenses are formed by characteristic letters or syllables suffixed to the radical.

The Yakuts, though they are ignorant of astronomy and are entirely destitute of learning and education, yet their division of time nearly conforms with the scientific requirements. They divide the year into twelve months of thirty days each, and every sixth year they add an intercalary month to make up the missing days. They determine the time of the night by the position of the polar star and the Great Bear. They mark the distance they travel by the time it takes to boil the inner bark of the larch or fir in a caldron. The distance passed over is called a *heusse*, which differs in length according as the journey was made on foot or on horseback.

The amusements of the Yakuts are extremely simple. Eating and drinking are their principal enjoyments. The dances of the young women are neither striking in figure nor in movement. The dancers merely arrange themselves in a circle and walk round in measured step with the course of the sun. Their songs are all *extempore* productions, and their plaintive, monotonous melodies are rude and

¹ The sign ~ placed above a letter has been adopted to indicate the soft pronunciation of that letter.

inharmonious. Nor are they very poetical in composing their songs. The subjects are generally borrowed from nature, and refer to the lofty and luxuriant growth of trees, the roaring of the torrential streams, or the immense height of the mountains. Their imagination lends to insignificant appearances a much fairer hue than the reality could suggest.

The Yakut women are industrious housewives, they perform all the drudgeries of the domestic establishment, look after the cattle, milk the cows and mares, cut and collect the wood for fuel, attend to the cooking and make the clothing for the family.

The marriage ceremonies are encumbered with wearisome formalities, and though girls cannot be given away without their previous consent, yet they are bought for a price paid to their father by the young man who seeks to win their affections. If the demand for the young woman has been favourably received by her and has been approved by her father, negotiations are immediately entered into to determine the number of horses and cattle and the quantity of meat and horse-flesh that must be furnished as *kalym* or dowry, for ceding the maiden to the suitor.¹ After matters have been arranged by mutual agreement, the bridegroom celebrates the betrothal by killing two fat horses, of which the heads are dressed separately, and the meat is cut up and cooked for the feast. Proceeding in company with three or four friends to the hut of the bride's father, one of the friends enters the dwelling and leaves there one of the horse-heads without speaking a word, and then retires. On entering the hut together to pay a ceremonial visit, the bridegroom advances towards the fire, where he kneels on one knee in the presence of the *shaman* magician, who throws lumps of butter into the flame, while the young man lifts his cap and nods three times as a mark of reverence. As a sign of recognition the *shaman* pronounces him to be the fortunate man and predicts for him a long succession of happy years. The bridegroom then takes his seat opposite the bride's place and bows to his future father and mother-in-law, who distribute to their friends the horse-flesh brought by the visitors; at the same time they treat their new guests with the best pieces selected from a fat mare expressly killed for this occasion. As soon as the supper is ended the bridegroom is conducted to bed, and sometimes the bride is brought in to have the first interview with her lover, and the young couple are allowed to pass the night together. At morning dawn the guests leave, but the bridegroom remains three or four days longer. All the articles, composing the *kalym*, are delivered in the presence of numerous friends at the first new or full moon, and the event is celebrated by feasting and carousing. On the day previously fixed the bride, accompanied by her friends and neighbours, who carry from eight to ten *simyrs* of melted butter, and the cooked meat of three fat mares, proceeds to the bridegroom's hut recently erected for her reception. Three men are despatched to the bridegroom, who is still

¹ The *kalym* ordinarily consists of 10 studs, 10 mares with young, 10 strong oxen, 10 good cows; and the father of the bridegroom must besides pay to the father of the bride 150 rubles and to the mother 100 rubles.—Vambéry's *Türkenvolk*, p. 161.

in his old hut, announcing that they had come to see his new dwelling, and kneeling down on one knee before the fire a large *ajak*¹ filled with *koomys* is handed to each, which they empty in three draughts. After this ceremonial reception they return to the company, who greet them with loud cheering. Of the three other messengers sent, one carries nine sable-skins, the other nine fox-skins and the third twenty-seven ermines, which they hang on a wooden peg in the corner of the hut, and then withdraw. The bride, closely veiled with ermine-skin, is then conducted by her female friends to the old hut, the entrance of which they find obstructed by a feeble wooden bar, which the bride breaks by pushing against it with her breast, and thus effects her entry in due form. Placing herself before the fire, she stretches out her open hand, into which are laid seven small sticks and several lumps of butter, which she throws into the fire. After the *shaman* has pronounced the nuptial blessing, the young wife, without uncovering herself, leaves with her companions for the new hut, whither she is followed by her husband, who feasts the whole company for two days, and offers presents of cattle to his relations, which are, however, returned at the first ceremonial visit made by them.² After the performance of these pagan ceremonies the marriage is consecrated by a priest of the Russian Greek church.

Polygamy is practised among the Yakuts, and some rich men have as many as six wives; but the first is looked upon as the mistress of the household, and she is respected as such by all the other wives, who occupy each a separate hut. The husband may repudiate his wife for bad conduct, but separation takes place very rarely, for the husband would be required to return the greatest portion of the marriage presents.

When parturition is about to take place the husband is called in, and two experienced women assist in the delivery. On the third day after the birth of a son a fat mare is killed and the neighbours are invited to a feast. On this occasion the child is rubbed with fat and a name is given to it, which is purposely selected from such as are most insignificant, that the demons may not attach any importance to the young person recently added to the family. At the birth of a daughter no ceremonies are observed, and the occasion is treated with perfect indifference.

When a Yakut dies, the body is dressed in the best clothes of the deceased, his hands are tied round his waist and he is placed in a strong box. His knife, steel, flint and tinder, with a quantity of meat and butter, are buried with him that "the dead may not hunger on the road to the dwelling of souls." The procession to the place of burial is led by the *shaman*, who is followed by the wives and relations of the departed; his favourite riding-horse, saddled and properly accoutred, and a fat mare close up the funeral escort. Arrived at the spot where the interment is to take place two holes are dug under a tree, in one of which the corpse is consigned to its last resting-place; while the horse, which has been previously killed, is buried in the

¹ A three-legged vessel.

² These ceremonial formalities slightly differ in different localities.

other. The skin of the mare, which is also killed, is suspended from a branch of the tree that shades her master's grave with the head turned towards the west; but the flesh is cooked in the usual manner, and is eaten by the friends who attend the funeral. The ceremony is concluded by the *shaman*, who beats his drum and addresses an invocation to his demon gods that the spirit of the dead man may rest in peace; and he completes the funeral service by filling up the grave. The burial of a *shaman* does not differ from that of the common people except that his drum is buried with him. The Yakuts never mention the name of the dead except by an allegorical expression, and the hut in which one of their friends has drawn his last breath is abandoned as a cursed place haunted by demons. The wives of a deceased elder brother become the property of the younger ones; but at the death of a younger brother his wives are free; yet they rarely marry again, unless compelled to do so by poverty.

The Yakuts recognise the supreme authority of Russia, and are subjected to the regulations prescribed for their government by the provincial commissaries. Their local affairs are, however, not interfered with, and their internal relations are controlled by their own chiefs called *knaizettes* or ancients, who are chosen from the people. The *golocus*, who are the chiefs of the tribes or the *uloose*, are selected from the most distinguished men of the ancients. The *oghoniors* act in most cases as arbitrators, and their advice and council in any public or private concern is always respected and followed.

Crimes are not frequent; but the Yakuts sometimes lose cattle or horses, and if they are traced to the party who has appropriated them, the thief must not only return the property stolen, but he is bound to make good to the members of the whole community all the animals that may be found missing in the course of the year. In case the person accused of the crime is unable to restore the stolen property or pay its value, he is condemned to the punishment of flogging, which brands him with infamy; or he must swear that he is innocent of the charge brought against him. The oath is administered by the *shaman*, and is accompanied with much ceremonial formality to render it more solemn and binding. The *shaman* places his magic robe and his drum before the fire, and the accused is required to stand in front of it facing the sun. He then repeats after the *shaman* the following words: "May I lose during my life all that man holds dear and desirable—father, mother, wives, children, relations, all my possessions and cattle, the light of the sun, and then my own life, and may my spirit sink to eternal misery if I be guilty of the charge laid against me." The *shaman* throws lumps of butter on the burning embers, and the accused, stepping over the drum and the robe of the *shaman*, swallows some of the vapours exhaled by the burning butter, then raising his eyes towards the sun he says: "If I have sworn falsely deprive me of thy light and heat."

The majority of the Yakuts have been converted, at least nominally, to Greek Catholicism by the Russian missionaries, and they practise all the ceremonies of the church with considerable regularity; they go once a year to confession, perform their morning and evening

devotions, and address their prayers to the Trinity, but while they worship God they also adore the devil. When misfortune befalls them they have recourse to the *shamans*, and offer up sacrifices of cattle to propitiate the favour of the evil spirits.

Many of the Yakuts, however, profess pure shamanism in its most developed form. Their principal divinities are possessed of demoniac powers, and as they are constantly inclined to act with a spirit of malevolence, and inflict injury and misfortune upon men, their favour is to be secured by suitable offerings and sacrifices which are designed to appease their habitual wrath and render them harmless, if not benevolently disposed. Their general name for god is *tanghra*, which conveys but an indefinite idea of a divinely endowed being.¹ According to their theological tenets Aar-toyon, "the Merciful Chief," was the creator of the world, who, with his wife Kuby-chatoon, "Shining in Glory," is possessed of omnipotent power. A divinity of subordinate rank called Wechsyt, the "Advocate," has frequently made his appearance among them, and still continues, from time to time, his terrestrial visits, either in the form of a white stallion, or by assuming the bodily resemblance of different birds, from the eagle to the cuckoo. He is the messenger of the superior godhead; he carries up to him the prayers of his faithful Yakuts, and he executes his commands.² Another supernatural being, well disposed towards men, is Shessugai-toyon, "the Protector," who acts as intercessor, and assisted by his wife Aksyt, "the Giver," he obtains for the Yakuts all good things, such as children, cattle, riches and all that contributes to their well-being and comfort. The sun is also regarded as a beneficent divinity, and the fire represents a divine power partly good and partly evil, to whom they constantly offer sacrifices. They deem it sufficient to show their gratitude to the good spirits by presenting offerings to them, and honour them with acts of worship once a year. Their demoniac divinities are innumerable. They maintain that there are twenty-seven tribes of aerial spirits of a malevolent character. Oolos-toyon is the chief of demons, and as he is paired with a wife, he has numerous children who partake of his nature. Sugai-toyon, "the god of thunder," is his minister of vengeance when he wishes to chastise those that displease him. Other chief spirits, belonging to the same category, are distinguished by the names of the different colours, and the cattle and horses which bear their particular colour are sacred to them. The region of Mung-tar, "Everlasting Misery," is supposed to be inhabited by eight tribes of evil spirits whose chief is called Asharay-bioho, "the Mighty." They are also paired with female companions, and all black cattle are sacred to them. The *shamans* are believed to join the host of infernal deities after their departure from this world. Enachsyt, "the Cowherdless," is a goddess of potent sway, of whom the Yakuts stand much in awe, because she is supposed to possess the

¹ *Tanghra* is the name of one of their divinities, and this is probably the word the missionaries have adopted to express the general idea of the godhead, for which no specific word exists in the Yakut language.

² The Omnipotent Creator and the Advocate are undoubtedly borrowed, representing the Father and the Son.

power of doing harm to their cows, of spreading disorders among them, and of destroying calves. To propitiate her favour she is frequently honoured with offerings.

The *shamans*, who are the priests of this demoniac religion, not only pretend to have it in their power to cite the appearance of the demon spirits and control their influence, but they are versed in sorcery and magic, and they presumptuously arrogate to themselves the power of creating and dispelling diseases. They form an exclusive order, to which women as well as men may be admitted. But their aptitude for the profession must manifest itself by peculiar circumstances at birth or from earliest infancy to entitle any one to the privilege of an initiation into the mysterious lore of the fraternity. Young candidates receive special instruction from an old adept in the mystic art. He accompanies them by day and by night to the most solitary places of the forest, points out the spot where the spirits congregate, and teaches them how their presence may be commanded and their assistance may be secured.

The *shaman*, when engaged in professional duties, is dressed in a leather jacket, of which the sleeves only extend as far as the elbow, and it is ornamented at the outer seams and round the lower margin with long strips of leather touching the ground. This outer garment is covered with iron plates and scraps of brass and iron loosely hanging about, which produce a harsh jingling sound when the *shaman* moves about in an agitated manner beating his drum. An apron-like flap of leather reaches from his chin to his knees, which is similarly garnished. His drum (*booben*) is an indispensable instrument to aid him in his incantations; it is of considerable size, has an abundance of iron and brass hanging about it, and is beaten with a stick covered with short-haired fur. The fur cap, which he wears, is thrown off as soon as he commences the grotesque manœuvres of his magic performances.

When a Yakut falls dangerously ill he sends for the *shaman* to drive out the demon spirit that possesses him. The conjurer arrives, holding in his hand a switch, to the ends of which a few strings of horsehair are tied, and commences his inordinate movements around the patient. Jumping, leaping and frantically waving his switch, he commands the demons to appear that they may state the cause of their anger, make known what induced them to inflict such torments on the sick man, and announce in what manner their wrath may be appeased. His long invocation being ended, he suddenly starts up, casts his eyes in one direction where he pretends to see the dreaded spirits, and to listen to their remonstrances. After some minutes of studied silence he turns to the patient, informing him whence the spirits came, and that it was their design to destroy him, but that their ill-will might be counteracted by presenting an offering of a fat mare, or of a cow of a particular colour, as a substitute for his person. The sacrifice demanded is procured without difficulty; for every Yakut readily contributes a voluntary gift for this purpose. The *shaman* then dresses himself in his magician's robes, and with his switch in his hand he approaches the sick person, embraces him, and commanding the demons to leave their victim, he becomes greatly agitated, is

raving and shouting, and finally leaps upon the animal destined for sacrifice, which, in consequence of these rude proceedings, becomes itself unruly and restless, and this is considered a sure indication that it is tormented by the demons. On the next morning the sacrificial victim is led to a rising ground at the edge of the forest, where it is killed and laid on a stage erected for this purpose, which is covered with twigs. After the animal has been skinned and cut up, the flesh is properly cooked and eaten on the spot. The bones are enveloped in the twigs that are spread over the scaffolding, and being wrapped in the skin, they are suspended from the summit of a neighbouring tree, the head being turned upwards if the sacrifice was offered to the aerial spirits, and downwards if intended for the infernal spirits. The sorcerer, with his hair streaming over his face, seizes his drum and beats it; at the same time he raves, leaps, bounds and jumps in the most extravagant manner, while he utters an unintelligible jargon in the strangest tone of voice. He addresses himself to the spirit of the sacrifice, commands it to return to its demon companions, and orders these to withdraw to their habitual place of retirement. While he performs this incantation and comports himself with great violence, he falls repeatedly into a fainting fit, and he is then in a condition to exercise his prophetic powers by prognosticating the eventual termination of the disease, either by the restoration of the patient's health or by death. Should these predictions fail to be verified by the facts, no fault is attached to the sorcerer, but the failure is ascribed to the unacceptableness of the sacrificial offering, which is often renewed until the sick man finally recovers. If a *shaman* informs a family that a certain demon entertains evil designs against them, in order to avert the calamity they hang up valuable skins in a conspicuous place of the hut, where they remain until the owner dies, when they are buried with him.

The Yakuts are exceedingly superstitious; they do not really worship idols, but each tribe has its own object of veneration, and many particular circumstances are considered of ominous portent. Ravens, crows and cuckoos are held to be birds of evil omen; and if any of these perch near the hut, the only means of avoiding misfortune is by shooting them. Eagles and other birds of prey, on the contrary, are the harbingers of good luck. Every Yakut has a real and a fictitious name, and it is by the last that he is known and called, for they believe that the evil spirit cannot find them out if their true name remains concealed, and that they will thus be spared from being tormented by the malignant demons. They suppose that the fastening of "the child's nest" to the headpost of the sleeping-place is the most effectual means of having a large number of children. To effect this object a horsehair cord is tied round the chimney-flue, and being extended to the bedpost of the host and hostess, numerous articles are suspended from it, such as bunches of horsehair, representations of the sun and moon cut of birch-bark, the figures of a stallion and a mare, and a few wooden child's dolls properly dressed up. At the head of the bed stands a wicker basket containing moss and furs, and in another basket is placed a wooden bowl filled with boiled flour.

All this is arranged by the *shaman*, who strictly observes the magic ceremonial that must accompany it.

The northern Yakuts, who live almost entirely by hunting and fishing, have preserved an ancient legend which approaches, in some slight degree, the poetical fancy of mythological fiction. They say that the *gelinotte* or white partridge, whose flesh is of remarkable whiteness, was once one of the largest birds of the animal world, and that it was so superciliously proud of its size and strength that it thought itself superior to all other creatures in rank and importance. When it met one day, in its flight, the god Tanghra, it would not even turn aside at the approach of the divinity, and manifested its contemptuous indifference by brushing him with its wing as it passed. To punish this arrogance the god immediately distributed its white flesh to the other birds, who now share with it the same advantage, and its colossal form was in consequence reduced to its present diminutive size.

The same northern tribes also believe that they can obtain rain or a cool wind by means of a stone called *ssata*¹ which has been found in the stomach of some beast of prey, and one procured from the stomach of the bear is considered most powerful. When rain is needed it is only necessary for the person, who is in possession of the stone, to rise at early morning dawn, and as soon as the first glimpse of the sun strikes his sight he simply dips his magic treasure in the water of a spring by holding it between his thumb and forefinger, and making three pirouettes in a direction opposite to the course of the sun the charm is complete and the desired result must inevitably follow. To obtain a cool wind that is to last for nine days, after performing certain ceremonial formalities, the *ssata* is dipped in the blood of an animal recently killed.

The Yakuts celebrate an annual festival which commences about the beginning of June and lasts fifteen days. It is the great feast given to the community by the chiefs for storing away and consecrating the *koomys*, which has been preserved in immense quantities for winter use. A summer hut is constructed, in an extensive meadow, of thin poles and in a conic form, which is covered with birch-bark and is ornamented with green branches of the birch-tree. Particular friends and acquaintances are expressly invited; but the people of the neighbourhood, as well as strangers from other settlements, are welcome guests. The *shamans* take the seat of honour; the others are seated in strict conformity with their social position; those who have acquired the distinguished title of respect of *oghonior* (elder) having precedence over all others. The oldest *shaman* rises and selects for the first ceremonial act one of the Yakuts, who is only qualified for the service if he has not seen a corpse within the month, has never been accused of theft or of bearing false witness against any one; all of which cause perpetual defilement, and render the person unfit to perform such a sacred and solemn duty. The proper person thus appointed is ordered to fill with *koomys*, out of the first *simyr*, the *tshoron* or goblet used on

¹ A bezoar.

ceremonial occasions. Having performed his task in the usual manner, the officiating Yakut places himself before the fire, which is kindled in the centre of the hut, with his face turned towards the east, and holding the *tshoron* up to his breast for about two minutes, he pours the *koomys* in three successive portions on the burning embers as an offering to Aar-togon; then turning a little to the right, he presents the same offering to Kuby-chatoon, his female companion. He next changes his direction by turning to the south and pours out the same libation to each of the beneficent gods. With his face to the west he repeats the same offering in honour of the twenty-seven aerial tribes of demoniac divinities; dedicates a number of libations to the eight tribes of the infernal gods and to the manes of departed *shamans*, and concludes his sacrificial service by pouring out the last goblet in honour of Enachsyes. The *shaman* then turns the face of the officiating person to the east and recites a loud prayer thanking the gods for all favours received and soliciting the continuance of their bounty, after which he takes off his fur cap and waves it three times to and fro, exclaiming in a loud voice the sacramental expression: *oorui*, "grant," which all present repeat after him. The oldest *shaman* then takes the *tshoron*, drinks a little of the *koomys*, and hands the goblet to his brethren of the order, who pass it round to the rest of the company, according to their rank; only those who are defiled and the women being excluded. The *koomys* taken from the first *simyr* is supposed to have sanctifying qualities, because those who partake of it become purified and strengthened in things divine. The whole company now leave the hut, and take their seat in the open air, where they form half-circles facing the east. Each crescent group is provided with its *simyrs* filled with *koomys*, its *tshoron* and its presiding *shaman*, who acts as master of the feast, and fills and hands round the goblet with the course of the sun. Other amusements, in which the young men take part, are not wanting. Tournaments, wrestling, running and leaping are feats, which if performed creditably and with honour entitle the champion to extraordinary respect as the favourite of the gods. The festival is concluded by mounting on horseback; and while the horsemen arrange themselves in a crescent, they drink the parting cup, and wheeling round with the sun's course, each one takes the direction of his home. Women are permitted to attend the general public festivities, but they form parties at some distance from the men, where they enjoy themselves in drinking and dancing.

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KIRGHIS-KASSAKS.

THE Kirghis¹ are the most numerous of all the nomadic tribes of Turco-Tatar origin; their number has been estimated at two millions and a half. They principally occupy the steppes in Western Siberia, and extend as far as Western Toorkestan, comprising Yarkand and Kashgar. The steppes which they inhabit, and which are called "no man's land," are bounded on the north by a line of Russian fortifications, of which the most northern point lies in 55° N. latitude, on the left bank of the Irtysh; on the east they are bounded by the western provinces of China; on the south the line does not pass beyond 42° N. latitude; and the western boundary is formed by the Ural river and a part of the Caspian Sea. From east to west the Kirghis territory extends from 68° 35' to 102° E. longitude.

The climate of the Kirghis steppes is not only subject to sudden changes, but the most oppressive heat prevails during summer, and the winters are rendered very rigorous by excessive cold. The thermometer frequently descends—35° F. in the northern part of the steppes; and this severity of the weather is still more aggravated by the violent storms and hurricanes called *buranes*. On the banks of the Jaxartes the north winds are most piercing, the atmosphere suddenly changes in temperature without any perceptible transition, and in the month of April the heat becomes almost insupportable. The grass dries up and becomes yellow, and as no dew falls, the nights are as oppressive as the days, and sometimes the sun's rays are so powerful that eggs can be cooked in the hot sand. Even along the banks of the Ural the thermometer rises in the sun to 144° F., and in the shade to 108°. Rain falls but rarely in the steppes, and only a limited extent of land near the mountains is from time to time watered by the vapours, with which the air is saturated. The climate is, however, salubrious, and the health and bodily constitution of the Kirghis does not suffer from it.

The principal mountains of the Kirghis country are several ranges of the Ural mountains, a chain of the Altai, the Ooloo-Tag, the Ildighi, the Iremei and the Kooktche Mounts, the Ak-Tag and the Kara-Taoo. Among the most important rivers are the Syr and the Amoo, which empty into the Sea of Aral; the Irtysh, which takes its

¹ The name of Kirghis is said to have been given to them by their enemies, for the word is equivalent to the idea of "robbers."

rise in the Chinese dominions; the Ooï or Or, the Ilek, the Emba and many others of minor importance. Among the infinite number of lakes the Balkash is the largest, and forms, after the Aral Sea, the most extensive water-basin of the steppes.

The soil of the steppes is either pure clay or clay impregnated with salt slightly mixed with sand; while their southern border forms a vast expanse of sandy desert. The steppes are not, however, a continuous tract of level land, but are intersected by several mountain chains, and here and there they are dotted with large oases of most fertile soil, especially on the banks of the Ilek, the Or, the Upper Emba, the Irghis and the valleys of Mount Mongodjar, as well as other portions watered by other rivers. In the north between 51° and 55° N. latitude the steppes are bordered by a range of forests principally composed of pine and birch. The geological formation is of the secondary type, marked by the numerous belemnites, ammonites and other shells of that period. Besides old red sandstone, pudding-stone, made up of quartz, jasper and chalcedony are met with in various localities. The minerals most prevalent are copper ores of several varieties. The region that borders on the Caspian Sea is characterised by tertiary rocks, calcareous and gypsous in composition. Oolite and marble are very common, and selenite is of frequent occurrence. Salt-marshes are very numerous in the western part of the steppes, some of which dry up entirely during summer, depositing the purest salt on their surface. Among the most useful vegetable productions of the steppes, besides the coarse, tall grasses, is a small bush called *aiulisch*, of which the stem and branches are used as fire-wood, and absynth bushes of different species. The leaves of the last are eaten by cattle with great avidity, and they impart to the meat a flavour peculiar to those plants. Another valuable vegetable production is the *it-saghik* or dog-urine (*Polygonum frutescens*), which, when young, has an excessively sour taste; but after it has been bitten by the winter frost, it becomes excellent forage for sheep and goats. The *shimaïook* or monk's beard is a species of *Cuscuta* and is used as an alimentary plant. The salt-marshes are overgrown with tall reeds, which supply scanty forage to cattle during winter, and they are used as fuel in place of wood all the year round. The most valuable timber trees of the neighbouring forests are pines, birches, poplars, elms and junipers. The wild animals most prevalent in the steppes and adjoining mountains are buffaloes, beavers, wolves, lynxes, tigers, bears, wild boars, foxes, antelopes, hedgehogs, otters, ermines, wild horses, roedeer and hares. The most noted birds are eagles, cranes, pelicans, swans, falcons, bustards, ducks, geese, woodcocks and partridges.

The Kirghis-Kassaks are divided into three hordes. The Little Horde (*kitshi dshus*) occupies the territory lying between the Emba and the Ural river. The Middle Horde (*orta dshus*) holds the eastern part of the steppes and extends its camping-ground as far as China and Toorkestan. The Great Horde (*ulu dshus*), which is the most powerful, and acknowledges the Russian supremacy,¹ is in possession

¹ This horde has been subject to Russia since 1819.

of the lands on the shores of the Black Sea stretching as far as the boundaries of Saratow ; they also occupy the region of country called Kamysh Samarst, and the territories bordering on the government of Orenburg between the river Bolsha and Klin-Usden. Their number has been estimated at a hundred thousand souls.¹

The Kirghis-Kassak are a people altogether distinct from the Kara-Kirghis, Black Kirghis or Barutes—nomadic tribes that inhabit the western part of East Toorkestan, and whose language and dress resemble those of the Toorkemans. They are poor but valiant in war, and are much addicted to plundering. On the south they border on the territory of the Kirghis-Kassak, and on the east on that of the Kalmucks.²

The Kirghis resemble the Kalmucks in their physical characteristics, which is probably owing to the fact that their wives are, in great part, Kalmuck women carried off surreptitiously or by force, though their face is not quite as flat and broad. They are of medium stature, are well made, and are hardy, robust and stout-looking men. They have a strongly built bony frame, bow-legged limbs, a short neck and high cheekbones. They are of a yellowish complexion and have black or light brown hair. They are rather coarse-featured, with a countenance somewhat repulsive. They have a broad, flat forehead ; black, fierce, penetrating eyes ; a blunt round nose ; a large mouth ; very thick lips, and a broad chin. Nor are the women more prepossessing in appearance than the men ; their small brilliant eye is the only attractive feature that prevents them from being altogether hideous.

The moral character of the Kirghis presents very few noble traits. They are inclined to indolence and possess very little force of character. They are even wanting in courage, that prominent virtue of most barbarians, and they prefer to surprise an enemy and attack him unawares with the object of robbing and plundering him. They are credulous as well as garrulous, and are always glad to receive a stranger to satisfy their curiosity as regards the current news. They are faithless, deceptive, and licentious ; they are importunate beggars, and even after repeated rebuffs they never fail to renew the onset. They are avaricious and are by no means insensible to the advantages offered by engaging in some promising business. Their cupidity is excessive, and their meanness evinces itself more particularly by their insolent conduct when dealing with inferiors, and by their crouching and submissive disposition in the presence of superiors. Their passions are easily excited, and in their transport of anger they are ungovernable. Although they listen with tears in their eyes to the tale of some marvellous adventure, and admire, with a feeling of enthusiasm, an object of art, some meritorious action, or some spirited expression, yet their insensibility in the presence of misfortune, and their cold indifference on witnessing the wretched condition of their own countrymen, are not the less remarkable. They are not sanguinary in their armed encounters, because they prefer to take prisoners whom they sell as slaves. But their disposition to practise self-revenge renders them

¹ The aggregate number of the Kirghis-Kassaks is estimated at 1,201,000 souls.

² Their number is estimated from 250,000 to 850,000 souls.

cruel, pitiless plunderers and heartless assassins. They are morose in their temperament and are much inclined to melancholy, and they often pass many hours alone in the solitude of the steppes; or they may be seen, late in the night, sitting on the banks of a stream, listening to the monotonous ripple of the wavelets, or gazing at the mellow, enchanting light of the moon. They are not entirely destitute, however, of some good qualities. They are always grateful to those who treat them kindly; are much attached to their country and their native soil, and show great respect to old age. Some of the higher classes among them are frequently generous in their hospitality, they never fail to offer a cup of *koomy*s to the thirsty, are always ready to feed the hungry, and provide shelter for the weary.

The Kara-Kirghis are morose, rude and harsh in disposition; but they are more sincere and much kindlier-disposed than the Kassaks. They engage in warlike enterprises and carry off the cattle of their enemies, but they are honest in the ordinary relations of life. Hospitality is considered a sacred duty, and they entertain a sentiment of inviolability as regards the person and property of their guest. There exists perfect equality among them, and the rich and the poor, the servant and the master, enjoy the same rights and possess the same privileges.

The habitation of the Kirghis-Kassaks is the movable tent (*acooce*), generally known as *kibitka*, which is from eight to eighteen feet high, and from fifteen to thirty feet in diameter. It is constructed of trellis-work set up in circular form. To the upper edge of the frame curved willow-rods are tied with leather thongs at the interval of a foot, which converge inwards towards the centre with the upper ends fixed to a large hoop, so as to leave a circular opening on the top of the tent-roof through which the smoke of the fire issues, and it serves also as a substitute for a window for the admission of air and light. It is provided with a valve which is so arranged that it can be opened and closed at pleasure. The framework is covered with large sheets of felt (*voilok*), cut in a manner so as to fit precisely the various parts, and they are so tightly stretched by means of woollen or silken cords, that the whole is firmly bound together and the tent is rendered perfectly watertight. An opening at the side walls constitutes the entrance, which is closed with a felt curtain, and sometimes, though rarely, with a wooden door inlaid with bones. In summer the interior walls are covered with straw mats, and the lower half of the felt matting is also rolled up, so as to render the tent cool and permit the air to circulate freely. The tent-covering of the poor is of grey, that of the rich of white felt, and that of the sultans of the Great and Middle Hordes is of red broadcloth lined with silk stuff. The poorest classes, on the other hand, use in place of felt, bark or leaf mats, and sometimes they even employ reed and turf. The interior arrangement of the tent is exceedingly snug and neat, and the cleanliness that pervades the dwelling is very remarkable. A chest stands at the upper end facing the door, which contains the clothing and valuables of the family. The rich have here stored away Chinese silks and square pieces of silver called *ambas* which are hoarded up as heirlooms. Rich Bokhara

and Persian carpets of great beauty are often found rolled up in bundles, upon which are placed saddles of the most beautiful workmanship with housings most elegantly embroidered. Round the sides are piled up bedding, wooden bowls often japanned and painted, copper caldrons, sacks of flour and other provisions. To the walls are affixed embroidered leather bags, skin bottles filled with sour milk, smoked horse-flesh, matchlocks, swords, bows and arrows and powder-horns. Their kitchen-ware consists of a kettle (*kazan*), a tripod (*tgan*), a wooden bowl (*aial*), a spoon (*kassuk*), a small bucket (*tchilik*) and a pitcher (*koomgan*). This movable house, which is quite comfortable, can be taken apart and pitched with the greatest facility; and several of them are generally collected in an encampment or *aool*, but they never congregate in the same locality in great numbers. They are transported on the back of camels and are pitched where the best pasturage and convenience for water are found.

It often happens that the Kara-Kirghis construct a permanent dwelling at their usual winter quarters, to which they return every year. The rich build a hut of wood, and the poor erect substantial dwellings of mud or clay. For their winter camp they generally select the low grounds on the banks of lakes and rivers, where the flag-plants grow, or in the forests if there are any within reach. They abandon their winter quarters in May, and pitch their felt tents in the summer pasture-grounds, or in the steppes, or if possible in the mountains.

The costume of the Kirghis is far more elegant than their barbarous condition would warrant. The robe of the men (*tschapan* or *kalat*) of the richer classes is of broadcloth, velvet or silk stuff ornamented with gold or silver lace. That of the middle classes is of cotton cloth, while the poor wear a robe of felt or of coarse stuff of their own manufacture. In the ornamented girdle of velvet, silk or leather, which encircles the waist, are stuck a knife, a small pouch (*kalta*), a fire-steel, tinder, tobacco, and a seal. The body-dress of all classes is a long-sleeved shirt (*keile*) of cotton stuff. For summer wear one *tschapan*, or mostly two generally suffice; but in the winter they put on a considerable number, one above the other, which are all wadded with cotton or camel's hair. In very cold weather a thick impermeable sheepskin pelisse or a dressed colt's skin renders them entirely secure against the fatal effects of the fierce biting winds. Their trousers (*tchimbar*), which are generally of leather, but often of broadcloth or black velvet splendidly embroidered with silk and elegantly trimmed with gold ornaments, are excessively wide, and are mostly drawn up over the outer robe, especially when riding on horseback. Their head is covered with a hat of sharp conic form, over which they wear in the summer, when travelling, one of white felt (*kalpak*) with the rim raised, and in the winter it is exchanged for a fur cap (*tumac*) which is provided with long ear-lappets. Great-boots (*ituk*) with very high heels and the points turned up, made of black or red leather or of velvet neatly embroidered, afford protection to their feet. If they wear coarse shoes they draw over them a kind of buskins mostly of green morocco. They ordinarily shave their

head, though some of the young men occasionally let their hair grow long and braid it into tresses. Some shave off their beard entirely, others merely pluck out the hair round the lips. The dress of the women does not materially differ from that of the men, except that their robe, which is of brocade, velvet, silk or cotton stuff, is much longer, extending to the ankles, and it is always closed and buttoned in front. In the winter season they acquire sometimes an unusual corpulency by putting on as many as six robes at a time. These robes are always gathered round the waist by a silk or worsted girdle. They also wear trousers and boots like the men. The head-dress of the married women is a high cap in the form of a truncated cone, having a silk, muslin or linen veil fixed to the upper part of it, which falls down the back or over the shoulders. A piece of otter-skin is placed under the veil, which is ornamented with gold and silver plates, pearls, corals, or precious stones. The young girls wear a cap of velvet or brocade in the form of a sugar-loaf (*sheokele*), which resembles that of the men, except that it is ornamented, like that of the married ladies, with the addition of a bunch of bird's feathers attached to the top. The married as well as the single women braid their hair, but while the number of tresses of the former never exceeds three, the girls divide their hair into numerous braids, ornamented with gold and silver plates and ribbons. The women are exceedingly fond of jewelled ornaments; their arms and fingers are loaded with rings, they wear pendants in their ears, and adorn their breast with silver plates, corals and precious stones. Some of the women enjoy the privilege, as the favourite and pet of their parents, to strut about with a golden nose-ring which reaches down below the chin. The poor women are not quite so elegantly attired. They wear a long gown of coarse cotton stuff girt round the waist, which is their summer dress, and in the winter they exchange this for a coat made of sheepskin. They wind round their head, in several folds, a strip of white cotton cloth with a long flap of a coloured pattern hanging down the back.

The food of the Kirghis is principally confined to the flesh supplied by their herds and flocks, and the produce of the dairy. They indiscriminately eat mutton, beef, kid, or camel's flesh; they are exceedingly fond of smoked horse hams; and the smoked leg of a fat chicken is considered a delicacy. *Surü* is, to some extent, a national dish. It is prepared from smoked meat, either horse or mutton, cut into small pieces and roasted in fat. Another dish peculiar to the Kirghis is the *koedshe*, which is simply wheat or millet boiled in water, and served up mixed with sour milk. The poor content themselves with a daily dish of mutton, which is very abundant and very cheap, and a kind of cheese called *kroot*, which is made of sour sheep's and cow's milk; and this forms their principal stock of provisions when starting out on a journey. Another kind of cheese, called *eremetchik*, is prepared by boiling fresh sheep's milk with the dried tender loin of the calf. Hashed meat, seasoned with melted fat, and sausages are common dishes. Fish are not much esteemed, and are but rarely eaten, except by the poor who live on the banks of

the rivers. They do not understand the baking of bread, but they make a kind of mush of wheat, barley, rye or millet flour fried in fat and diluted with water. Rice, which is somewhat scarce, is considered a great luxury. They make very little use of salt as seasoning, and hardly ever eat game of any kind. Their favourite beverage is *koomys*, of which they consume an enormous quantity during the summer season. The milk is poured through a leather tube into a large leather bag, often five feet long and four feet wide. A wooden instrument, of which the handle passes through the tube, is turned to and fro, so as to keep the liquid in agitation, which, being repeated at certain intervals, accelerates the process of fermentation. In a fortnight the *koomys* is considered perfect and large draughts are taken by the owner of the tent, and by visitors, who are always welcomed by presenting to them a Chinese cup filled with this beverage, which they must empty, if they do not wish to be impolite to the host. A kind of brandy, which has a very disagreeable taste, is produced from *koomys* by a process of distillation in a rude alembic. Arrack is but rarely used except as medicine; but brick tea is now frequently taken as a pleasant drink, especially by the chiefs, who are supplied with dainties, such as dried raisins and dried apricots. They have no regular hours for eating, and they take their meals whenever necessity presses them to satisfy their appetite.

When on special occasions a feast is given by one of the chiefs, to which a large company is invited, all the men sit round in a circle according to seniority and social position; behind these sit the boys, and the hindmost place is assigned to the married women and the girls. Before eating an iron pot is brought in, from which warm water is poured upon the hands of each guest, who brings a towel from home to wipe them. Whenever the long wooden trays, filled with smoking viands, are placed on the floor, the chief gives the signal by selecting a piece for himself, and all the rest follow his example. The most distinguished man has the precedence, and dipping his hand into the dish, he takes out the best part; but he eats only a few mouthfuls, and hands it to his next neighbour, who, in turn, takes a few bites; and in this manner it passes from hand to hand and from mouth to mouth until it reaches the women, who gnaw it to the bone, which they throw to the dogs. When the repast is ended the ablutions are renewed, after which the guests disperse.

The principal occupation of the Kirghis is the breeding of horses (*jilka*), sheep (*koï*), goats (*ishke*), camels (*tuia*) and horned cattle.¹ Their flocks multiply to an enormous extent; some of the rich Kirghis have twenty thousand sheep, which are of the fat-tailed kind, and have exceedingly coarse wool of a deep red colour. Many of their sultans are enormously wealthy. They possess droves of horses varying from three thousand to ten thousand head, in addition to a

¹ The principal means of subsistence of the Great Horde is the rearing of cattle. They have about 90,000 camels, 150,000 horn cattle, 400,000 horses and 2,000,000 of sheep.—Kletze's Humboldt's Reisen im Europäischen und Asiatischen Russland, vol i. p. 350.

number of camels, often exceeding three hundred, a considerable number of cattle and immense flocks of sheep, sometimes reaching as high as twenty thousand. The sheep is to the Kirghis what the reindeer is to the Lapps. The skin supplies them with pelisses for winter wear, felt is manufactured from the wool, the meat is their ordinary food, from the milk they make their cheese, and the live animal passes current as a circulating medium of exchange. The camel belongs to the dromedary species, and its flesh and milk are valuable articles of consumption. To train the camel for riding the cartilage of the nose is pierced, and a little stick or bone is passed through the perforation, to the ends of which a rope is tied to guide it in its travels. It is most docile, it kneels down to be loaded and rises whenever the word is given. The Kirghis horse is of an excellent breed and is much valued on account of its strength, its lightness, its endurance and the rapidity of its gait. Of horned cattle their cows, which are rather small, are most important, for they yield an abundance of milk. Their goats serve only as guides to the sheep, which are disinclined to abandon a locality where they have been in the habit of roaming, but as soon as the goats take the lead they depart with the greatest alacrity, and can no longer be retained. As the Kirghis have no forage for feeding their herds and flocks during winter, they change their habitual camping-ground in autumn to seek new pastures, where the greatest abundance of grass can be found. When the ground is covered with a crust of snow they send out their horses to stir up the crust with their hoofs, and nip the top of the grass; the camels and cattle browse the remaining part near the ground; and the sheep, which, on account of the peculiar conformation of their jaw, can crop off the lowest part near the root, are brought to the pasture-ground last of all, and they still find sufficient nourishment to pass the dreary and desolate winter months.

Some of the Kirghis who inhabit the banks of rivers and lakes are engaged in agriculture, especially those who are settled in the province of Ssemiretschensk and the eastern part of Toorkestan. On the banks of the Jaxartes they irrigate their fields by means of canals, which are remarkable for their depth and extent. If the land is situated near a river that overflows its banks, they erect a dyke to prevent the water thus accumulated from returning to the river-bed, and a second dyke in an opposite direction to prevent it from spreading, and the sides are also closed in by embankments. This basin forms a kind of pond which supplies sufficient water to irrigate all the fields of the neighbourhood. Embankments are constructed on the banks of lakes to retain the water of the spring rise until needed. At some distance from any watercourse they make use of a machine composed of wheels and buckets, erected near a basin, which is supplied with water by means of a canal that is connected with a lake or river. The fields are divided by a ridge of earth with a shallow ditch on the top, from which the water is distributed through small channels over the whole plantation. Their plough is extremely rude and primitive. It is simply a forked piece of wood to the lower end of which an iron coulter is fixed, and when in use two horses, two camels or two oxen

are hitched to it. Small fields are not ploughed, but the ground is simply broken up with the spade. They do not employ the harrow, but they pulverise the soil by tying bundles of brushwood to the tails of their horses. They sow their fields before the ground is broken up, and then they pass with the plough to cover the grain with the earth raised by the furrow. At the time the grain is fully ripe the ears are cut with a small sickle, or they are torn off with the hand; and the threshing operation is performed by spreading them on the ground and letting horses or oxen pass over them. The principal cereals they cultivate are wheat, rye, barley and millet. They also produce fine water-melons and pumpkins.

Hunting is followed by the Kirghis to a very limited extent, for it requires by far too much exertion; yet they sometimes pursue the wolf, the tiger and the boar when they become too destructive to their herds and flocks. They hunt hares, foxes and wild goats with trained hawks and eagles which they procure from the Bashkirs. The trained eagles are carried in front of the saddle with their head covered, so as not to distract their attention by objects presented to their view. When the hunter discovers the game he wishes to secure he uncovers the head of his hunting bird, which flies off and pounces upon the animal, pierces its flesh with its claws, and thus retains its prey within its grasp until the hunter comes to the rescue, who finishes the animal with a few strokes of his lance, or simply with the whip. To secure the antelope (*saiyak*) they plant on an inclined plane, near the watering-place of the herd, several rows of pointed reeds arranged in a semicircle, around which they throw up a number of hillocks, behind which the hunters hide themselves. As soon as the antelopes enter the passage between the reeds and the hillocks they are frightened by the men, who raise the most terrifying howls, and in their confusion they precipitate themselves upon the bristling reeds, when they are easily taken. Wild boars are caught in a similar manner by using pointed stakes in place of pointed reeds, and they are brought out of their hiding-places by setting the reeds on fire, in which they usually have their haunts. Tigers are also killed by the same contrivance; they are, however, frequently caught in snares, and some of the most daring hunters throw a large piece of cloth over the head of the animal and expeditiously dispatch him with their dagger. Smaller animals are taken in nets, and are made to succumb by the application of the whip; and sometimes trained dogs are employed to accomplish the same object. Arrows and guns are the only weapons successfully employed for hunting the wild horse, but they are not much used for killing any other game.

The Kirghis catch fish in winter by breaking the ice and introducing into the opening rods armed with hooks. They secure a mess of pike by troubling the waters so as to bring them to the surface. But it is only the poorest class that engage in this pursuit whenever an encampment is located near a lake or river.

The Kirghis are not entirely ignorant of the mechanic arts and other industrial pursuits. They prepare their skins by first steeping them in hot water, and then scraping off the flesh and fat that still adhere

to the inside, which they keep constantly wet for four or five days with sour milk, in which a quantity of salt has been dissolved. They are next spread out in the sun, and when sufficiently dry they are rendered pliant by being pressed and rolled with the hands for a considerable length of time. They are finally smoked over the fire to prevent their becoming damp, after which the hairy part is coloured, and the inner side is impregnated with chalk. These skins thus manipulated are well suited for water-bags or *koomys* bottles, which preserve the liquid well without giving odour or colour to it. The finest wool of their sheep is spun, and after being dyed in various colours it is woven into carpets and tent-curtains; while the coarser article is converted into felt cloth. They manufacture felt caps of goat's hair, they spin camel's hair into thread, which they weave into a strong cloth resembling camlet. Rhubarb-root, madder and brick tea are their principal dye-stuffs. They produce soap by mixing mutton suet with the ashes of the *it-sigak* plant, and twine rope from horse, camel's and goat's hair. Their artisans make some rude jewelled ornaments of silver and gold, and inlay with the precious metals the finest horse-saddles and the girdles worn by the women. Their blacksmiths forge among other useful articles knives, lance-points, swords and bridle-bits. The saddle of the men is for the most part of leather, but that of the women is often covered with velvet and silk stuff. The bridle-reins are frequently ornamented with damasked silver or gold, and metal plates are encrusted with carnelian and other precious stones. Their carvers cut of solid blocks of wood vases and bowls of large size, but rather of rude workmanship. The women are moderately skilled in embroidering with silk and wool and silver and gold thread.

The external commerce of the Kirghis is principally carried on with Khiva, Bokhara, Russia and China. The articles of export which they send to foreign markets are sheep, horses, cattle, camel's and goat's hair and wool. The skins of wolves, foxes, hares and marmots, and the hides of various domestic animals of considerable value, are exchanged for other commodities. Felt cloth, sheep and foal's pelisses, antelope-horns and madder are articles much in demand. In return they obtain from the foreign traders hardware, cast-iron and copper vessels, hatchets, scythes, sickles, padlocks, thimbles, needles, scissors, tin-ware, little mirrors, cotton sheeting, broadcloth, velvet and other stuffs. Other imported articles are alum, copperas, powdered tobacco, and false pearls. Their internal commerce is exclusively carried on by barter and exchange; they have neither money, nor have they weights and measures of their own, and in the ordinary traffic the value of articles to be sold is determined by the number of sheep they will bring.

The language of the Kirghis is a Turco-Tatar dialect which has widely deviated from the original idiom, and has almost attained an independent development. As education is not much diffused among them, the greatest number of them can neither read nor write their own mother tongue, and even the chiefs and sultans are as ignorant as the common people, and are compelled to employ *mollahs* to act

as their secretaries. The few who have a limited knowledge of Arabic are looked upon as highly learned, and pass for men of importance.

Like all nomadic tribes who pass much of their time in the open air, and commune much with nature in the stillness of the solitude, the Kirghis have their poetical temperament well developed. They give expression to their poetical fancy in songs which are principally erotic or eulogistic. The young girls will sing "how their skin is whiter than the snow, and their cheeks redder than the blood of the sheep; their hair is blacker than the branches of the tree on the mountain-side blackened by the fire of a former encampment, and their eyebrows darker and more delicate than the stroke of the *mollah's* pen in the tent of the sultan." A lover will return the strain of the maiden by recounting how "his lady is the only child of her father, by day she stays with him, by night she walks alone with the moon as her companion." The Kirghis story-tellers are veritable artists. Their tales are full of marvellous episodes, incredible prodigies, dream-like enchantments intermixed with singular combats and horrible assassinations. Their metaphorical language and poetical expressions are fine strokes of fancy. They also possess the mimic art of imitating the warbling of birds and the peculiar cries of different animals, and they terminate their performance by a pantomimic display representing a sketch of character.

The scientific attainments of the Kirghis are still more dreamy and fanciful than their literary acquirements. Like all shepherd races they have an astronomy of their own. They have observed the fixed position of the polar star, and it serves them as cynosure to direct their course when they travel at night. Venus is called the shepherd's star, because it rises when the flocks are driven home, and it sets when they are driven to pasture. The Great Bear they describe, in their figurative language, as being composed of seven wolves pursuing two horses, with the object of devouring them as soon as they come up with them, which will be the end of time, for then the world will be destroyed. The Pleiades are known to them as the "wild sheep," and as this constellation is sometimes invisible they suppose that it descends upon earth to make the grass grow, that an abundance of food may be provided for terrestrial sheep. They call the Milky Way the "road of birds," because they think that this is the direction birds take in their migratory flight from north to south and from south to north. Their year commences with the month of March, and they have adopted the Mongolian cycle of twelve years, each being named after a different animal. The *mollahs* only are acquainted with the Mohamedan chronology of the *hedjira*. They wander through the pathless steppes in the night as well as in the day-time without missing their place of destination, for they are guided by the course of the stars and the position of the sun in the horizon. It is by the height of the sun that they determine the time of the day; and they can tell with precision at what moment they should start out on a journey, fulfil an engagement, or lie down to sleep. Experience has also taught them to predict the state of the weather with some degree of probability.

Their medical practice is entirely empirical, and is not altogether destitute of merit. Besides some superstitious mummeries, they have recourse to remedial means which frequently produce some salutary effect. In pulmonary affections they administer emollient drinks, a tisane made of the root of the wild rose mixed with honey and butter. The itch and other cutaneous diseases are treated with the salt-water bath. In rheumatism they rub the affected part with the juice of fresh sheep's dung after it had been subjected to the action of steam; or the painful parts are covered with it in the form of a cataplasm. To swellings they apply cataplasms of various plants. A limb affected with chilblain or some other sore is enveloped in the smoky entrails of a recently killed sheep. Fractures are treated with an infusion of copper filings and a certain powdered stone administered both internally and applied externally. The bile of the bear is taken to restore the exhausted procreative forces, and it is also used for rubbing the spinal column. Some patients are enveloped in the hides of animals recently slaughtered; and others are made to swallow cinnabar, sheep's blood or melted mutton suet.

These simple nomadic tribes, rude and uncultivated as they are, have established rules of etiquette, which is a certain indication of class division almost universally prevalent all over the world in various forms. A common Kirghis in approaching the sultan crosses his hands over his breast and makes a profound bow. As a mark of condescension the superior in rank holds out his hand on meeting an inferior, which the latter presses between his two hands and assumes at the same time a kneeling posture. A man on horseback never fails to dismount on meeting a chief, giving the ordinary ceremonial salutation, and sometimes he stops until the chief has passed, and bowing his head, he places his two hands upon his breast exclaiming, "*Allah yaz:*" "May God preserve you." A woman, appearing in the presence of the sultan, lowers her eyes and lightly rubs her cheeks while bowing. Acquaintances of equal rank press each other's hand on meeting; but intimate friends offer both hands to each other; they next move them to the right, then to the left, at the same time pressing breast to breast. When a woman meets the wife of a khan or of a distinguished sultan she casts down her eyes, lightly rubs her cheeks with the hand and bows. A young girl ought to place herself on one knee in the presence of her aged parents. The common people exhibit no exterior signs of respect except in the presence of those who inspire them with fear.

The amusements of the Kirghis are horse and foot racing. Those that engage in horse-racing select their finest coursers, for the distance to which they have to run varies from twenty to fifty versts. The first that arrives at the goal is entitled to the first prize, which is awarded by judges appointed for this purpose. Young men and young girls display their horsemanship by running races together, and the victorious champion can only make good his superior claim, if he succeeds in placing his horse athwart his fair partner, or if, as one of her favourites, he is allowed to touch her bosom with his hand. Wrestling is the common exercise of the young. They throw a belt

on each other's back, by means of which the wrestler tries to throw his antagonist, and the victor keeps the field until he is himself vanquished by some of the challengers. Archery on foot as well as on horseback affords them a pleasant recreation. Their social games are rather puerile. A bone is laid upon the lap of a young girl, and the young men try to take it up with their teeth, while holding their arms behind their back.

The Kirghis women are the slaves of their husbands, and though they do not lead a life of seclusion, yet they are considered as the mere drudges of the household, and their devotion and attention to their family are by no means appreciated. They are industrious in the performance of their domestic duties, and patient in supplying all the wants of the master of the house, and in accommodating themselves to his caprices. They prepare the food for their daily meals, take care of the cattle, milk the cows, make the clothing, and even saddle the horse of their husband and assist him to mount. They are gentle and affectionate to their children, and for all their kindness they are often treated with harshness and insolence by their lord and master. The Kirghis women are not only diligent in the management of domestic affairs, but they are dexterous riders, and are as courageous and as expert with the bow and arrow or the matchlock as the men.

The women of the Kara-Kirghis are open-hearted and free-spoken. They do not recognise any superior controlling power in their domestic life. They are always busily employed in the tent, yet they are not slaves, but industrious housewives. They treat their husbands with much spirit of independence, render them obedient and submissive to their will, and they frequently compel them to work. At festal entertainments they deem it their duty to wait on their guests, and they only eat what remains at the close of the feast.

Polygamy is prevalent among the Kirghis and they are not restricted by the Mohamedan limitation of four wives; but some of the chiefs have as many as fifteen or sixteen, and perhaps an equal number of concubines. The first wife or the *baibitcha* is, however, the most respected and is looked upon as the mistress of the household, and the other wives are, to some extent, subordinate to her. She alone has the right of leaving her husband for a sufficient cause, and return to her father's tent. Each wife has her own tent and entertains a separate domestic establishment. The husband cannot appropriate to his own use the dowry brought into the marriage by any one of his wives, and at their death their property goes exclusively to their own children. The Kirghis frequently marry Kal-muck women, but they never marry a relation even in the remotest degree. Most of the common people are too poor to support and procure more than one wife, for the luxury of a multiple domestic establishment is rather expensive, as wives must be purchased, and the price of the commodity is increased in proportion to the number of wives the applicant has already married. A man can only obtain a gratuitous possession of a woman by kidnapping, but this is rather a hazardous undertaking.

The young man who desires to marry rarely consults his own inclination, but complies with the wishes of his parents ; and the consent of the girl is never asked whenever it is determined that she shall become the wife of a suitor for her hand. Many of the wealthy, especially among the chiefs, betroth their daughters from earliest infancy. Negotiations are entered into by the parents of the respective parties, and as soon as they have agreed upon the amount of *kalim* to be furnished and the time of payment, the *mollah* is called in, who performs the ceremony of betrothal in due form. In the presence of witnesses he addresses to the parents of the bride and the bridegroom the question three times repeated : " Do you consent to the union of your children ? " Upon the answer being given in the affirmative, he recites a prayer for the happiness of the future husband ; and a feast, to which friends and relatives are invited, concludes the ceremony. The marriage celebration does not take place until the *kalim* or price of purchase is paid and the *kibitka* and the marriage outfit have been prepared ; but the bridegroom has the privilege of visiting the bride at pleasure. Among some tribes these visits are attended with many ceremonial formalities. The bridegroom is dressed in the finest apparel that can be procured, a *mollah* recites a prayer for his safe return, and a feast is given to the friends and acquaintances. The young man, who is mounted on his best horse, presents himself, on his arrival at the encampment of the bride's father, to the oldest member of the family, and stating the object of his coming, he asks permission to pitch there his white tent. This request being granted he distributes presents among the members of the family and begs them to use their efforts in persuading the bride to pay him a visit in his tent. As success always crowns their efforts the bride makes her appearance in the tent, where the young couple are left alone. During this interview the marriage is consummated, though the union is not yet formally consecrated. They are now bound to each other, and neither can withdraw from the mutual obligation they have contracted without being exposed to the vengeance of the injured party.

After the *kalim* is paid the marriage is celebrated and the bridegroom proceeds with some of his friends to the tent of his father-in-law, where he is immediately besieged by the relatives, who demand presents of him. One strips him of his robe, another robs him of his cap, a third takes possession of his girdle, and others take his saddle, his bridle and his horse-gear, saying in committing these acts of good-natured appropriation : " This is for the rearing of the bride. " The bride being in the meantime dressed in her bridal robe by her female friends, amidst the joyous notes of their songs, and the other preparations being completed, the young couple are conducted by the *mollah* to the centre of the tent, where he recites a prayer and asks them whether it is of their own free will and accord that they contract this marriage. The affirmative answer being given the officiating *mollah* presents to the married pair a cup of water, of which they take three successive sips, and the witnesses present are requested to do the same ; or if their number is too great, he merely sprinkles

them with the water that remains in the cup. The bride then exchanges the girl's head-dress for that of a married woman, and takes her seat in the centre of the tent surrounded by her friends, who sing a song in her honour. The young husband, who has left the tent, presents himself on horseback and asks permission to enter. His demand is resisted for some time, but at last he accomplishes his object by force, takes possession of his wife and carries her off on horseback to the tent he has pitched in the same *aool*. Feasting, horse-racing and other amusements conclude the marriage celebration. When the newly married couple are ready to depart, the father of the young wife delivers the marriage presents to his son-in-law, which are loaded upon the back of camels; he then addresses to his daughter words of parting admonition, enjoining upon her to be a faithful and virtuous wife, and assists her to mount a horse which he leads by the bridle for some distance; while the women of the *aool*, amidst sobbing and tears, bid her farewell and a prosperous married life. Arrived at the camp of the bridegroom's father, where a tent for the reception of the young couple has been pitched, they are received with much rejoicing, and friends and relatives are invited to a feast.

In some localities among the Little and Middle Horde the young wife is placed upon a carpet and is carried all over the *aool* to render her farewell visits. Among some tribes, after the close of the marriage ceremonies, the bride is conducted by her female friends to the same white tent in which she had the first interview with her suitor, and here she is met by the bridegroom, who passes the night in company with his wife and consummates the marriage. In the meantime the friends of the parties fasten to the tent a horse splendidly accoutred and place a robe upon the saddle. If the husband has found the virgin purity of his wife uncontaminated, he rises at morning dawn, puts on the robe, mounts the horse and rides off in triumph to the tent of his father-in-law, where he is received with joyous exclamations. If, on the other hand, the young woman had already been deflowered, he has a right to kill the horse, tear the robe, break up the tent, and after having reproached his wife for her scandalous conduct, he can demand of her father the restitution of the amount of the *kalim*, or one of his other girls without additional payment.

When a Kirghis woman is about giving birth to a child the sorcerer (*baxes*) is called in, whose presence is supposed to facilitate the labour and bring it to a speedy conclusion. When the pains are the strongest one of the relatives compresses her abdomen by encircling it with her arms to hasten the delivery. Every male visitor that enters the tent strikes the woman in labour three times with the skirt of his robe, saying: *tchik*, "come out." As soon as the child is born it is wrapped in a sheet in summer and in a sheepskin in winter.

Boys receive no other education than that of riding on horseback, and they are early accustomed to watch the herds and flocks. Girls are instructed in cooking, weaving, sewing, embroidery and in the ordinary household duties. Boys are circumcised by the *mollahs* at the age of eight or ten, on which occasion prayers are recited, and the event is celebrated by a feast to which friends and relatives are invited.

The Kirghis pay distinguished honours to their deceased friends. Their manifestations of sorrow and grief are boisterous and are of long continuance. The wives of a deceased husband demean themselves, as if they were plunged in the deepest despair; they utter frantic cries and moans, strike their breast, tear their face with their nails, pull out their hair, and at intervals they seem to relieve themselves of the choking feeling of irretrievable wretchedness by reciting the virtuous deeds and praising the courage of the great and good friend they have lost. These real or affected lamentations are often periodically repeated every morning and evening by some women before a manikin dressed in the clothes of the deceased.

While these painful manifestations of inordinate grief are exhibited, the body of the deceased is washed and dressed up in his finest attire. Being wrapped in a winding-sheet, it is placed on the carpet surrounded by the relatives and friends, while the *mollah* reads the customary prayers and pronounces the funeral oration. The corpse is borne to the place of interment in the arms of friends, or on the back of a camel, and is followed by the relations and friends, who do not cease to weep and utter the most doleful cries. At the grave prayers are again recited by the *mollah*, and the body is consigned to its last resting-place with its head turned towards the north-west, being either deposited in a lateral niche, or covered with branches and reeds that the earth may rest lightly upon the departed. Those who attended the funeral service return to the *aool* to partake of the funeral feast, which is consecrated by reciting prayers for the repose of the soul. In front of the tent a pole is planted, to which, as a sign of mourning, a black flag is attached that waves in the wind for the space of a year. Prayers are read for the repose of the soul on the seventh, the fourteenth, the fortieth and the hundredth day after the occurrence of the sad event, and also on the anniversary of the death of the deceased, on which occasion an expensive feast is prepared, and a great number of people are invited to join in the solemnity of invoking the shades of the dead. The great exploits of the deceased are recounted, a white horse is killed, and the flesh, after it is properly dressed, is served up with the favourite *koomys*. Horse-racing, musical entertainments and other amusements conclude the festivities.

It is customary among some tribes to bury with the deceased his clothes, his arms and his horse accoutrements. His riding-horse is sometimes killed, and the flesh is cooked and eaten; while the bones are burned upon the tomb. Among some tribes of the Great and Middle Horde the rich that die in the winter season, instead of being buried, are enveloped in a sheet of cotton cloth or felt, and are thus suspended from the branches of a tree. In the spring the corpse is transported to Toorkistan, where it is buried near the tomb of the Kirghis saint, Kara Ahmet.

The Kirghis generally locate their cemeteries on rising ground or on hills, and they are surrounded by high hedges or stone walls. The tombs are marked by various ornamental structures, such as pyramids of clay or stone, towers, wooden or stone turbans or an eagle roughly sculptured. Ribbons and other materials are tied to lance-staffs,

which, in the form of streamers, are seen waving in the air on all sides.

The Kirghis are socially divided into classes known as *ak-sujuk*, "white bones," and *kara-sujuk*, "black bones." The first form the nobility, whose dignity is hereditary, and to this class formerly belonged all the Khans, sultans and other high officers. The other class is composed of the mass of the people who were formerly the vassals of the sultans, and are still employed by them as herdsmen and field labourers. The servile class are called *enginitshes* or *jeqintshes*, who ride upon oxen or camels when travelling, while the *dishinghites* or freemen are mounted on horses. The poorest class, who are employed by the Kassack, or are engaged as workmen in the mines of the Altai, go by the name of *baigush*.

There exists no regular form of government among the majority of the Kirghis tribes. Some tribes yield obedience to the sovereign power of Khiva and Yarkand, and other tribes are entirely independent. Although they have chiefs who bear the title of sultan and bey, yet they have very little respect for law; and retaliatory vengeance for injuries inflicted is the most restraining influence that prevents them from acting out in practice the suggestions of their barbarous and brutal instincts. The Great Horde acknowledges the supreme authority of Russia. Each tribe is presided over by a chief called sultan or *kodshi*, who is invested with hereditary rights and enjoys exclusive privileges. The supreme power of the horde was formerly exercised by the Khan, who acted as judge as well as ruler. A chief of each tribe is now associated with him, and these form a divan or council who settle all affairs of minor importance and adjust all individual complaints. The sultans are appointed by the Khan, but they must be confirmed by the Russian provincial governor of Orenburg. They are assisted in the administration by the *sarshinas* or elders, who also receive their appointment from the Khan. The sultans are required to maintain order and carry into effect the existing police regulations; they are the executive officers of the Khan. They furnish the number of men demanded for any specific purpose of public interest, superintend the acts of the *sarshinas*, try minor cases with the consent of the parties; but an appeal lies from their decision to the council. It is the duty of the *sarshinas* to settle disputes that may arise in the camp, preserve the peace of the community, and execute the orders of the sultan. They also attend to the collection of the *sekiatt*, which is a contribution of one sheep for every forty to a hundred and twenty, and two sheep for every two hundred to three hundred, and this tax is levied every spring. The *suggum* is a voluntary gift, from which the Khan's table is supplied and strangers are entertained.¹

In the code of Tiavka, which they recognise, in form at least, as their guide in their legal tribunals, retaliatory punishment is the lead-

¹ The Kirghis, who acknowledge the Russian supremacy, pay for every *kibitka* an annual tax of three or three and a half rubles; they also pay a tithe on the products of the soil, and traders pay an import and export duty of two and a half per cent. The Great Horde was exempt from taxation up to 1863.

ing principle of the criminal jurisprudence. The relations of the murdered man have a legal right to have recourse to blood revenge, if they refuse to enter into a transaction with the murderer, and accept the blood money, which consists of a thousand sheep for killing a man, and five hundred if the victim is a woman. Robbery and rape are punished with death, unless a fine is substituted for the rigorous application of the law. Adultery is only punishable with death if the guilty wife has been caught in the act by the husband himself. The thief is required to return three, nine or twenty-seven times the value of the property stolen, according to the circumstances and the nature of the crime. If the property stolen consists of domestic animals he who is convicted of the crime must add a slave to the number of camels that are to be restored to the owner; a camel if the animals illegally appropriated are horses, and a horse if they are sheep. The act of maiming is punished by a fine of cattle. A hundred sheep must be paid to the party that has been deprived of a thumb, and twenty sheep if the mutilated part is the little finger. Capital punishment is inflicted either by hanging to a tree or by strangling. The condemned criminal is brought before the assembly of elders, the chiefs of the tribes and the people, having his neck encircled with a slip-knot, of which the ends are held by two men. The *mollah* or his representative reads the sentence in a loud voice, after which the presiding chief of the assembly gives the sign, and the two executioners draw the cord as tightly as possible until the culprit is strangled. The body is then tied to the tail of a wild horse which is let loose to scamper in furious gallop through the plains. If the crime is not capital the culprit is half-way undressed, his face is rubbed with mutton suet, a piece of black felt is fastened round his neck, and he is required to hold fast with his teeth a rope attached to the tail of a horse, which he is bound to follow in the race; while two men, mounted on horseback, goad on the racer with their whips, and two other horsemen whip up the criminal so as to accelerate his pace.

When a dispute arises in an *aool* the matter is submitted to the judgment of the elders with whom two arbitrators (*bü*) are associated, one to be selected by each party. If the accused fails to appear at the trial, his relatives are made responsible for the payment of the fine; or the whole *aool* becomes liable for the discharge of the obligation; and proceedings against the property or person of the guilty man are immediately instituted to recover the value thus forfeited. Three witnesses are generally required, and never less than two are accepted to establish the guilt of one charged with a crime or misdemeanour. The judges and arbitrators receive one-tenth of the value in litigation as their fee. If the party convicted refuses to submit to the sentence, and if he is sustained by his chief, the plaintiff, in whose favour the judgment has been rendered, may be authorised, in turn, to make reprisals and take by force the goods and chattels of the guilty person.

Among many tribes the chiefs exercise but little authority: crimes are generally committed with impunity, and self-revenge is the most effectual mode of reaching the criminal in his person or property.

In former times the Kirghis hordes confided the supreme government to a chief called Khan, whose office was elective. When the time appointed for exercising the elective franchise arrived, the people assembled in a locality set apart for this purpose, and divided themselves into small groups to discuss the fitness of the candidates proposed. Carpets and felt matting were spread on the ground, and all were seated according to their rank and dignity. The oldest and most experienced men among them had the privilege of speaking first; but gradually a general disputation took place, which continued for three or four days. When the election of Khan was terminated the principal sultans present announced to the candidate that was chosen the result of the proceedings, and as a mark of his newly acquired dignity he was placed on a sheet of white felt, and was raised up above the heads of the assembled multitude. This ceremony was repeated by the common people, and in this way he was kept for a considerable time in an elevated position. The felt cloth, and sometimes the robe of the Khan, was torn to pieces, and each one of the spectators present endeavoured to obtain a scrap and carry it home as a token of remembrance. The Khan gave a general feast, and games and other amusements followed.

The Kara-Kirghis are divided into tribes which are governed by elective chiefs or elders called *manaps*, who exercise despotic authority. In recent times, however, most of the tribes have become Russian by conquest, and their *manaps* must now be confirmed by the Russian government.

The Kirghis are hardly ever engaged in regular warfare; but they frequently attack the caravans that cross the steppes, make plundering excursions into the neighbouring states, and execute a *baranta* to take vengeance on a tribe or horde for a real or imaginary injury. They never start out in very large parties, and they have neither order nor discipline in their ranks. They execute their warlike enterprises by surprise and with incredible rapidity. They are neither valiant nor brave in the real sense of these words; but they show some degree of audacity in falling unawares upon their enemy, and making sudden and unexpected attacks, which are always vigorous and almost irresistible. As skilful plunderers and robbers they cannot be equalled, and as long as they can confide in the swiftness of their horses as a means of escape, they consider themselves safe; but if their belligerent operations do not prove successful, they retreat in all haste and get out of the reach of their pursuers as quick as possible. Their weapons of war are the lance, the sabre, the bow and arrow, the musket and a little hatchet called *tchakane*. Their muskets are unprovided with a lock, and are discharged by means of a lunt impregnated with powder which is ignited by the use of flint and steel. In time of war they make use of fire-signals, and they thus communicate information with great rapidity. While on their march to the enemy's country horses are employed for the transport of their arms and provisions. Formerly each tribe had its own standard and war-flag, which were carefully preserved in time of peace. The Russian Kirghis are exempt from military service.

The religion of the Kirghis is a bastard Mohamedanism transplanted upon a soil overgrown with the rankling weeds of heathen superstitions which it could not eradicate.¹ They nominally believe in the Allah of the Koran. They do not observe the prescribed ablutions, nor the five daily prayers; neither do they fast during the month of Rhamadan, nor make the pilgrimage to Mecca, and they are even without places of worship or mosques. An old Kirghis, or the *mollah* who acts as secretary to the chief, may recite prayers amidst a great number of kneeling worshippers; but generally they perform their prayers in private, each according to his own inclination. They are entirely ignorant of the doctrine and the true spirit of Islamism. Many of them believe in the existence of an evil spirit who inflicts injuries and brings calamities upon mankind. They have great faith in the mediatorial efficacy of saints, and they visit their tombs and invoke them in their prayers. They entertain the greatest veneration for Kara-Ahmet, a Toorkistan saint, to whose tomb they make pilgrimages. They also profess a profound devotion for some sainted personages who are buried in the steppes, to whom they address their prayers and offer up sacrifices of their herds and flocks, which they eat on the spot; and as an indication of their presence they fasten ribbons, coloured strips of cloth and hair to the bushes, reeds and tall grass of the vicinity. They seem to think that the soul of saints dwells in a beatified state in an abode of happiness elevated high above his tomb, and that he descends to his terrestrial home when addressed in prayer. The dwelling-place of other souls they transfer to the stars, where they are accompanied by the good or evil spirits in accordance with their manner of living in this world. These souls, they suppose, can be induced, by special invocations, to visit the earth; and lucky and unlucky days are produced by beneficent or malignant influences exerted by lucky or unlucky stars. They stand in awe of the evil spirits, and endeavour to propitiate them by prayers and sacrifices; and the victims they offer up in their honour are cut into small pieces, which are scattered in every direction; at the same time they invoke the demon divinity by raising their hands, beseeching him not to do them any injury. They regard as a saint every deceased person on whose tomb a tree spontaneously springs up. They have unbounded confidence in the magic power of sorcerers (*taltchi*) and enchanters, to whom they ascribe the divine attribute of omniscience; they believe them to be able to control the weather at their will and pleasure, and to possess the power of curing diseases. Some of their diviners pretend to predict the future by observing the colour of the flame produced by burning mutton suet, while they are pronouncing some appropriate prayer and are addressing an invocation to the spirits. Others exercise their prophetic functions by observing the appearance of the stars.

¹ There is a large poplar-tree on the route between the fort of Orsk and the border of the Aral Sea called the "tree of rags," *suderick agatch*. When a Kirghis passes near this sacred tree he stops, takes off the saddle-cloth from his camel, lays it upon the ground and crouches down to recite a prayer; then he suspends from one of the branches a strip of his dress or a piece of sheepskin, or some horsehair. —La Vie des Steppes par Zaleski.

The magician doctors (*bakshy*), when called on to visit the sick, take their seat in front of the patient, and while playing the *kobize* they strike up some wild notes, utter the most unearthly sounds, agitate their body in a most violent manner, and make grotesque and unnatural contortions. All at once, as if struck by a sudden thought, they jump up, utter some incoherent, uncouth cries, seize a whip, with which they strike the patient, and summon the demon who caused the disease to leave his victim. Their frantic motions become at last so inordinate, that they lick and bite the patient so as to draw blood, spit in his face, and with a knife in their hand they rush upon him as if they intended to kill him. This heroic treatment, with some additional ceremonial mummeries varied in different ways, is repeated for nine successive days until the patient at last recovers or dies. In their ordinary medical practice they frequently employ blood-letting. To relieve a man affected with rheumatism he is enveloped in the skin of a recently killed cow or sheep.

The Kirghis give much credit to the efficacy of charms and amulets; and when starting out on a journey they fasten to the back of their robes small pouches containing prayers and invocations which, they believe, will preserve them from wounds, injuries and other accidents, and give them courage in all cases of dangerous emergencies. Some of their superstitions are reliques of shamanism, which they once professed. They reduce to a calcined state, by the action of fire, the shoulder-blade of a sheep perfectly cleaned. The magician, or an elder, or a *bakshy* examines the burnt bone, and if three fissures run parallel against the broad end it is a good omen, if in a contrary direction it is a sign of bad luck. To ascertain the sex of an unborn child the situation and twisting of the entrails of a slaughtered animal are consulted. Considerable respect is paid to the fire, no one ever spits into it, and dances are performed around it in its honour. It is not seemly for any one to blow out a light; and good or evil prognostics are deduced from the colour of burning oil or fat.

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TOORKIES.¹

TOORKISTAN, which forms a part of Central Asia that was formerly supposed to have been the cradle of the human race, is situated between 30° and 51° of N. latitude and 48° and 78° E. longitude from the meridian of Paris. It is bounded on the north by Siberia; on the south by Lahore, Afghanistan and Persia; on the east by Chinese Tartary and Little Tibet; and on the west by the Caspian Sea. It is about fifteen hundred miles long from north-east to south-west; its width from north to south is eleven hundred miles, and its superficial area is estimated at six hundred and forty thousand square miles. The Aral Sea, situated in the northern part, is its principal inland water, which is but slightly impregnated with salt and is entirely frozen over in the winter. Its most important river is the Oxus, which takes its rise on the plateau of the Pamir near lake Sari-kool, flows in a north-western direction, and empties into the Aral Sea. The Jaxartes has its source on the same plateau and discharges its water in the same sea.

The climate of Toorkistan is very dry and cold in winter, especially along the shores of the Aral Sea and in the mountain districts. The summer heat rarely exceeds 88° F., and the nights are generally cool and pleasant. But in the desert of Khiva the thermometer rises to 100° F., and the atmosphere becomes stifling and oppressive. In the city of Bokhara the temperature is generally mild, for the rich vegetation, by which it is surrounded, purifies the air, the sky is of the clearest blue, and at night the stars glimmer in their most resplendent lustre. Violent dust-storms are of frequent occurrence; but they are happily of short duration. A considerable quantity of snow falls during winter, which at times melts directly; but at other times it lies on the ground for three months. In the spring the rainfall is very abundant. In Khiva the climate varies much according to locality. On the plateau which separates the Aral from the Caspian Sea, at an elevation of six hundred feet, the thermometer descends—58° F., and the snow, which is from four to five feet deep, remains on the ground during the whole season. In the city of Khiva the Oxus, being frozen, can be passed over on foot for a period of four months, the ground is covered with snow for several months, and the winds are very high and violent. In summer the heat is almost intolerable, so that it becomes impossible to sleep under a shelter. At Merve the summer heat is still more excessive on account of the powerful reflection produced by the sand; but the winter is much milder and the snow almost melts in falling.

The soil of Toorkistan is fertile on the banks of the watercourses; but elsewhere, except on the mountain slopes, it presents a barren waste of sand, here and there dotted with an oasis covered with grass. The steppes are composed of hard clay, and are grown over with

¹ The civilised Toorkies are sometimes called Sarts; but they are in reality a branch of the Tajiks and are known as Sarts in Khiva; they are the aboriginal inhabitants of the country and are now the conquered race.

absynth-bushes and camel-thorns, on which the camels feed. The sandy steppes are often a succession of low hills, and sometimes their undulating surface is broken by deep ravines. In the deserts several kinds of bushes are found about five or six feet high, and in the spring some isolated spots are frequently covered with grass, which continues green but a short time. Timber is extremely scarce; the usual trees met with are willows, poplars, plane-trees and mulberries. The animals that wander through the steppes and roam over the mountains are lions, tigers, leopards, bears, wolves, boars, foxes, wild asses, lyre-horned antelopes (*saïga*), wild sheep, wild goats and hares. Of birds the most useful are pheasants, partridges, quails, woodcocks, wild geese, storks, crows, ravens and magpies.

Toorkistan is divided into three khanats: Bokhara, Khiva and Khokand.¹ Bokhara is bounded on the east by Khokand and the mountains of Badachshan; on the south by the Oxus with the trans-Oxus districts of Kerki and Tshihardshuy; and on the west and north by the great desert. It is situated between 37° and 40° N. latitude and 61° and 66° E. longitude from the meridian of Paris. Its population is estimated at two millions four hundred and seventy-eight thousand souls, including all the different races and nationalities, of which sixty thousand are Arabs that are hardly distinguishable from Toorkies. Khiva, of which the historic name is Chorosmia, is bounded on the north by the rivers Yem Djem and Irguize; its eastern boundary extends three hundred and eighty-five miles north and south into the sandy desert until it reaches the mountain regions of Kabul and Herat; on the south the Attrek river forms its frontier line which separates it from Persia, and on the west it is separated from the Caspian Sea by Toorkemania. Its population is estimated at one million eight hundred and twenty-two thousand souls, comprising Usbeks, Toorkemans, Kirghis and other races, besides thirty thousand Persian slaves. Kokhand, called Ferghana in ancient times, is bounded on the north by that part of Siberia which is occupied by the Great Horde of Kirghis; on the east by Chinese Tartary; on the south by the Karategin and the Badachshan mountains; on the west by Bokhara and the Jaxartes. It is the largest of the three khanats, and its population is also most numerous, having been estimated at three millions of souls.

The population of the three khanats is of a mixed composition. The Usbeks, who are genuine Toorkies, are the governing and dominant race, but the Toorkies proper constitute the majority of the population. There are numerous Kirghis and Kalmuck encampments within the territorial limits of the three khanats. The Burates or Kara-Kirghis inhabit the valley of the Tian-shan mountains, and several points of the coast of Issik-kül. The Kipshaks belong to the old stock of Toorkies and represent the original type of the race. They are of pure and unmixed blood, they speak the purest Toorkie language, and their physical characteristics are uncontaminated by foreign elements. They have obliquely set eyes, beardless chins,

¹ Khokand having been taken possession of by the Russians in 1875 is now known under its ancient name of Ferghana.

prominent cheekbones, and are of low stature, but are possessed of extraordinary agility. They are the bravest of all the tribes of Central Asia. Tadjiks,¹ Persians, Hindoos, Arabs, Jews and other orientals are found in great numbers in all the cities.

The Usbek-Toorkies are not only settled agricultural tribes, occupying the south point of the Aral Sea to Komul, but they are the governing class in all the khanats. They are no longer pure Turco-Tataro-Turanians, as many of their wives were formerly Persian slaves, and numerous Persian slaves were enfranchised and married Usbek wives. Their features are more or less Iranian, except their forehead and the sharp angles formed by their temples, which clearly mark their Turanian descent. In Bokhara they have the forehead more vaulted, the face more oval, the chin more pointed, and there their eyes and hair are black. Their complexion in Khokand is brown; in Khiva, on the other hand, the colour of their skin is fair, if not white. They are of medium stature, are stout and well built. They have a heavy beard, which is generally of a deep chestnut brown colour. The Usbek women are of a light and rosy complexion and are tolerably well formed, but their figures are mostly clumsy and heavy.

The Usbek-Toorkies are brave in action when facing an enemy, and candid in their intercourse with friends. Though they have still something savage and rude in their expression, yet they are not as pitilessly cruel as the nomadic tribes. They are hospitable and polite to strangers, but they are excessively avaricious, and their rapacity knows no bounds. They are voracious in their appetite, but they nevertheless live in a most frugal and parsimonious style. In the cities they are licentious in their amours, and their voluptuous passions lead them to practise many corrupt indulgences. They are solemn in their manner, slow in their movements, and are much inclined to pomp and ostentation. Their consciousness of power and grandeur renders them proud and sometimes overbearing. They are honest and faithful, and never forget the duties they owe to their chiefs. Those who hold high official positions are rarely maliciously cruel, but they commit oppressive acts of violence and extortion, with the object of enriching themselves at the expense of the people. On the other hand, they are generous in distributing freely the wealth they have so lightly won. They execute the laws with great severity, and show no mercy to common malefactors.

The houses in the khanats are regularly built and are solid structures. The walls are of loam or stone, or they are constructed of a light wooden frame (*achtshub*), the interstices being filled up with loam and red brick. Small joists, closely placed together, form the ceiling, which, among the rich, is either painted in various colours, or stuccoed over with lime and gypsum. There are small openings in the walls for the admission of light, which, in the winter, are closed with oiled paper. The roof is flat and terraced, and constitutes the most pleasant sleeping-place during the summer months. The interior arrangement is quite commodious. A wide door leads to a covered

¹ The Tadjiks are ancient Aryans, and are the direct descendants of the ancient Persians.

passage (*dalan*), and to the right of it are one or two large apartments (*mihmanchane*) which are used as guest and reception rooms. They usually contain weapons and a variety of household utensils. Beyond these are two other rooms where provisions and other articles of value are stored away. To the left are the carriage-house and stable, and in the back part of the building, facing the entry, are the private apartments, forming what is ordinarily known as the harem. These chambers, which are occupied by the women, and are generally *ejvans*, are open on two sides and communicate directly with the garden. They are the favourite resort of the family in the summer, and are made the most delightful sleeping-places by enclosing the bed with the *peshechane* or crape tent. The furniture is very simple, for pomp and luxury are unknown in a Toorkie dwelling. The floor is of loam, stone or brick, and is but rarely covered with carpets or felt matting; but the side wall, especially that towards Mecca, is sometimes hung with carpets, or painted with arabesques, and ornamented with flower-vases. Red-coloured chests serve as wardrobes; and for cooking purposes large caldrons are suspended over the fire, and other household and water vessels are scattered about in the various rooms. A square stone placed in a central position is specially designed for the convenience of performing the daily ablutions, with a small ewer of water placed by the side of it. Rugs and mattresses are used as bedding, and a small round table contains the fruits and sweetmeats with which strangers and visitors are regaled.

The country dwellings are ranged round a large courtyard (*havli*), surrounded by a high covered wall which holds on one side a few low buildings that are used as stables and storehouses, and on the other sides are the tents for family occupancy. The interior space of the yard is sometimes large enough to contain a vegetable garden. In front of the enclosure is a large reservoir of which the margin is planted with lofty platane-trees affording a delightful shade, where the owner of the premises reposes for hours, when he wishes to shelter himself from the hot summer heat.

The ordinary dress materials of the Toorkies are cotton cloth and silk. Broadcloth and brocade are also worn, but only on festival occasions, or as an indication of luxury and wealth. The ample outer robe (*tshapan*) with excessively long sleeves may be considered the national costume. It is gathered round the waist by a girdle (*koshbag*), from which are suspended silver-handled knives, a chaplet (*tesbii*), sometimes a seal, and gold-embroidered pouches containing tea, pepper and salt. An under-dress (*yekte*) of thin stuff is worn in summer, besides the long skirt which falls down to the ankles and opens at the left shoulder. In winter a wide robe (*tshekmen*) of coarse heavy stuff is thrown over the shoulders; and in many places, where the cold is excessive, especially in Khiva, thickly wadded trousers are worn. The *telpek*, which is a heavy conic fur hat, is the ordinary head-covering in Khiva. In Bokhara the turban skilfully twined, with an elegant bow on the left side, is the universal head-dress. In Khokand the small skullcap, which was formerly much in fashion, has been entirely superseded by the turban. In Khokand and Bokhara the

feet are enclosed in narrow-heeled leather boots ; but the rich wear a kind of stockings of morocco leather which are protected by over-shoes made in Samarcand. The men take a great fancy to jewelled ornaments. Rings glitter on their fingers, gold and silver caskets for amulets hang about their person, and the grandees even carry a watch.

The dress of the women is parti-coloured. Their long shirt, which nearly reaches the ground, is made of light-coloured calico in front and of coarse linen behind ; and their trousers are from the knee downward of calico, while the upper part is of linen. Their outer garments in winter are two wadded jackets which are girded round the waist with a sash or a shawl, with the ends hanging loosely down. A very ample robe, which is held together by the hands, conceals their whole person when they go abroad. In the towns their face is closely veiled ; but in the country girls never cover their face, and married women do so very rarely. Their feet are protected by clumsy boots. Finger-rings, bracelets, nose-rings, breastplates, earrings and tiaras either of gold or silver make up their ornamental jewellery. In Bokhara the ladies wear pelisses or mantillas which are merely thrown over their shoulders, while the sleeves are tied together behind. Their feet are covered with large velvet boots extravagantly ornamented. Their head is entwined with a large white turban, and a horsehair veil conceals their face. Their hair is braided, and the tresses hang loosely over their shoulders.

The chief articles of diet of the Toorkies are mutton and rice ; but beef and goat's flesh are also eaten. Horse-flesh cooked with onions and carrots is a favourite dish in the country. Sausages made with horse's entrails are highly esteemed. Camel's flesh is rather tough and heavy and is commonly cooked as hash, or is roasted in fat, when it is called *somsa*. But the *pillaw* or rice is the national dish of the Toorkies wherever they may be ; and it is prepared with great care. A spoonful of fat is heated in a caldron into which small pieces of meat are thrown ; these, after being half roasted, are boiled in water that is added to the height of three fingers. A layer of carrot-slices, mixed with a quantity of pepper, is next put in, and over this the rice is poured properly cleaned. The rice being covered with one-third of its volume of water, which is soon absorbed, when the cooking is considered sufficiently advanced to lower the fire ; but the coals still continue to burn till all parts of this compound dish are quite soft. After half an hour's steaming the cover is removed, and the *pillaw* is served up in a manner so as to keep the different layers undisturbed when brought upon the table. Another favourite dish is the *boerek*, which is a kind of soup composed of flour dumplings filled with hashed meat and spices. It is eaten in large quantities, and being very nourishing, it is sufficient for a meal. A liquid rice dish mixed with meat and dried fruits, called *sheöle*, is also frequently served up. The *mestava* is rice cooked in sour milk, which is much used in summer ; and in winter the *balamak*, prepared by boiling together flour, fat and water, is substituted for it. Bread in the form of thick cakes is baked at the moment it is needed. Biscuits baked in fat form a part of the provisions taken by travellers when starting

out on a long journey. A great variety of vegetables are used as food, especially by the poor. Of these the most common are pease, beans, cabbage, onions, carrots and melons of different kinds. Sugar and syrup are but rarely employed for kitchen purposes; but sweetmeats are eaten in great quantities whenever an opportunity offers. Green and black tea is the principal beverage of the town's-people, and they drink it very strong and without sugar. Sour milk mixed with water and decoctions of dried fruits are considered pleasant drinks. Wine and brandy, although secretly sold, are very rarely taken as stimulants; but the use of opium and *beng* or *hashish* (*Canabis Indica*) is much more prevalent, as they are more easily obtainable. The poor must be contented with brick tea which is made in North China from the leaves of a wild shrub, that are first heated and then moistened with the serous portion of sheep's blood, after which they are compressed in quadrangular form, and are dried in a furnace. When prepared for use, a piece being cut off is crushed in a mortar, and the powder is boiled in water with salt and butter, and sometimes grease is added. But the poorest class cannot even afford to drink brick tea, and they compound a beverage for themselves which is made of the hot decoction of the leaves of numerous wild plants.¹ In Tashkent they drink a bitter narcotic liquor called *kukhnar*, which is an infusion prepared with the bruised capsules of the poppy.

The majority of the Toorkies, outside of the cities, are engaged in agriculture and the rearing of cattle and horses. The soil on the banks of the rivers is generally fertile and productive; but almost everywhere irrigation is the only means of obtaining an adequate return for the labour expended, for without this indispensable appliance of human industry and art, the cultivation of the land in Central Asia would be almost impossible.² The canals are constructed with much skill, are kept up with great care, and intersect each other in every direction. In Bokhara the *mirab* or water inspector superintends the distribution of the water, and keeps the system of irrigation in perfect efficiency. The canals are freed from sand in the spring, and the locks are closed during winter. The fields are irrigated from December to the middle of March. Except a strip of land on the Oxus and the well-watered district of Merve the whole surface of Khiva is a long stretch of sandy desert, which is, however, dotted with numerous oases of considerable fertility. Many canals pass through the plains, which render the land sufficiently productive; and well-cultivated fields and gardens give to the country an attractive and charming appearance. In Bokhara some lands are impregnated with salt, and would remain entirely useless for tillage were it not that it is mixed with other soil, the constituent

¹ The wild plants used for this tea are *Saxifraga crassifolia*, *Tamarix Germanica*, *Potentilla rupestris* and *fruticosa*, *Glycyrrhiza hirsuta*, *Polypodium fragrans*, and the root of a species of *Sanguinasorba*.

² This country was once considered by men of science as the cradle of the human race, a country entirely destitute of natural productions that may serve as food to an infant race.

elements of which are much better suited for the growth of plants. The farming implements of the Toorkies are very rude and simple. The plough is nothing but a horizontal pole which is fixed to a vertical piece of wood, having a heart-shaped ploughshare attached to its lower end. It is generally drawn by oxen which are hitched to the front extremity of the pole. The harrow, which is also of a primitive form, is simply a wide and thick plank pierced by rows of nails, of which the projecting points are a little curved. The carts are high and very heavy, and the wheels are entirely of wood without iron tires. Wheat is sown in autumn and is harvested in July. Bokhara wheat (*budaji*) is of the first quality, and makes the finest bread. Barley, which is only sown in the beginning of March, is cut before the wheat is entirely ripe; and it is but little esteemed as food for animals. Dshugara (*Holcus saccharatus*) is also sown in March, and is reaped after the wheat-harvest is over, about the end of July. A second crop is sometimes produced at the end of summer, which is cut in a green state. This is not only an excellent forage plant which is largely fed to horses, but its grain is also ground into flour, principally used by the poor for making bread either in a pure state or mixed with wheat-flour. Rice is cultivated in great abundance, and though it is of excellent quality, yet the Herat rice is much superior. Maize (*Mekke dshugari*) is plentifully produced, but it is not allowed to ripen, for the ears are cut and are eaten while yet in a milky state. Millet (*tarik*) is universally grown, and is much esteemed as food. Cotton is planted in March; the best staple of this textile plant is produced in the northern districts. Sesame is cultivated for its oil, which is employed for cooking purposes, and is also burnt in lamps. Pease (*burtshak*) are sown immediately after the wheat-harvest, and are gathered the same year; and beans, lubies and lentils (*yasmuk*) form likewise a part of the field-crop. Hemp (*kenler*), which is employed in the manufacture of linen, and Indian hemp or *beng*, as well as many colouring plants are grown in many parts of the khanats. Silk of the best quality is produced in Khiva.

The gardens are very extensively laid out, being generally divided into vineyards, orchards and kitchen gardens, separated from each other by different enclosures. They cultivate ten kinds of grapes, and the berries of one variety are seedless. They are all planted on flat land, and are principally employed for making syrups, or they are dried as raisins. The finest fruit-trees are planted on a parterre, with a shady bower situated near a square pond which is connected with canals from whence the water is derived. Here are cultivated ornamental flowers, such as roses of different colours, blue iris, asters, mallows, poppies and wallflowers. Apples, pears, plums, quinces, cherries, apricots, peaches, figs, pomegranates and mulberries furnish very excellent fruits. Manna is collected for seasoning various dishes, and also for preparing confectionery. In the vegetable gardens much attention is paid to melons, which are most delicate to the taste: they are very sweet, are somewhat aromatic in flavour and almost melt in the mouth. The winter melons ripen in October, are of

excellent taste and are preserved till late in February. The kitchen vegetables most esteemed are beets, turnips, cabbage, carrots, onions and cucumbers.

Horses form a great part of the wealth of the agriculturists of the khanats. The Toorkie horse is second only to the Arabian. It is of elegant form, has a pretty head, a proud gait, and in swiftness it can hardly be excelled; but it is wanting in one essential quality, its power of endurance is but imperfectly developed. Asses are also reared and are employed as beasts of burden for transporting goods from one town to the other. The sheep are of the fat-tailed kind, and those of Bokhara are considered the finest breed. Camels are principally raised by the nomadic tribes, and are generally used for caravan travelling. They are of three varieties, two of which are humped, and the other is the Ner camel.

On the banks of the Oxus hunting and fishing engage much of the time of the rural population. They pursue in the chase leopards and tigers for their skins, and polecats, foxes and martins for their furs; while pheasants are hunted for their meat. Of the fish taken sturgeons are most highly prized, but siluri of an enormous size are sometimes caught. Matchlocks are their common hunting weapons; but trained falcons are frequently employed to secure birds.

The manufacturing industry of the three khanats is of some importance, though it is not in a very flourishing condition. It is principally confined to silk, woollen and cotton stuffs, linen and leather ware, which are produced in sufficient quantity to supply the home market. A peculiar article universally used as dress material, called *alaulsha*, is made of cotton and silk in Khiva; but in Bokhara and Khokand it is a tissue of unmixed cotton. Woollen shawls for turbans, a coarse and inferior article of linen, and a red figured calico used for bed-covers are manufactured in sufficient quantities to supply the home demand. The weaving of carpets by the Toorkie women is a very important industry. The colours are bright and lasting, the web is strong and durable, and the figures are well designed and symmetric. A considerable number of young women are required to complete the work of a single carpet, of which the labour is superintended by a matron of some experience in the art, who traces the pattern in the sand, and indicates the number of threads that are necessary to produce the desired figure. Their green shagreen leather, which is of excellent quality, as it has no pustular elevations, is much celebrated in Central Asia. They tan a yellow leather of considerable thickness, which is well suited for soles as well as the uppers of boots. Paper is manufactured in Bokhara and Samarcand, which is much in demand in Toorkistan and the neighbouring countries. Iron and steel-works are rather limited in quantity and in the variety of articles furnished. Excellent swords, daggers and knives are made, and gun-barrels of damasked iron are produced by the armourers, who manufacture no other guns but matchlocks and cannon. The women exhibit much skill and taste in embroidering caps, girdles, handkerchiefs and pouches.

The boats which navigate the Oxus are well built, but they have

neither masts nor sails. They are generally fifty feet long and eighteen feet wide, are pointed at both ends and carry about twenty tons burden. The deck is flat, and the whole being constructed of tough plank, is of remarkable solidity.

The external commerce of the khanats is principally carried on with Russia, though there is also considerable commercial intercourse with Herat and Persia. The Russian trade with Khiva is entertained by means of caravans, which proceed with a thousand or two thousand camels laden with goods to Orenburg every spring and autumn. The articles exported are raw cotton, silk, furs, skins, Tatar robes, silk goods, shagreen leather, rice and various kinds of dried fruits. The imports brought back in the return journey are caldrons and other iron vessels, calicoes, cotton shirting, velvet, broadcloth, sugar, iron, inferior guns and a few fancy articles. A great quantity of fish are exported, which are transported by Russian steamboats navigating the Aral Sea. The trade with Bokhara is also considerable. From Herat are imported tobacco, silk and firearms, which are paid for with Toorkie horses and camels. From Persia are received silks, sugar, shawls, turquoises and tobacco; and the articles given in exchange are grain, lambskins and horses. The inland trade is kept up by markets which are held on regular days in all the towns. Booths are erected by the town's-people, who rent them to the merchants that visit the fair. The trade in slaves is the most important branch of commerce. The market is supplied by the nomadic Toorkemans and the Kirghis.

The Usbeks as well as the Toorkies proper speak a dialect of the Turkish language; but the higher classes are familiar with the Persian language, which is used in all commercial affairs and for correspondence.

Much attention is paid to education, especially in Bokhara, where the higher branches of Mohamedan learning are taught, comprising a little logic (*mantik*), philosophy (*kikmet*), a knowledge of the Arabic language, and theology and law as expounded in the Koran. There are numerous endowed colleges in all the cities, and those of Bokhara are looked upon as the university of the Mohamedan population of Central Asia. Here are congregated students from India, from Kashmere, Afghanistan, Russia and China.

Elementary schools are numerous in the towns, where they are found in almost every principal street, being generally attached to the mosques. The *mollahs* act as teachers for the trifling sum of three *tillahs* a year paid by the parents for the instruction imparted to their son. Besides the regular pay the scholar presents to the teacher on his admission a robe (*khibat*), a shirt, a pair of boots, a pair of slippers, a pound of tea, dried fruits and nine cakes of bread. Every Thursday each pupil brings a cake of bread; and when the boy begins to read the Koran the parents compliment the teacher with an additional robe; while the rich renew this complimentary present at the reading of every new chapter. The course of instruction, which is continued for seven years, is limited to reading the Koran, to writing and a few elementary rules of arithmetic. The school-hours commence

at break of day and last till five o'clock in the evening. The scholars are squatted on the ground round the teacher, and read aloud from the book handed to them by the person instructing them. The colleges or *medresses* receive only a fixed number of pupils corresponding with their conveniences of accommodation; and the right of admission must be purchased from one of the pensioners that permanently leaves the institution. For a sum varying from three to thirty-five *tillaks* the candidate for admission obtains the privilege of occupying a room in the building, which he can retain during his natural life, if he chooses to do so, provided he does not marry; for no woman is admitted within the precincts of these institutions of learning. The students attend the lectures of the professors, for which they prepare themselves in advance. The professor asks a pupil to read a few sentences on the subject he wishes to explain, and then expresses his opinion on it. The students discuss the theme among themselves, and if an erroneous statement is made or a false idea is expressed the error is corrected by the master, who, after the discussion is closed, makes all necessary explanatory remarks, and after having concluded his discourse he breaks up the session. To pass a full course in these high schools fifteen or twenty years are hardly more than sufficient to entitle the student to the highest honours of Mohamedan scholarship.

The Bokhara Toorkies, who are the most learned of their race, are still children in scientific knowledge. Their physicians prognosticate all diseases from the state of the pulse. The elements of which the human body is composed are classed either as cold or hot, humid or dry, and according to this classification all medicines are divided into tonics, stimulants, debilitants and refrigerants. They call all the blood-vessels arteries and know nothing of the veins. Their arterial systems are those of the head, the breast and the stomach. Their astronomy is closely related to astrology. They can foretell eclipses, and they believe that the sun turns round the earth, and that there are only five planets. They affirm that the tail of a comet is produced by the shock arising from the contact of two planets.

The Toorkies of the khanats have not made much progress in the fine arts. Their musical talent is not of a high order. Their principal musical instrument is a kind of violin called *girdshet*, which has a long neck, is strung with one wire and two silk chords and is played with a horsehair bow. The *dutara* is also a stringed instrument, which is generally played as an accompaniment to the song. The drum (*nagora*) is in the form of two earthenware cylinders of different sizes, which are covered with skin, and are played, in turn, with two sticks. For dance music the *tchilmanda* or tambourine is used covered with skin and edged with jingling bits of metal, which is played on with the fingers. The *surmai* is a pipe in clarinet form, about two feet long, with a brass tube at the small end, to which a mouthpiece of reed is fixed, edged with a small brass disk for the support of the lips of the player. The *kornai* is a large brass trumpet, six or seven feet long, greatly expanded at the lower end, producing only notes of the deepest bass.

The painting of the Toorkies is rather rudimentary, displaying little art and much less taste. The interior walls of their houses are sometimes ornamented with coarse figure-tracings, nondescript flowers and grotesque designs. Their sculpture has not advanced beyond cutting marble into simple tombstones.

The Bokhara Toorkies, who are the most civilised of the Toorkie races, are also most polite. On meeting they address each other by the ordinary Mohamedan salutation, "*Salam aleykoom*." On receiving a visitor tea, fruits and sweetmeats are offered, and it is an act of the highest politeness to make the guest carry with him a portion of the "good things" presented to him. Before entering the house of a married man custom requires that the visitor should remain in front of the door before entering to give time to the women to withdraw. On giving the salute they make a slight inclination with the head and place their hand on their heart, at the same time pronouncing the word *khosh*. Mohamedan strangers are greeted by saying: *doolut zyada*, "may your wealth increase;" or *oomr dooraz*, "may your life be long;" and while they repeat the *fatiha* they stretch out their hands and stroke down their beards.

The Toorkies of all the khanats, especially those that live in the cities, love amusement and social pleasure. They make excursions to the tombs of some Mohamedan saint, or to some cloister (*chanka*), or to the residence of some eminently pious sheikh (*ishane*). The chief motive of these quasi-religious pilgrimages is the enjoyment of worldly pleasure. The tea-stalls are universal places of resort of all classes of society. The tea is carried in a pouch by every true Toorkie, and on entering a stall he hands to the proprietor a convenient portion, which is duly prepared and served up immediately. It is taken without sugar with one or two *gultshe* or small cakes made of flour mixed with mutton suet. When the teapot has been emptied of its liquid contents, the leaves that remain are handed round to the company, and each one takes as much as he can grasp between his two fingers and eats it as a delicacy. Conversation is in the meantime going on in a very lively manner, and various topics of general interest are discussed. But the Toorkies have recourse to more animating scenes to excite their voluptuous passions. Though as true Mohamedans they do not personally engage in such a frivolous amusement as the dance, they nevertheless love to witness the performances of the *batchas* or professional dancing-boys who exhibit themselves in the large cities, and contribute much to the general amusement of the public. They are highly respected as the artists of the country, and are even kept by wealthy persons, who sometimes set them up to keep a tea-shop; and if they are handsome they never fail to attract numerous customers. Sometimes they go from place to place under the superintendence of a guardian, who accompanies and takes care of them. They are engaged for all private entertainments and festivities, when they are dressed in flowery robes of variegated silk and loose trousers, with two long tresses of hair falling down their back; while their head is covered with a neatly embroidered skullcap. They first throw themselves into graceful attitudes, but gradually their movements become more rapid

and more agitated, they circle about in swift motion, throw out their arms, and turn several summersaults. They next join the leader in the song, and waltz round the edge of the carpet in wild, intricate mazes. They are sometimes dressed up as girls when they dance the woman's dance, which is far more attractive to the spectators and is characterised by lascivious gestures. The songs that accompany these dances are all erotic in their nature, and are generally sung in the recitative strain responded to by the *batcha*. Dancing-women, though not approved of by devout Mussulmans, are not altogether proscribed, yet they do not exhibit themselves in public, but confine their performances to the women's court. Ram-fighting always attracts a large crowd of spectators, to witness the interesting spectacle of two otherwise peaceful and good-natured animals showing their power of endurance or cracking each other's skull. A kind of dicing game called *ashik* is played with great ardour and much passion, so that parties often lose their whole fortune, and even stake their wives on the hazard of the game. The four ankle-bones of the sheep are thrown up from the palm of the player; if two *tava* or upper faces, or two *altshi* or lower faces fall, half the stake is won; but if four *tava* or four *altshi* turn face upward the whole stake is gained by the lucky player.

Polygamy is practised by the Toorkies of the khanats. The wealthy generally marry the four legitimate wives allowed by the Koran; and they introduce into their household establishment as many concubines as they can procure and support. The middle and poorer classes are generally content with two wives, and many restrict their family circle to a single wife, and the children she may bear them. The marriage may be dissolved if either party abandons the Mohamedan faith; or if the husband be absent from home for a certain time without being heard from; or if a minor, on reaching his majority, refuses to consent to the continuance of the marriage relation. While the husband possesses the privilege of divorcing his wife at pleasure, the wife can only separate from her husband by mutual consent; but the husband is obliged to grant a divorce to his wife if she tell him that she wishes to marry a man better than he is. In case of adultery the guilty wife is repudiated, and she is not allowed to marry again, unless her husband consents to be reconciled. A wife is even entitled to a divorce if her husband has addressed to her certain contemptuous expressions.

Marriage in the khanats, especially among the Usbek-Toorkies, is more an affair of love than anywhere else in Central Asia, although a regular price is paid for obtaining the hand of the girl who has already given away her heart; but the *kalim* furnished by the suitor accrues to the benefit of the young wife, and remains her exclusive property. The marriageable age of boys (*yighid*) is fixed by law at eighteen, and girls are considered in a nubile state (*kiz*) between twelve and sixteen. The intercourse between the sexes not being influenced by the restrictions of the Koran, young people are frequently involved in love affairs of a serious character. When two lovers have determined to give a practical turn to their wooings, they confide their secret to their respective parents, who generally agree to the union of the young couple. To bring about the desired result, the young man is required

to take the initiatory steps. He sends two female matchmakers (*sootshi chatun*) to the parents of the maiden, and asks their consent to his marriage with their daughter. As they have already been advised of the connection that exists between the young couple, the messengers are received with great honour, and though the answer returned is neither positive nor decisive, which would be contrary to the rules of decorum, yet their consent may be readily inferred from their favourable remarks and their distinct and undisguised allusions. Negotiations are then commenced about the amount of the *kalim* or dowry the young man proposes to pay to the bride's father for conceding to him such an invaluable treasure as his daughter. The value of the *kalim* is always estimated by the multiple of nine, and it is to be ascertained in a wearisome discussion how many times nine sheep, cows, horses or camels, or even ducats the father of the girl will take for giving up to a stranger his right to the young woman's person and service. The poorer classes hardly ever pass beyond twice nine, but the Khan gives nine times nine for obtaining the maiden dear to his heart. After the amount of the *kalim* is agreed upon, the parties come to an understanding about the nature and kind of the *eginbash* or presents of jewels the bridegroom shall offer to the bride. The stipulated articles to be furnished without fail either in gold or silver are generally a tiara (*sherkergül*), an armlet (*bilezig*), eight finger-rings (*yüzük*), a half tiara (*skegenulshin*), ear-rings (*isirya*), nose-rings (*arabek*), and breast pendants (*oengülük*). The feast of betrothal (*fatiha toy*) then begins, to which neighbours and friends are invited, who are regaled in the house of each party for the space of two days. The *mollah*, who never fails to be present, announces the conclusion of the marriage arrangements, states the amount of the *kalim* that has been agreed upon, indicates the day when the marriage shall be celebrated, and in concluding his discourse he recites the *fatiha* or first chapter of the Koran. The banqueting commences immediately, which is enlivened by musical entertainments, and is followed by horse-racing with the distribution of prizes. A week previous to the day of the marriage the bridegroom is required to furnish the *tojluk*, or such articles as are necessary for the wedding feast. In accordance with this requirement he sends to the house of the bride's father a considerable quantity of meat, flour, rice, fat, sugar and dried fruits, followed by his mother and other female relatives as guests. While the preliminary arrangements are made to prepare the wedding feast, the guests amuse themselves in various ways; they are engaged in conversation, they listen to the musical performances and to the witty sayings of the harlequin who excites laughter by his grimaces and gesticulations, or he relates some funny story, or mimics the warbling of birds and the mewing of cats. On the marriage day each of the parties is represented by two witnesses, and the *mollah* addresses to them the usual questions, when the bride's witnesses suddenly raise some objection, pretending that they are unwilling to deliver up the bride who is entrusted to their keeping unless some suitable present is offered for renouncing, on their part, the great treasure placed in their custody. The witnesses of the bridegroom first resist this un-

reasonable demand; but after some tedious manœuvring they agree at last, and the marriage act is performed in due form. The *mollah* reads the licence of the *reis* or religious chief, and after the witnesses have sworn that the bride and bridegroom are promised to each other, the usual prayer is read, which forms the conclusion of the marriage ceremonies. The bride regales the guests with fat cakes and fruits, and waits on them in person; and she distributes some white garments as presents to the *mollah* and to the witnesses. The bridegroom makes his appearance, but as he is not permitted to enter the apartment, he remains a few paces distant from the front of the door, while a sumptuous repast is served up, which concludes the festivities at the house of the bride's father. The married people depart for their homes, the female companions and friends of the bride alone remain to accompany her in a carriage to the house of her husband. The bride and her sister-in-law occupy a separate vehicle, which is surrounded by her male friends on horseback. The young man who rides up first has a piece of cloth thrown to him by the bride, which he quickly snatches up and rides away in a gallop, for he is pursued by ambitious rivals who attempt to get possession of the precious boon. It is only after he returns a second time to the carriage that the ownership of the trophy is no longer contested. The processional march is prolonged as much as possible by making numerous windings and following many indirect ways. If they pass a village in their way the procession is met by the whole rural population, and is not allowed to proceed until cakes and sweetmeats have been distributed. The bride enters the house of her father-in-law with her face veiled, and after being greeted with words of welcome, she is conducted to a tent which has been improvised in the corner of the room with carpets and curtains, and here she is met by the bridegroom, who lifts her veil in the presence of his father, who addresses many flattering compliments to his daughter-in-law, and presents her with some rich marriage gifts. The married couple are then left alone to enjoy in privacy the sweets of connubial bliss.¹

When a Toorkie mother feels the first symptoms of parturition, she is placed on a carpet spread on the floor with her legs doubled up under her. As the pains become more decided and strong, she throws her arms round the neck of her best friend, and the midwife, taking hold of her haunches, drags her to and fro, until she is delivered. She is then put to bed and her arms and temples are rubbed to restore her strength. The midwife, having cut bandages of new linen, in which she wraps the child, informs the mother of its sex and appearance, and announces to the father the joyful news, who bestows upon her some valuable present.² No one is permitted to see the child for the first three days, and during this time it is frequently rubbed with butter

¹ The ceremonies of betrothal as well as marriage, though they differ in several particulars, are essentially the same in all the khanats.

² In Tashkent at the birth of a boy the father buries a mutton-bone, and in case of a girl a rag doll under the floor of the room where the birth took place. A light is kept burning near the child until the ninth day, when it is strapped to a cradle on a bed of barley to ward off the evil eye.—Schuyler's *Turkistan*, vol. i. p. 140.

and its eyes are washed with salt water to prevent their becoming inflamed. Visitors arrive, who congratulate the happy parents, and express their opinion about the future life of the child, which they predict from the limbs and the movements of the body. If it has come into the world with the left foot or the left arm foremost, it is considered a bad sign. If the pupil of the eye is too small it indicates the thievish propensity of its nature; a broad forehead foreshadows its bravery, unquiet kicking with the feet is an unmistakable sign of future riches. To protect the infant from the influence of the evil eye, the mother binds the white stone on its left arm. After the forty days (*chille*) have passed the joyous event is celebrated by festivities, and if the infant is a boy the guests are regaled in the most sumptuous manner according to the ability and wealth of the parents. Foot-races, wrestling and music are then common entertainments. A ball of silver or gold is hung up on a high tree, and he who shoots it down at the first aim either with a gun or an arrow is not only entitled to the possession of the prize, but also to a number of sheep, and sometimes even horses or camels are offered as additional inducement to enter the contest. This exercise is known as *altin kabak*. As soon as the child has attained the age of one year the white stone is replaced by a round bone, and a mysteriously cut, coloured piece of wood (*argushtek*) is suspended from its cap, in addition to an amulet (*muscha*) written by some sainted man. There are also attached to the head-covering several corals, the tooth of an hyena, and sometimes also a bag containing holy earth from the tomb of Mohamed.

Boys are generally circumcised between the age of seven and ten. As the *tin* or circumcision feast is rather expensive two or more families have their sons circumcised at the same time; but if the father is rich he gives an entertainment at his own expense. The young companions of the boy disguised in masks of melon-rind, wearing paper caps, and carrying wooden swords and paper shields, assemble, and one of the strongest, taking the candidate for circumcision on his back, carries him in procession through the streets. At the house, while the invited guests are regaled with an abundance of rice, mutton and many delicacies, a *batcha* exhibits his agility and gymnastic performances, or a buffoon gives some farcical representation, taken from real life, for the amusement of the boys. The candidate for circumcision, who has been dressed up in the finest style in the women's court, is laid in the men's apartment on a state bed of pillows and cushions decked with rich coverings. The operation is performed with a sharp razor with much despatch, and the blood is staunchd by sprinkling gunpowder or fine wood ashes upon the wound.

The death of a member of the household among the Usbek-Toorkies is attended with many formalities. While the last agonising struggle ends the earthly career of a dear friend, the near relations leave the house, and the *mollah* and neighbours alone surround the couch of the dying man, where appropriate prayers are recited, while out of doors cries and lamentations of the most dolesome kind are heard, which announce to all the world that a human soul has departed, and has taken its flight to regions unknown.

The jaws of the deceased are tied up, his body, after having been stripped of its clothing, is laid out upon the floor and is washed upon a mat (*buria*). It is then wrapped in a winding-sheet, and amidst the tears and cries of friends and relations, it is carried to the public burying-ground, where it is interred according to the Mohamedan ritual with all the usual ceremonial observances.¹ The funeral feast, which is repeated on the third, the seventh and the fortieth day after the death occurred, is celebrated immediately after the burial, when the fat bread (*jjis*) is distributed to rich and poor, who all partake of it. On the anniversary day provisions are placed upon the grave, and prayers are read for the repose of the soul. It is a general belief among these people that if the customary festivities were omitted the dead would haunt their habitation at night, and prefer the complaint against them that they had forgotten to invite the people to pray for his soul. The brave man who dies in battle is neither stripped nor washed, for the blood is the mark of his noble character, which it would be improper to efface. His grave is much venerated, and his staff and spear are planted on it, from which strips of coloured cloth, horns, horse-tails and other mementoes are suspended.

The Toorkies of the khanats are Mohamedans of the Soonite sect; they perform with great strictness all the prayers prescribed by the Koran, and observe the usual daily ablutions. The laws of purification are complied with in all their detail, which is probably owing to the close social contact they entertain with their slaves, who are mostly Persians of the Shiite sect. Besides the usual festivals and fasts of Mohamedanism they also celebrate with great pomp the Persian Noorooz or New Year's day.

There exists in Bokhara a monastic fraternity, whose members bear the name of *avlia* or saints. They take a vow strictly to observe all the precepts and commandments of the Koran. The novice, who asks for admission into the order, is subjected to the severest probation. When he is received as a full member he is particularly admonished to make his regular ablutions; never to depend upon others for aid; to repeat when alone with undivided heart the name of Allah, and meditate upon the full import of the word; and to present himself before his spiritual chief at sunrise, and between afternoon and evening prayer, that he may guide and assist him with his advice.

The mendicant order of monks of Bokhara are called *kalenders*,² and are patronised by the government. They take the vow of celibacy as well as that of poverty, and never carry more money about them than is absolutely necessary for their support. Houses are furnished them in the neighbourhood of all the cities, and they are allowed to collect alms on Thursday and Sunday of every week. They pass through the streets, and gather a crowd around them by their boisterous demeanour, and they even use violence to extort a tribute from those who do not show themselves sufficiently liberal. They

¹ In Bokhara and other places the body is laid on a bier, and is carried to the nearest mosque, where the funeral service is performed; generally, however, the prayers are recited by the *mollah* either in the house or the cemetery.

² These are the dervishes, as they are called in Turkey.

sing hymns in the public thoroughfares, exhibit models of the cities of Mecca and Medina carved in wood, and paintings representing the punishment of the damned in hell.¹

The Toorkies have the superstitious temperament of their race, and give full credit to the demonology of Mohamedanism. They believe the *Sheitans* to be the highest order of demon spirits, while the *djinnus* are simply regarded as evil genii. The *albesti* appear in the form of beautiful women with long flowing hair roaming about in gardens ornamented with flowers, where they entice mortals night and day by their seductive caresses, and inspire them with inextinguishable love and attachment. The *adjneks* haunt only houses inhabited by the rich; they love to dwell in palaces, where they hold their nocturnal orgies to the sound of the tambourine and other musical instruments; and by their boisterous mirth and merriment they disturb the repose of the quiet and more sober inhabitants of the neighbourhood. The *dives* are male demons, who take up their abode in caverns and precipices, and on the summit of snow-capped mountains. They issue forth from their solitary retreat to make war on the *peri*, whose natural enemies they are, and sometimes they allure them by deceptive promises to gratify their voluptuous passions; but after they have satisfied their desires they pitilessly devour the victims of credulity whom they had invited to their embraces. The *peri* are the good genii who are always on the watch to protect men from the evil designs of the demon spirits. Their remarkable beauty and their incomparable charms have at all times been celebrated by the poets.

The Usbek-Toorkies have also some superstitious practices of the ancient fire-worshippers of Persia. The spring festival is celebrated by setting fire to a large pile of wood, and when the flames are sufficiently low, men and women leap over the fire, believing that by this act of devotion their sins will be forgiven, and that they will escape from the attack of maladies to which they would otherwise be exposed. There are also women in Bokhara who exercise the conjuring art with the object of driving out diseases. The patient is required to walk three times round the fire, and to jump three times over it; while the female doctors pour water in his face three times repeated. If the patient is too weak to take the active exercise demanded, he is placed in front of a fire kindled in the sick-room by means of an oiled rag, and several blows are struck on his back with the imperative command to the demon: "Go away into the lake, go away into the desert" (*kulaga-kit tshullerga-kit*), and it is supposed that the spirit that causes the sickness never fails to obey the behest of the conjurer.

Astrology is held in high honour, and an official astrologer is employed at court and maintained by the government who, by consulting the stars, pronounces certain days favourable for performing a journey or do any other act of importance.

¹ The religious orders of the Tashkent are the Naksbbandi, who acknowledge Baha-uddin as their patron saint; the Jahria are devoted to the Turkistan saint Hazret Yasavi; the Hufia trust to silent prayer for spiritual exaltation, and the Khodries to noisy acclamations and loud cries. — Schuyler's Turkistan, vol. i. p. 158.

Slavery exists in all the khanats; the slaves are principally Persians captured by the Toorkemans and Usbeks of Khiva in their plundering expeditions. The slave-traders are mostly Sarts, Tadjiks and enfranchised Persians; and the slave-depôts are at some distance from the cities. Male slaves are generally employed in agricultural labour, and the female slaves either become the inmates of the harem, or they perform the work of house-servants. Slaves who are distinguished for good conduct are remarkably well treated. If they are faithful in the performance of their duties they enjoy the confidence of their masters, and possess all the privileges of members of the family. They frequently receive monthly wages either in money or in produce and cattle, and after seven years' service they are permitted to purchase their freedom with the funds they have accumulated by their industry; and this term is sometimes shortened by a kind master as the reward of their fidelity. The *azad* or letter of freedom is a public document which must be legalised by the *kadi*; and the day of the enfranchisement is celebrated by inviting all the neighbours over to a feast, when the freedman is allowed to seat himself on the felt matting by the side of his master, to whom he shows his gratitude by embracing him as well as the rest of the male members of the family.

The government of the khanats is more or less despotic; the Emirs or Khans exercising absolute power, and disposing at pleasure of the life and property of their subjects. In Khiva, the *ulemas*, whose learning obtains for them respectful consideration from the people, limit to some extent, by their great influence, the exercise of supreme authority. The office of Khan is not strictly hereditary but elective, and he is generally the eminent chief of some victorious tribe. His ministers (*inags*), who aid him in the administration of the government, are four in number, two of whom are the nearest relations of the Khan, and the others are appointed from other tribes. The first officer who occupies the highest rank is the vizir or *koshlegi*. The *nahib* is the spiritual head of the khanat and must always be a *seyid* or descendant of the prophet. These and others of the official class are called *sipahi*, some of whom cannot be divested of their functions even by the Khan.¹

In Bokhara the form of government, although similar with regard to the exercise of power, has more of a military character. The Emir is the commander-in-chief of all the forces; he is not only the ruling sovereign, but the religious head of all the "faithful" within his dominions. The highest functionaries, who are entrusted with the details of the administration, are the first minister or *atalik*, the secretary of state or *divan begi*, the corresponding secretary or *perwanedschi*, the first secretary or *mirzabashi* and several others of minor importance.

¹ Khiva is now a Russian province, for even the Tekkes, a Toorkeman tribe of Khiva, have been subjugated by the Russian forces in 1881, after an obstinate resistance. Even Bokhara recognises Russian supremacy; the Khan is simply the vassal of the Czar. Khokand is altogether governed by Russian officials, and forms an integral part of the Russian empire.

In all the khanats the country is divided into provinces which are administered by governors appointed by the central authority, who are entitled to a part of the revenue collected within the territorial limits of their jurisdiction. They also exercise unlimited judicial powers, except in capital crimes, when the sentence of death must be confirmed by the Khan before it can be executed. They are required to make out a weekly report of the general state of the province, which is presented to the Khan every Friday after the noon prayer, and all matters that have to be submitted for action to the Emir are decided immediately.

The revenues of the khanats are derived from the land tax (*salgit*);¹ duties on imported goods (*zekiat*); an impost on camels, horses and sheep, and a licence tax on shopkeepers.² The land tax is collected by a regular tax-gatherer (*jasholus*), who travels each year through the district assigned to him. He is made responsible to the supervisor of taxes (*mehter*), who, by virtue of his office, is favourably situated to draw the lion's share. The *karadj* or pole-tax, extorted from the Jews and other infidels, forms also a part of their annual revenue, and is generally collected by the governors of the cities. In Khiva a regular tax is laid upon slaves and upon caravans, and a share of the booty is also exacted as a regular contribution.

The army of the khanats is exclusively composed of cavalry; it is not in a perfect state of efficiency, it is badly disciplined and badly equipped. In time of war the government furnishes the horses, and pays each horseman twenty *tengas* (16s.) per month for the support of himself and his horse. The number of cavalymen in Bokhara is estimated at forty thousand, which may be increased to sixty thousand in cases of emergency. In Khiva every four families of the nomadic tribes have to furnish a cavalry soldier armed and equipped; while the settled population supplies a certain number which is in proportion to the quantity of land they cultivate. The soldiers receive regular pay only in time of actual war, or when otherwise engaged in active service.

Justice is administered in the khanats in a summary manner, and the decisions are based upon the law of the Koran, or the *oorf* or customary law. The *kadis* and *muftis* of the mosques have authority to try civil cases brought before them, but an appeal may be taken from their decision to the provincial governor or to the Khan. A *kadi* can punish by imprisonment in civil suits; but he has no criminal jurisdiction, nor can he decide cases when the amount in litigation exceeds five hundred *tillahs*.³ The manner of proceeding in court is very simple. The complainant makes verbally known the substance and the nature of the claim or charge he prefers against the defendant. But if he is not acquainted with the technical forms, he must state in writing the precise facts that make up the case, and must furnish an

¹ An annual tax of 18 *tengas* (10s.) on ten *tanabs* or 60 square ells of arable land.

² Duties on imported goods are $2\frac{1}{2}$ per cent. One *tenga* per head is paid on camels and horses and half a *tenga* on sheep.

³ The *tillah* is a gold coin about equal in value to 13s. 4d. The *tenga* is a silver coin of which the value is a little more than 7d.

extract of the text of the Koran or the Traditions that refers to the point in question, which must be certified by the seal of the *mufti* to show that it is correctly quoted. If these formalities have been complied with, the defendant is called in, and if the controversy is not amicably settled—as the parties are advised to do—the defendant brings in his witnesses, who testify either orally or by deposition; but they are only considered competent if they can recite the Mussulman prayers. The defendant, in responding to the plaintiff, must produce a text of law in his favour of greater authority than that cited by his opponent; or he must affirm, under oath, that the witnesses of his adversary have been suborned. The Khans as well as the governors of provinces sit each day four hours to decide cases that may be brought before them, according to their judgment and the ancient customs of the country. The *kazi-askar* is the military judge, who takes cognizance of all the difficulties that arise between the soldiers and their officers; but he has no criminal jurisdiction, and must render an account to the Emir of all his acts and of the petitions that are addressed to him. In Khiva the Khan holds an audience every day in the courtyard of the palace, where complainants of all classes are admitted for the trial of civil as well as criminal cases. Not only sentence of death is pronounced here, but minor disputes arising between married people are also adjusted. The Khan presides also over a tribunal, called the supreme council, which meets every Friday, where important cases are decided in the last resort. The judges have no regular salary, but they enjoy certain privileges accorded to them, and receive occasional presents from the Khan. The death penalty is inflicted for treason, the infraction of religious laws, murder, robbery and theft. Minor offences are punished by the bastinado on different parts of the body, the splitting of the mouth to the ears, and the confiscation of the property of the offending party.

Bokhara, the capital of the khanat of that name, lies embosomed among gardens and trees, with a fertile soil watered by a rivulet, having a most delightful aspect and a salubrious climate. It is a fortified city surrounded by earthworks, about twenty-five feet high, pierced by eleven gates, which are flanked by towers at regular intervals. Its circumference is a little more than eight miles, and its population is estimated at seventy thousand souls,¹ three-fourths of which are Tajiks, the surviving representatives of the ancient Iranians, who are almost all employed in the mechanic arts or in trade. The rest of the population are Usbek-Toorkies, Jews, Tatars, Afghans, Kalmucks, Kirghis, and Hindoos, with a small number of negroes. The Jews occupy three streets which are expressly reserved for their private dwellings, and they are not permitted to pass beyond the limits assigned to them. They are in easy circumstances, and are engaged in manufacturing business, or they are dyers or dealers in both raw and manufactured silk. Although they are treated with contempt by the governing class and the other Mohamedans, they

¹ Mr. Burnes, who visited Bokhara in 1831, estimates its population to be 150,000 souls. The estimate of the text is taken from Meyendorff, who was in Bokhara in 1820.

are nevertheless in a better condition than they are in many other oriental cities. They have but a single synagogue, for the privilege of building a new one is denied them. The streets of Bokhara are generally narrow, not being more than six and a half feet wide, and some are so contracted that foot passengers only can pass; and camels, asses and horses frequently obstruct the passage. With the exception of the palace, the mosques and the colleges, the houses are low, for they never exceed one storey in height, and they are rather mean-looking. They are surrounded by mud walls and are built of sun-dried bricks, of an unctuous clay mixed with chipped straw, supported by a frame of strong poplar beams. The flat roof, which is composed of a number of beams placed closely together, covered with a layer of clay, is not sufficiently watertight so as to prevent the interior from being damp in a heavy rainfall. The windows, in most houses, being unprovided with glass panes, are simply closed by shutters or lattices. The walls of the apartments are frequently stuccoed, and ornamented with paintings and carvings. The floor is either of brick or hardened clay. The ceiling, which is formed of the wooden joists, is sometimes painted in different colours. Although the winters are very severe, yet there is no provision made in the principal room for kindling a fire. The only heating apparatus in cold weather is a brazier filled with burning coals, which is placed under a low table covered with a thickly wadded carpet. The person who wishes to enjoy the comfort of this improvised stove raises the carpet and projects the lower part of his body in the direction of the brazier. The number of mosques in Bokhara is immense;¹ but only eight of them are built of stone, and none of them has any artistic value or exhibits any peculiar architectural design. The largest is situated in front of the palace; it is about three hundred feet long, and is surmounted by a dome which rises to the height of a hundred feet. The front of the building is covered with variously coloured tiles, arranged by a kind of mosaic-work, so as to form flowers and other objects, and is ornamented with several inscriptions from the Koran. Attached to this mosque is the famous minaret of Mingarab, constructed of brick and about a hundred and ninety feet high. It is seventy-six feet in circumference at the base, and as it tapers upward as it rises it assumes an air of lightness which makes a very pleasing impression upon the mind of the beholder. None is permitted to ascend it but the *muezzin* of the grand mosque, who announces from it every Friday the regular time of prayer. Criminals are said to be precipitated from this tower. There are about eighty colleges or *medresses* in Bokhara, of which the *koekeltash* is the most celebrated.² It has a hundred and fifty cells, which serve as lodging-places for scholars, of whom those of the first class receive five *tillahs* as an annual pension from the funds of the institution. The poorer students receive a small stipend from the

¹ It is stated by Mr. Vambery that the number of mosques in Bokhara, great and small, is said to be 180; but Mess. Dubeux and Valmont state their number to be 360, which is the estimate of Meyendorff.

² According to Mr. Burnes there were in his time 396 colleges in Bokhara, a statement made on the authority of a *mollah*.

Emir. The number of students from every part of Asia who pursue their studies in the colleges is estimated at five thousand.

Several streets are converted into bazaars, some few of them forming covered arcades. They are simply small shops or wooden stalls, where every variety of merchandise is offered for sale. There are separate bazaars for every particular kind of goods, such as slippers, aromatic drugs, precious stones and jewellery. Dried fruits of various kinds are stored up in vast magazines. Here are stalls of money-changers and of goldsmiths; there are the booksellers, the provision and spice dealers and the sugar merchants. In a different direction are found the tea-sellers, the confectioners and the linen drapers. There are in addition thirty small caravansaries in the city, which serve partly as storehouses and partly as lodging-places for strangers. The most frequented place in the capital is the square of Registan, which is formed by the palace, the grand mosque, some colleges and a sparkling fountain surrounded by lofty trees. Here all races and all nationalities meet in their particular national costume as if by appointment. Here are seen Persians, Turks, Russians, Toorkomans, Chinese, Kalmucks, Kirghis, Usbeks, Tajiks, Hindoos and Jews. Here the idle and gossiping multitude assemble to take a scrutinising look at the merchandise collected from all parts of Europe and Asia. In the fruit-market, which is in the centre of the square, are piled up under a mat awning grapes, melons, apricots, apples, peaches, pears and plums. Tea prepared in various ways is served up in every corner, a beverage of which the Bokharans are passionately fond. The "delight of life," a name given to iced syrup of grapes, is dealt out to patronising customers. This is also the place of execution where malefactors are hanged and the heads of rebels are exposed to public view. The richer Usbek-Toorkies, and more especially the women, are hardly ever seen in the streets except on horseback. The palace is a fortified castle, built on an elevated terrace, and is surrounded by a brick wall which rises sixty-three feet above the summit of the terraced ground. It can only be entered through a single gate, which is flanked on each side by a tower about ninety-five feet high. The houses occupied by the Khan and his courtiers are of clay; and the harem, which is a separate building, is surrounded by a garden. There are in addition numerous outhouses serving as stables, barracks for the bodyguard and lodging-houses for the slaves. The police regulations of the city are very strict. The *reis* or religious police-director perambulates the streets in the daytime, and sends out his subordinates and spies in various directions. Two hours after sunset no one is permitted to walk in the streets, and the Emir himself would be arrested by the night-guards (*mirshebs*) if found outside of the gate of his palace keeping late hours. All the ceremonial formalities of Mohamedanism are more strictly enforced in Bokhara than in any other part of Asia. On Friday the shops are only permitted to be opened after midday prayer, and the mosques are filled to overflowing on the weekly holiday. *Allah akbar*, "God is great," is in the mouth of every one on all occasions, even the most trivial; on paying a visit, on departing for a journey, and at every casual meeting in the

streets. But these external observances are simply a cloak to hide their numerous corrupt practices, which are undermining the social and moral stability of their national existence.

Khiva, the capital of the khanat of that name, which is situated thirteen miles from the Oxus, is built on flat, level land of great fertility, and is surrounded by earthworks in a bad state of repair. It is divided into two parts: the city proper and the *itshkale* or citadel. Both the city and the suburbs are rather limited in extent, containing about two thousand two hundred houses, which are built of clay and are insignificant in appearance. The streets are extremely narrow, irregularly laid out and winding. The palace is of masonry, and the three mosques and the college are the only brick buildings. The *tim* is the principal bazaar, which is well built and substantially vaulted. Here a great variety of Russian merchandise are offered for sale, also numerous articles imported from Persia and Bokhara. Near by are the bread-market and the shops of the provision merchants, of the soap and candle dealers, and the rooms of the barbers. The slaves are sold in the caravansery, which forms a part of the bazaar. The mosque, called *Has reti pehlwan*, is an ancient edifice about four hundred years old, and is surmounted by two large and two small cupolas. The external appearance presents nothing that is striking or interesting; but the interior walls are tastefully ornamented with arabesques and inscriptions from the Koran. The finest edifice in the city is the *Medemin-khoumedresse*, which is built after the model of a Persian caravansery of the first rank. It has a tower attached to it which is rather clumsy in form, and even in very recent time the interior had not yet been completed. It contains a hundred and thirty cells, and can give accommodation to two hundred and sixty students. It has a revenue of twelve thousand *batman* of wheat and five thousand *tilla*hs (£2500) in money. The four other colleges are of minor importance. The police arrangements are quite efficient; a police-director (*mirab*) is responsible for the order of his district in the quarter of the city in which he is placed. The night police is entrusted to four chief watchmen (*pashebs*), who have a certain number of subordinates that patrol the city and arrest all they meet after midnight. The palace is as common in appearance and as simple in construction as that of Bokhara. It occupies a large extent of ground and has two courtyards. The outer court contains the soldiers' barracks and the servants' houses. In the inner court are the offices of the high functionaries, including that of the executioner. The private residence of the Khan is mean and insignificant, and is unprovided with windows. Nor is the interior very sumptuously furnished. With the exception of the large rich carpets, the whole furniture is common, and is confined to a few divans and round cushions, and a certain number of chests. The principal apartments are the reception-room and the harem.

Khokand, the capital of the khanat of that name, is somewhat of a modern town, as it is not more than a hundred years old. It is situated in a beautiful valley, and the mountains in the distance present the most charming view. It is much larger in circumference

than Bokhara, although the number of houses and inhabitants are comparatively small,¹ because the private buildings are all surrounded by large orchards. Its streets are wide and capacious, and many of them are covered. It is said to contain about five hundred mosques, of which four only are built of stone. The city is divided into two parts by a little stream, which is spanned by a boldly arched bridge of brick. The most remarkable public buildings are the new palace of the Khan, glittering in brightly coloured tiles of blue, yellow and green, and several colleges or *medresses* built of reddish grey brick surmounted by conical domes. Here is found the largest paper-factory of the khanats. The bazaar, which is very extensive, is regularly built and presents covered streets crossing each other at right angles. The articles offered for sale are partly of Russian importation and partly of home manufacture, consisting of silk and woollen goods, of saddles and whips, the last of which have acquired some celebrity in Central Asia. The shops are the property of the Khan, who rents them out to the dealers, which yield to him a handsome annual revenue.

The laws are enforced here with great severity. Thieves are punished for the first offence by having one hand cut off, and the death penalty is inflicted if caught in the act a second time. When a criminal is to be executed he is paraded through the streets of the bazaar followed by the executioner, and accompanied by a crowd that hoot him and pelt him with stones. At an unexpected moment the executioner approaches him and cuts his throat. The dead body is left in the middle of the street for several hours, and after it is removed, the spot reddened with blood is covered with sand.

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TOORKOMANS.

TOORCOMANIA makes a part of Toorkestan proper, and is situated south of the Oxus, extending from the territory around the city of Balk to the Caspian Sea, and comprises a district of land which lies between that Sea and the Aral. The south-eastern portion is moun-

¹ The number of inhabitants is estimated at 75,000 souls.

tainous, while the interior forms an extensive sandy plain, sometimes rising into low hills, but generally flat and almost waterless. The principal rivers are the Murgab, the Tedshend, the Giurgen and the Attrek; there are other minor streams, which are mostly absorbed by the thirsty sands of the desert.

The climate varies between excessive cold and an abundance of snow in winter, and oppressive, scorching heat in summer, rendered almost insupportable by the intense reflection from the hot sand, while violent storms prevail during the whole year.

The Toorkomans of Toorcomania, whose number hardly reaches a million of souls, are divided into nine different tribes, that are entirely independent of each other; and when they meet it is only in hostile encounters. Many of the tribes, who originally emigrated from the country east of the Caspian Sea, have spread over the vast plains of Armenia and Asia Minor, and are now dispersed over Syria, Armenia, the Khanates and Persia, where they still maintain their nomadic habits. The principal tribes of Toorcomania are the Yomuts, whose number is estimated at 200,000 souls, but who inhabit in part the khanat of Khiva and Persia. Those of Toorcomania occupy the banks of the Giurgen and the Attrek rivers; the Tekke, whose number is estimated at 400,000 souls, inhabit the banks of the Murgab river; they live in forty-three fortresses extending from Kizil Arvat to Merv. The Sarik, whose number is estimated at 60,000, inhabit Toorcomania as far as the middle course of the Murgab; the Salor, estimated at 28,500 in number, live in part intermixed with the Tekke round Merv and partly inhabit Persia; the Ersari, whose number is estimated at 200,000, inhabit the left bank of the Oxus, while a few occupy the right bank; the Gokhen live east of the Yomuts in the mountains and are tributary to the Shah of Persia. Their number does not exceed 15,000 souls.

The Toorkomans are no longer a pure-blooded race, they are much intermixed with Persians, from whom they have been capturing slaves from time immemorial, and as they married many of the females thus kidnapped, either as concubines or wives, some of them have partly lost their Tatar physiognomy. But generally the original type is not effaced, and their Turco-Tatar characteristics are clearly marked. They are of medium stature, have a comparatively small head and a somewhat elongated skull. Their hair is ordinarily brown, but black-haired persons are frequently met with. They are bow-legged, which is the natural result of their constant habit of riding on horseback. Their small round eyes are piercing, brilliant and clear; their nose is blunt; their chin moderately long, and their cheekbones are but little prominent. Their women are of good stature; many have agreeable, delicate and graceful features, and some of them, probably of Persian descent, are said to be charmingly beautiful.

The moral characteristics of the Toorkomans are far less commendable than those of the Bedouin Arabs. They have all the vices by which races who follow a nomadic life are distinguished, with very few of their virtues. They are perfidious, their word cannot be

depended on, and their promises are only performed when it suits their interest. Being accustomed from early youth to plunder and pillage their neighbours as well as strangers, their rapacity knows no bounds. Hospitality is practised among all the tribes, yet among the Anatolian Toorkomans it is gauged and measured by the amount of money they can realise from the visit of a guest. They frequently introduce strangers to neighbouring tents just before dinner to save the expense of an additional meal. Their excessive spirit of independence makes them lawless and even cruel. They are firm and persevering rather from apathy than from philosophy. In their appearance they are earnest and serious; and frequently they sit for hours motionless, with no other object for contemplation than the undulating surface of the quicksand. They are proud of their self-sufficiency, and have no inclination to obey the commands of a superior power. They are aristocratic in their feelings, and they consider any kind of labour as undignified, fit only to be performed by slaves. They live a quiet life when at home, and are much disposed to pass their time in idleness. They are very suspicious, and are constantly on their guard against robbers and pillagers of their own people. They cheat each other without the least compunction, and they conceal the falsehood of their statements under cover of the most solemn oath and imprecations.

The Toorkomans dwell together in encampments (*obah* or *aool*), which are generally of a square outline and enclose an open space, or form an open street with the houses ranged on either side. Some of the larger encampments are surrounded by a reed fence, into which the flocks and herds are driven at night for protection. Their habitation (*kibitka* or *ev*) is a simple wooden frame which is covered with felt cloth. The frame of these portable houses is composed of laths arranged diagonally, pinned at each crossing with thongs of raw hide, so as to form a movable latticework which may be closed or opened according to the necessity of the circumstances. These expanded latticed walls surround a circular space from fifteen to twenty feet in diameter, and are secured in their position by being tied with ropes to upright rods stuck into the ground. From the upper end of the rods are inclining in an obtuse angle towards the centre pliable staves, which, being tied by their upper end to a hoop, form the domelike roof-frame, leaving a hole in the centre for the escape of smoke. A covering of black *numud* or felt is thrown over the roof as well as the latticed frame. The smoke-hole can be opened or closed by means of a piece of felt which is made to act like a valve. The *akoy* or white tent, fitted out in the interior with white felt matting, is generally occupied by newly married people, and is specially erected for honoured guests; the *karaoy* or black tent is the ordinary family dwelling blackened by time. The tent, which is comfortable and cool in the summer, and sufficiently close and warm in the winter, is removed and pitched with the greatest facility; and when engaged in their periodical migrations, it is simply loaded upon a camel, while the owner walks on foot or rides on horseback. In the better-class houses a carpet or *numud* is spread on the floor, with the centre cut out for the

fireplace. The richer classes have a separate tent for the accommodation of their women ; but ordinarily a simple reed partition divides the male from the female apartment. Their furniture consists of horse and camel trappings, of bags for packing away goods, of swords, guns, spears, bows and arrows, various household implements which are suspended from the upper ends of the tent-rods, a hand-mill and the teapot (*samovar*).

The dwellings of the Anatolian Toorkomans are much more substantial. The quadrangular walls of the tent are composed of loose stones about four feet in height. This square space is protected from the rain by a slanting roof-covering of goat's hair, which is supported in the centre by a number of posts of different heights, so that in the middle of the tent the covering is raised nine feet above the ground. A partition wall divides the tent into two unequal apartments. The smaller, which is to the right of the door, and which is exclusively occupied by the men, has in front a small recess that serves as stable for the favourite horse of the master or his son. The left or greater half, which is reserved to the women, is the place where all household affairs are managed ; here stands the loom for weaving, and it is not only the sleeping-room of the married men, but strangers of distinction have a private corner assigned to them, where they take their nightly repose. The apartment of the men has the floor covered with carpets, and is used as reception-room, where visitors and guests are entertained, and it serves as sleeping-place to the unmarried members of the family. A divan is fixed to the side walls, and a large fire is continually kept burning in the central space to cheer the inmates and prepare the coffee which they consume in large quantities. The cattle and horses are housed in separate tents, or in the caverns which are numerous in the limestone hills. Many live in large huts covered with a roof of rushes, which grow in great abundance on the banks of the river Afrin. The more wealthy proprietors build portable circular huts of wood, in the form of a bird-cage, which are covered with large mats of white wool and are exclusively used as harems for the women. The *jellahs*, who are the common labourers that cultivate the patches of land at the foot of the mountains, have their tents or huts arranged around those of their master.

The under-dress of the Toorkomans, which is universally worn, is a red silk shirt, which, with the wide trousers (*balak*) drawn over it, constitutes the main part of their costume while passing the leisure hours in the tent. On going abroad a wide and ample half-silk or half-woollen robe (*tshapan*) is thrown over this, which is provided with excessively long sleeves. In severe weather an enormous great-coat or heavy mantle of sheepswool (*yapanlja*) is worn. They wear their hair long, and the young men let their long locks flow loosely down their shoulders. Their head-dress is a bonnet (*telpek*) of red, black, or grey sheepskin with a round or broad top ; but Persian and Koordish caps are also worn. When at home the poorer people go barefooted, but on going abroad their feet are protected by slippers or leather buskins, with bands of cloth wrapped round their legs, and boots with pointed, iron-tipped heels are generally worn when riding

on horseback. The ordinary dress of the women is nearly the same as that of the men. The red silk shirt extends down to the ankles, and is gathered round the waist with a shawl of which the ends are tied in two bows; and under this they wear trousers which are generally of a coloured pattern. Their feet are covered with red or yellow high-heeled boots, which is an indispensable article of female toilet. When going abroad they wear a long-sleeved jacket of crimson, blue or green, and a kind of mantle (*dolmen*) which is rather short, so as not to cover the ends of their tresses interwoven with gaily coloured ribbons and ornamented with small silver bells. A cap, trimmed with gold and silver, or a kind of scarf, forms their head-dress. The *scheokele*, which forms a conspicuous head ornament to which the veil is attached, is made of leather covered with red or yellow cloth about a foot and a half high, of which the flat top is surrounded by an indented rim; the front being hung with festoons of small coin. Their favourite ornaments are armlets of massive silver, neck-chains, ear and nose rings, and a great number of silver caskets (*tumar*) containing amulets, which produce a tinkling sound at the slightest motion. One of their most costly ornaments is the *yırák* or belt, which is made of leather three inches broad garnished with silver scales or linked joints, with a massy oval or heart-shaped silver plate set with carnelians, agates, turquoises, or gilt flowers. The clasp is equally of silver, to which an ornamental appendage is frequently attached.

The Anatolian Toorkomans are mostly dressed in the ordinary Turkish costume. Their head-covering, which was formerly a cap of white wool in sugar-loaf form, is now a red cap around which they twine a turban of cotton or silk stuff. The dress of the women resembles that of the Syrian ladies. Their cap is ornamented with silver and gold coins.

The Toorkomans derive their support principally from their herds and flocks; and mutton and *pilaw* or boiled rice are their chief articles of diet, which are served up at every meal. They eat with their meat cakes made of coarse flour, two feet in diameter and two inches thick. Slices of pumpkins and melons are favourite vegetable dishes. When strangers are invited to partake of their hospitality matting is spread on the ground, and the cake is first presented to each guest, who breaks off a small piece. An entire sheep is next brought in, boiled in a large iron kettle. The bones are detached with the fingers, the meat is torn into shreds; the remaining bread is broken into small morsels, which are thrown into the kettle, to form with the broth a kind of soup. A wooden platter is placed before each two guests, into which a portion of the mixture is poured. After these preliminary preparations the eating begins without the least ceremony or delicate handling of the viands. Melons are served up as dessert and the repast is concluded by smoking. On starting out on a journey or when undertaking an expedition the Toorkomans provide themselves with a sufficient quantity of grain for their horses, as well as with flour and other provisions for themselves. Their only drink is butter milk sometimes seasoned with a little salt. The Caspian Toorkomans wash down

their coarse bread by taking black or green tea, which they sweeten with sugar if they are able to procure it.

The manner of living of the Anatolian Toorkomans is luxurious, considering their unsettled habits of life. *Bourgool*, which is fermented wheat dried in the sun and cooked with butter, is their favourite dish. Rice, eggs, honey and dried fruits form their side dishes. As bread they use unleavened cakes baked by the women upon an iron plate a few minutes previous to the serving up of the repast. They rarely indulge in the luxury of eating meat except on extraordinary occasions, such as marriage, circumcision, the night feasting, during the fast of Rhamadan, or the arrival of a stranger. Besides *leben* or sour goat's milk, coffee is the indispensable beverage, of which they frequently take twenty cups or more in a single day. Instead of simply eating with the naked fingers they twist their cake into a kind of spoon, which they swallow with the morsel dipped out of the common dish. The *fellahs* or agricultural labourers live in a wretched manner. A coarse piece of bread, allowed to them in scanty proportion by their master, which they dip in rancid oil, constitutes their principal food. They never eat meat, unless it happens that an ox is killed which is disabled by old age or is rendered useless by disease.

The chief occupation of the Toorkomans is restricted to pastoral pursuits; their habits are nomadic, and they wander from place to place until they find suitable pasture-grounds for their herds and flocks. In the district of Merv and in the oases of the desert of Khiva it is estimated that there are a hundred and twenty thousand Toorkomans engaged in agriculture; but they do not confine themselves to this pursuit exclusively, for they have large herds and flocks, which they pasture in the steppes, and for this service they employ men of their tribe as herdsmen and shepherds (Tsharwa). They pay much attention to the rearing of horses; and the native horse is really a superior animal remarkable for its swiftness and endurance. A Toorkoman loves his favourite riding-horse better than his wife or child, or even himself. He treats it with the utmost care, covers it to protect it from cold and heat, and equips it with great luxury. Camels are bred in considerable numbers among the Persian Toorkomans. The one-humped camel, which is principally used as the beast of burden, is much more highly valued than the dromedary, which is slight and swift and is well adapted for riding. There is, however, an intermediate breed which is preferred to the other two species, for it is patient, strong and docile, and is capable of carrying heavy burdens. Their shepherd-dogs are large and fierce, and are very efficient to keep the flocks together and guard them at night. Their hunting-dogs perform the office of pointers and assist the hunter to discover the game. The wild ass and the antelope are the only game worthy of the hunter's search, and though boars abound in the Attrek region, yet they are rarely killed. They run down partridges, a sport in which they take great delight. Those that hold possession of lands on the southern shore of the Caspian Sea practise piracy whenever they meet a vessel that is too weak to resist their onset. Armed with swords, lances and matchlocks they seize

upon the craft and sell the crew as slaves to the Khivan slave-traders.¹ Those called Tschomeri are engaged in traffic with Persia, whither they transport petroleum, salt, fish and soda. They also cultivate the soil to a limited extent, but the quantity of corn which they produce being insufficient to supply their wants, they bring in their boats from Persia as a return cargo rice, carpets, building-timber for boats, and such necessities of life as they may need. They live together, like colonies, in permanent camps, which they change only in summer and winter. A *mollah* dwells among them, who exercises much influence in the community. They are the intermediate agents for carrying on the slave-trade. They purchase, at a low price, the Persians that have been captured in plundering excursions, whom they restore to their relatives for a ransom, that furnishes them ready means to pay to the Persian merchants the debt they may have contracted for the goods selected as a return cargo.² The Tsharwa, who form the majority of Toorkomans, rear numerous cattle, sheep and camels as well as horses, for which they find rich pasture-lands on the banks of the Attrek and the Goergen. They congregate together in small groups composed only of four or five tents. As they produce nothing that enables them to purchase their arms, their horse-gear and ornaments for their wives, they are frequently engaged in pillaging expeditions and in kidnapping, for by this means only they meet all the demands the circumstances may require. Those who occupy the shores of the Caspian are devoted to fishing. Their fishing-boats are two-masted, either decked fore and aft or only at the fore-castle, or they are simply dug out canoes. During the winter season they hunt the swan and preserve its down as an article of traffic. The Tschomeri are not entirely ignorant of the mechanic arts; they manufacture carpets, strike metals and are skilful workmen in gold and silver, making neat jewellery and other articles of adornment for the women. Weaving is exclusively performed by the women. They make coarse woollen carpets, striped horse-covers, stuffs manufactured of camel's hair, cloaks of broadcloth and felt.

Besides grazing their cattle and pasturing their flocks the Anatolian Toorkomans have within a comparatively recent time become agriculturists; they employ the *fellahs*, who are a remnant of peasants of the ruined villages, or straggling Kurds; and these perform all their field-labour. They cultivate in the valley wheat, barley, several kinds of pulse and cotton, for which they furnish the seed and receive, in return, half of the produce of the crop, which is collected by a few men of the tribe, who attend to no other business. These agricultural labourers, poor and destitute as they are, are nevertheless exposed to the undue exactions of their tyrannical masters, and even the small pittance, which they may have laid up for themselves, is often fraudulently taken from them under the pretext of borrowing.

¹ This practice has probably been checked, if not entirely suppressed by the Russian authorities.

² In recent times the plundering excursions into Persia for the purpose of kidnapping must be very exceptional, if ever undertaken.

But they are nevertheless cheerful and good-natured in their disposition, and the young men play, sing and dance almost every evening, and are far more pleasant companions than their haughty landlords. The wealth of the Anatolian Toorkomans consists mostly of cattle; their horses are much inferior to the Arab breed, but they are well adapted to the mountain districts; they have short necks and are stoutly built. They keep their mares for breeding, and use exclusively studs for riding. At the time of their departure for their winter quarters in Armenia, they buy up buffaloes and Arab camels, which they exchange in the vicinity of Antioch for nobler breeds of camels and cattle. They are exceedingly fond of hawking, and in their hunting excursions they course the game with greyhounds, or run it down with their horses, if they pursue the pleasures of the chase in the plains. They have no fishing-tackle of any kind, and consequently never follow this pursuit either for pastime or profit. Their women are very industrious and are sufficiently skilful in weaving woollen carpets in a loom of primitive construction, which is simply a square frame; while they pass the filling through the warp with their hands without the aid of a shuttle. Their dyeing process is very efficient; their colours are remarkably bright and enduring.

The Anatolian Toorkoman has a very limited education. Only a few of them know how to read and write. Some of the richer families entertain in their tent a *faqih*, or travelling *imam*, who follows them in their wanderings, and while he teaches the children to read and to pray, he acts in the capacity and performs the menial duties of a servant. In return for this service he is the beneficiary of the pious alms which the Koran prescribes to be regularly distributed to the poor by all good Mussulmans. These *imams* are generally ignorant even of the Turkish law, but they are nevertheless frequently consulted on doubtful points as the best authority within reach; and their decision, if not contrary to precedent or existing custom, is ordinarily confirmed by the chief.

The Toorkomans, uncivilised as they are, have their rules of etiquette. No visitor ever enters a habitation while the inmates are taking their repast. Before entering the stranger or acquaintance opens the curtain and calls out the salutatory formula: *Salamaleik*, and if it is not responded to by the master of the house he does not trouble the family with his presence. If he is permitted to enter he approaches with the utmost ceremony, and for three or four minutes complimentary expressions are exchanged between the visitor and the host, who closes the ceremonial formalities by saying: *Kosh geldi*, "You are welcome." Nothing is said on departing; the visitor leaves abruptly in perfect silence. The visitor is required to remove his slippers on stepping upon the carpet, and he must keep his head covered as a mark of respect. Their hospitality is very generous; they would be offended if a compensation were offered to them for the food and shelter supplied to a stranger; but they will readily accept payment for the forage furnished to the horses.¹

¹ Foreigners are, however, expected to offer a handsome *peshkesh* or present.

The Toorkomans pass their time in idleness, and to engage in conversation about politics or plundering excursions, while the pipe (*tshilim*) is handed round, is the highest felicity of their earthly existence. To while away pleasantly around the fire the long winter evenings they will sometimes listen with delight to the musical performance of the *bachshi* or minstrel, who, accompanied by the *dutara*, his favourite stringed instrument, will sing the well-known poetical stanzas of *Köroglu Anamollah*, and of the very celebrated national poet Machdumkuli, who is venerated like a saint. Their music is rather uncouth and barbarous, guttural and gurgling sounds being intermixed at first with soft then with strong notes. Their indoor recreations are confined to chess and a game of odd and even. On the occasion of weddings or the festival of Beiram they amuse themselves in horse-racing, and they execute a kind of fantasia, when a number of young men mounted on swift horses with drawn swords in their hand and provided with loaded muskets, ride wildly about, engage in martial exercises, and discharge their firearms in every direction.

The Toorkoman women are not only useful managers of the household, being exclusively charged with all the labour within the range of the domestic establishment, but they take down and pitch the tent, make and repair the clothing of the family, and attend to the children; while their husbands only take charge of their horses, or sit down in idleness to smoke their pipe, or visit their neighbours to discuss the news of the day. Their domestic virtues are otherwise not of a very high order, though mutual attachment among married people is not rare. They do not live a secluded life nor are they veiled.

The Anatolian Toorkoman women do not avoid strangers, they are permitted to enter into conversation with male visitors; but young girls rarely or never enter the apartment of the men. Chastity is a virtue imposed upon them by necessity, for the least infraction upon the rules of propriety, even the favour of a kiss, would be punished with death by the father or brother of the unlucky offender. But notwithstanding this severity of manners the young men seek the dangers of secret courtship; they boast of intrigues, and there are but few among them who have not enjoyed the favour of their mistresses before the consummation of marriage, which often imposes upon the woman, who is about to become a mother, the dire necessity of destroying her illegitimate offspring as the only means of saving her own life and that of the father of the child.

The Toorkoman girl, although she is sold to her lover for a high price,¹ sometimes takes the liberty of choosing her own husband by eloping with the man she loves, who carries her off upon the crupper of his horse, and takes refuge in the neighbouring encampment, where they are received as man and wife; and a separation becomes hence-

¹ They will pay more for a widow than a maiden wife, for a widow is presumed to have learned her trade, the girl has not; and if the widow possess a character for activity and strength, her value is sometimes enormous. Hyder Khan is said to have given a sum equal to £200 for his last and favourite wife, who was a widow. — Fraser's Winter Journey, vol. ii. p. 374.

forth impossible. But generally negotiations are entered into with the father of the young woman, who agrees to take a certain number of horses and camels for ceding his daughter to the man whom, of her own free will and accord, she has taken as husband. If the young man is too poor to pay immediately the debt thus incurred, he promises to do so as soon as circumstances will permit, and he makes incursions into Persia, from whence he returns laden with booty, which renders him fully able to discharge his obligation. After the elopement and the consummation of the marriage, the young wife returns to the paternal home, where, by her industry, she makes herself useful, and after the lapse of a year she resides with her husband. The only ceremonial form by which the marriage is celebrated is a race on horseback. The bride, enveloped from head to foot in a long veil, or wrapped in silk drapery, starts for the goal pursued by the bridegroom, and her dexterity in the equestrian art is so great that she can carry off sometimes the victory over the most practised rider, if she desires to do so. Frequently she carries in her lap a slaughtered goat or lamb, which, by certain side motions, she avoids being snatched from her grasp. This favourite game, also played on other occasions, is called *koekboerin* or green wolf. Two or four days after the marriage the newly married couple are separated, and it is only after the expiration of a year that they live together in their own family tent.

Among many tribes the marriage ceremonies are much more complicated. Some days previous to the wedding festivities, the friends of the young couple proceed on horseback to the neighbouring encampments, inviting acquaintances and friends of the parties to honour the marriage feast with their presence. They thus form groups of twenty or thirty horsemen, who, on reaching the camp, with joyous shouts, gallop thrice round the tent of the bridegroom's father, and making a halt at the door, they are welcomed with the usual compliments. Next day, when all the guests have arrived, a camel rigged out with a lady's saddle neatly ornamented, and accompanied by a number of young men, is sent to the tent of the bride's father. The maiden, who is well instructed in the part she is to play, is reclining on a carpet in front of the tent-door, holding a cord in her hand, of which one end is fastened to a picket. As she feigns to be asleep a cloth is thrown over her, with the intention, as it were, of concealing her person. The groomsmen approach with the object of obtaining possession of her to carry her off to her new home; but they are thwarted in their purpose by the bride's party, who, armed with sticks, deal out heavy blows, and repeatedly drive away the assailants. At last, however, the final act of the comedy being played, all resistance ceases, and the groomsmen, shouting and yelling to the top of their voice, take hold of the willing bride, and seating her safely in the saddle she is conveyed in triumph to the bridal tent. During the rest of the day the women prepare the feast, and they are quite busy in attending to the cooking. The men amuse themselves in various ways; they sit round in circles and listen to the music of a pipe and a two stringed guitar, or they are engaged in conversation, or are telling stories, or they are wrestling or gambling. About eventide the *mollah* makes his appearance,

while the men are seated round the bridal tent. He calls on the *vakeels* or proxies of the bridal pair in a bantering tone of voice to prove their commission. Amidst a shout of merriment the *vakeels* rise, and advancing a short distance they return and make the mock report: "We are proven." This excites the mirthful humour of the crowd to the utmost, and after silence is measurably restored raisins and sweet rolls are distributed among the guests, and the *mollah* is presented with a handkerchief and a piece of money as his fee. The marriage formula is then read, and the hands of the bridal pair being joined by the *mollah*, the girl's head is covered with the nuptial cap, which completes the ceremony and makes the couple man and wife. The marriage guests then offer their felicitations in due form, and the newly married pair are allowed to retire to their tent. Next day the wedding guests again assemble to witness the exciting sport of horse-racing; for the host offers a prize consisting of mares, camels or sheep, which is awarded to the winning champion. The bridegroom's father then regales his guests, who are served in parties with mutton, *pilaw*, bread and bowls of soup.

Though polygamy is authorised by the customary laws as well as the laws of the Koran, yet the Toorkomans rarely marry more than two wives, and many of them, being too poor to pay the price demanded, must content themselves with one partner for life. The wife being rather a costly commodity and a useful adjunct in the management of the family affairs, divorce, though legally allowed, is hardly known among them. Adultery is very rare, but if it does occur both the guilty parties may be killed if caught in the act. Concubinage is not ordinarily practised, unless a man marries a woman captured in a plundering expedition, who has only the *status* of a slave; and even after she is enfranchised her children are known as *kools*, whose social position is inferior to the *eegs* or free-born, though in a legal point of view they stand on a footing of equality with the free members of the tribe.

Among the Anatolian Toorkomans polygamy is practised to a limited extent, but the greatest number of them are contented with one wife. The marriage is celebrated with long-continued feasting and rejoicing; the guests are entertained with the music of the drum and the trumpet, while the young men amuse themselves with a kind of running game. As soon as a son attains the age of puberty he receives from his father two camels and a horse to enable him to defray the expenses he may incur in providing for his personal wants from the profits of trade.

The Toorkomans pay distinguished honour to their dead. Among the Mohamedan Toorkomans the burial takes place soon after the death occurs, for they suppose the soul is suffering so long as the body remains unburied. The sad occurrence is announced by the loud wailings and cries of the women, which are heard at a great distance, when the male relatives assemble before the mortuary dwelling, where a carpet is spread for their accommodation. Each new-comer gives expression to his grief by a series of wild howls as he approaches the dwelling. The mourning friends walk slowly three times round the house repeating their mournful cries and lamentations. They hire

professional female mourners for a whole year, who are required to repeat the usual lamentations every day at the same hour at which the deceased had breathed his last; and the members of the family as well as the neighbours join in the chorus without interrupting their ordinary occupations: spinning wool, cleaning matchlocks or even eating or smoking the pipe, while the funeral chant is raised to the highest pitch. Visits of condolence are paid by neighbours and friends, who seat themselves before the tent and announce, by a long-continued *zigareet*,¹ that they have not been wanting in their duty which they owed to the deceased. The funeral feast is celebrated immediately after the burial, which is repeated every week on the same day and hour on which the deceased had died. A lofty tumulus (*joska*) is raised, which sometimes rises to the height of thirty or forty feet, over the grave of a celebrated hero or chief who during his life has borne the title of *vator* or "brave." To build up the monument each Toorkoman contributes seven shovelfuls of earth till it reaches a very respectable elevation, and henceforth it is known by the name of the person whose memory it is intended to perpetuate. It is asserted by credulous dupes that the horses of the deceased visit the *joska*, where they bow their head as a sign of mourning; and young warriors make a pilgrimage to these tumuli as an incitement to valour. Among the Goklen tribe the female relatives of the deceased run about with dishevelled hair, beating their breasts and uttering loud, wild lamentations. After the body is washed it is wrapped up in a sheet and is carried on the shoulders of men, who are from time to time relieved, to the ancestral burying-ground of the tribe, which is generally situated near the hallowed tomb of some saintly personage who was formerly looked upon as a counsellor and a prophet. If a warrior is killed in one of their pillaging excursions the body is not washed, for the stains of blood mark him as a martyr and entitle him to instant admission into paradise.

The Toorkomans nominally profess Mohamedanism of the Soonite sect; but they neither observe its moral precepts nor its ritual. Religion exercises some influence over their manners and mode of life; but custom and usage are far more powerful in controlling their actions. The *mollahs* are much respected, more from a superstitious dread of a mysterious power which they are supposed to possess than from really religious motives. The older men become in course of time rather pious, and they perform the five daily prayers regularly. Their mosques are for the most part roofless enclosures, where they assemble under the direction of the *mollah* to attend to public worship.

The Anatolian Toorkomans are equally neglectful in the observance of the Mohamedan ceremonials. They are as indifferent to their own creed as they are tolerant to other religious sects. Few of them know the text of their prayers, and the most pious perform their devotions by simple prostrations without the utterance of words.

¹ The *zigareet* is a kind of chant which is constantly interrupted by repeatedly striking the open mouth in quick succession with the palm of the hand. It is of Arabic origin.

The Toorkomans are divided into tribes or *chalk*,¹ which are subdivided into clans or *taifs*, and communities or *tires*; and this grouping of the individual members of the tribe into compact bodies forms the principal force of cohesion which keeps them united as a separate and distinct race. Every Toorkoman knows from childhood to what *taif* or *tiri* he belongs, and he points with pride to the power and number of his clan, which is bound to protect him from all wrong and injury perpetrated against him by a public or personal enemy.

Although Persia, Bokhara and Khiva, within whose territorial limits some of the Toorkoman tribes strike their tents, claim sovereign supremacy over them, yet the greatest number of tribes are altogether independent. They recognise no supreme authority to rule over them, and the duty of obedience is entirely ignored. They say: "*Bis bebash chalk bolumis*:" "We are a people without a head; we do not wish one, we are all equal, among us each one is king." The *aksakal* or elder represents the tribe in all controversies with foreign nations or foreign tribes, but he has no power of action except what may be expressly delegated to him. He is generally esteemed and honoured as long as he is satisfied with the mere title of honour without claiming any superiority or actual exercise of power.² There exists no written law by which their conduct is regulated: but they are nevertheless governed by the most binding regulations that can possibly be devised, which are based upon the ancient custom called *deb*. To this tyrannical master they yield implicit obedience, and its commands never fail to be executed, and the acts which it prohibits are always avoided. Murder is punished with death, but the avenger may accept the blood-money, which is valued at 1000 Persian tillas (10,000 francs). The same price is to be paid for cutting off the hands or feet.³

Each tribe of the Anatolian Toorkomans is governed by its own chief, who recognises the Turkish supremacy and decides all disputed cases according to his imperfect knowledge of the Turkish law. These tribal chiefs are subordinate to a supreme chief who convokes them to a general council where all difficulties are adjusted that arise between different tribes, and through its intervention hostile incursions are either prevented or terminated. They pay an annual tribute to the Turkish government in horses and cattle, to which a sufficient number is added which are intended as the personal income of the chiefs.

One of the most common and most barbarous practices of the Toorkomans are the plundering excursions which they undertake, from time to time, against some neighbouring tribe, generally under

¹ The chief tribes are the Tschaudor, Ersari, Alieli, Kara, Sorik, Salor, Tekke and the Yomut.

² Each camping party has its *reish sufted* or elder, to whom considerable respect is paid, whose advice is taken on all matters affecting the interests of the community, and who adjusts petty disputes.—Fraser's *Khorasan*, p. 262.

³ The whole of Toorkomania has been conquered by Russia in 1883-84. The victory gained by the Russian army at the battle of Geok-Tepe under General Skobelev had opened the way to Merv, which the Russians occupied after a peaceful submission of the tribes holding possession of that district, and the Russian territories in Central Asia now extend to the Afghan frontier. How far this conquest will influence the social condition of these barbarous tribes cannot be foreseen at the present time.

the pretext of avenging an injury or redressing a wrong, but really to enrich themselves at the expense of others. A number of men of determined character form a company (*alaman*) with the object of making a pillaging expedition (*tshapao*) that promises profitable returns. A plan for conducting the affair is formed, which is even kept secret from their nearest relations; a leader (*sirdar*) is chosen, and at the dawn of the evening all those who participate in the enterprise meet at the appointed place. The attack, if it is directed against a populous *aool*, commences at midnight; but if it is made on a caravan it does not begin before sunrise. Their system of warfare is that of all barbarians and savages; they make a sudden irruption upon their unsuspecting victims, taking them by surprise, and with this object they advance stealthily in several divisions. If the plan succeeds the encounter causes but little bloodshed, for the assaulted party, being unprepared to defend themselves, generally surrender in a cowardly manner, and are carried off as captives to be sold as slaves in Merv, Khiva or Bokhara. The prisoners captured have their hands tied, and are either taken behind the saddle with the feet fastened together under the horse's belly, or they are driven before the victorious freebooters, or tied to their horse's tail. They sell the women after they have gratified their sensual appetite, and treat with cruelty the men they retain in their service. The booty thus secured is divided equally among all who have taken part in the expedition.¹

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¹ It is probable that these plundering expeditions have been suppressed by the Russian government.

TATAR TOORKIES.

CHINESE TATARY or Eastern Toorkistan, of which Kashgar, Yarkand and Khotan form the great centres of population, is now again a dependency of China, for the Toorkoman prince who had conquered it, and held possession of it for several years, has been defeated by a Chinese army which re-established the Chinese supremacy over the country. The boundaries of Chinese Tatar are not well defined. Its principal lines of demarcation may be stated approximately to be a chain of the Tian-Shan mountains towards the north, which separate it from Soongharia and Khokand; on the east it is bounded by the Chinese empire; on the south by the Kuen-lun mountain range, which divides it from Little Tibet; and on the west by the Beloor-Tag, which separates it from Bokhara. The principal rivers are the Yarkand, which has its source in the northern slope of the Karakoram chain, and its tributaries the Karagash, the Aksu and the Kashgar, which rises in the Beloor-Tag. The Yarkand finally runs in an eastern direction, and empties into Lake Lob-Nor, on the boundary-line of Mongolia, having a total length of 1230 miles. The country is traversed by an immense desert plain covered with sand, having but a scanty vegetation of small scraggy bushes, and stretches far away towards the east, where it connects with the great Tákla Makán or Great Desert of Gobi. Small mountain streams cross it here and there, which impart fertility to the soil deposited on their banks, and form rich oases covered with flourishing villages and highly cultivated fields.

The climate of Chinese Tatar varies between the two extremes of heat and cold. There are about three months winter, and forty days of excessive cold, when the water freezes the instant it touches the ground; and three months summer with forty days excessive heat. The cold is most intense when the east wind is blowing, but ordinarily the atmosphere is perfectly dry, and the winds are by no means high. During the winter the snowfall is abundant, while it rains only three or four times a year, accompanied by heavy thunderstorms. The summer is so intensely hot, that most people live in the open air, unless compelled to seek shelter from the violent dust-storms, or when driven hither and thither by an earthquake, which is not a very rare occurrence.

Tatar is rich in mineral productions; copper is found in Aksoo; lead near Surikol; gold in Khotan, and iron is obtained from the Kizil Tag or Red Mountain. Silver, antimony and coal exist in various localities. Formerly the jade quarry in the Kuen-lun mountains, near the Karagash river, was most important. Of animals lyre-horned antelopes, wild camels and yaks,¹ as well as deer, are plentiful. Wild goats, wolves, jackals, foxes and hares are found in the forests. The principal forest trees are poplars, willows and tamarisks.

The country is principally inhabited by Toorkies, with here and

¹ *Capreolus grunniens*.

there a Kirghis encampment or a Tajik settlement, and some immigrants from China, Hindostan and Persia. The population of Yarkand seems to be of Toorkish descent, with predominant features of the Tajik and Persian type. The ruling powers and military were formerly chiefly Usbeks and Kipchaks.

The Tatar Toorkies do not differ in physical characteristics from the Toorkies of the khanats. They are equally mixed, and perhaps in a still higher degree, as they have probably some Chinese blood in their veins. They are of medium stature, have a robust bodily frame, and most of them have a tolerably fair complexion and black hair. Handsome women with fresh-coloured, pleasant faces and small feet are frequently met with. In their moral character they are far superior to the nomadic tribes. They are gentle and polite, very hospitable and submissive to the ruling authorities. They are industrious, cleanly in their habits, and take pride in being neatly dressed on going abroad. They have an intelligent look and seem to be endowed with solid, practical sense. They are of a merry and happy disposition and are fond of amusement, music and dancing.

The houses of the Tatar-Toorkie peasantry are flat-roofed, and are principally built of loam. The walls are from one to two feet thick; the roof is supported on a beam of poplar, and the transverse sticks are covered with a thick coating of loam, so as to render it watertight, leaving but a small opening near the door for the admission of light. The floor, which is somewhat elevated, is ascended by a step, and is generally covered with carpeting. The house is divided into two equal apartments, with the addition of several store-rooms and stabling for sheltering horses and cattle. The family room has a fireplace in the form of an arch, about four feet high, which projects from the wall, where it is connected with a chimney-flue. Above and on both sides of the hearth recesses are conveniently arranged for holding the cooking-vessels over the fire; and on the shelves fixed around the side walls are deposited caps and other articles of clothing, and neat earthenware dishes and other household ware. Large calabashes, holding water for household use, are standing in the corner; a wooden bedstead with a quantity of bedding fills up one side,¹ and well-made ornamented guard-robe boxes constitute an important part of the furniture of the room. The building stands in a capacious courtyard which is surrounded by a substantial mud wall, in front of which a large shed is constructed to serve as poultry-house. In the corners of the yard the farming implements are set up, and a door leads from it to the adjoining orchard. The straw and hay, which are gathered during the summer months, are stacked upon the roof of the house.

The Tatar Toorkies dress neatly without pomp or ostentation. Official personages wear a loose robe (*khilat*) of Yarkand silk lined with costly fur, and a jacket of printed muslin gathered round the waist by a scarf. Their head-dress is a high pointed hat (*tilpac*) of

¹ The carpets and *mundas* (felt cloth) are also used by the family for sleeping on, since a bed is a luxury almost unknown or at least unappreciated in Eastern Toorkistan; the few that were ever seen being rude manufactures of hard planks. —Hayward's Journey, p. 74.

dark green velvet with the edges turned up, so as to show the fur lining. Men in private life are dressed in a number of robes (*cholah*) of coarser materials, which reach down below the knee and are girded round the waist by a girdle. Their feet are enclosed in high leather boots and felt stockings; and their head is covered with a cap lined with fur, with its lower border turned up. Turbans are also worn, but they are an article of luxury. The costume of the lower classes consists for winter wear of coats and caps made of sheepskin, which are exchanged in the summer for robes of stout white cotton cloth. The women wear several variously coloured cotton or silk robes one above the other like the men, but they are much longer and reach down to the ankles. The outer robe is trimmed across the breast by lace chevrons, which distinguish the married from the unmarried women. The women of the lower classes are dressed in a loose gown extending a little below the knee, beneath which appear the ends of ample trousers either embroidered or trimmed with red cloth. High-heeled red leather boots, reaching up to the knees, protect their feet. On going abroad ladies of distinction throw over their outer dress a long robe of blue, glazed material, which sweeps the ground, and is provided with long sleeves that extend beyond the tips of the fingers. Their flat winter hat, generally of black lamb's wool, which has a fur border of otter-skin, with a crown of silk or cotton cloth, is worn over a white handkerchief, of which the corners fall over the forehead, the back and the two shoulders, and is often tied in front. The summer hat, which among the rich is of silk or brocade, and is generally of a white colour, has a globular form, and is attached to the back of the head; with flowers coquettishly stuck behind the ears. To the front part of the head is fastened a horn stiffened by many folds of calico or other stuff, that supports a tunic of flowery muslin, which is simply an article of fashionable luxury, and serves as a kind of mantilla that hangs over the head and shoulders and falls down to the waist. A small square veil conceals the face when dressed up in full outdoor costume. Two long plaited tresses hang loosely down the back; and artificial braids are sometimes added to increase their volume. They paint their cheeks by means of tinted cotton sold in the bazaars, which being slightly wetted and gently rubbed over the face, imparts a vivid blush to the cheeks. Gold jewellery is not much worn, because it is contrary to the Mohamedan religion; but silver bracelets encircle their arms, ear-rings are suspended from their earlobes, silver buttons adorn the front of their robes, and to both shoulders are attached silver caskets containing charms or amulets.¹

The Tatar Toorkies use as their favourite and universal dish rice cooked with mutton (*pillaw*). Their leavened bread, made of Yarkand flour, in the form of cakes about two feet in diameter, is very light and delicious to the taste. The loaves are steamed over boiling water in vessels woven of willow-twigs, which are provided with a false bottom. *Mantoo* or forced meat-balls enclosed with gravy in small dumplings are cooked in a similar way, and they form a very palatable

¹ According to Mr. Hayward they wear no ornaments, which was probably a sumptuary law enforced during the despotic reign of the Toorkoman ruler.

dish. Horse-flesh is considered a great delicacy, and the animal is expressly fattened for table use; but it is only men of distinction who can indulge in this luxury. Yak beef and camel's flesh are ordinary articles of diet; and pheasants and venison are the favourite meats in the winter. A regular dinner (*dastar khan*), when served up on festal occasions, is generally composed of bowls of soup, huge platters of *pillaw*, with mutton, roast fowls, fruits of various kinds and bread. After a servant has poured water over the hands of the guests by holding them over a basin, the cloth is spread on the carpet, and the wooden bowls heaped up with rice and meat are brought in by the servants. The rice is taken up with the fingers, and is pushed into the mouth with the thumb, but the meat is cut into small pieces by the servant, who places them on large sheets of bread, and in this way they are served to those who are invited to partake of the repast. Their usual summer drink is iced sherbet.

Agriculture is the only occupation of the country people, and it is carried on with great skill and industry. As rains are very rare, irrigation is the only mode of fertilising the fields, and this is the universal practice. The canals cross the country in every direction, and they are maintained with great care and labour; they pass over and under each other, and are conducted by means of aqueducts over marshes and hollows. They are constructed with falls and sluices, which produce a sufficient accumulation of water to drive stamping-mills for the husking of rice, the manufacture of gunpowder and the pounding of saltpetre, which is effected by a wheel with a single cog that causes a pair of pestles to rise and fall alternately. To break up the land and turn down the weeds the plough is used, which is often drawn by a single bullock. Two horses are hitched to the harrow, which is often drawn over the ploughed land to pulverise the soil. Wheat is sown in October and November, but as soon as it springs up the cattle are driven into the field that they may nip off the first green shoots which produce new sprouts during winter. In the spring a supplemental sowing is made, and in the course of three months the grain ripens to full maturity. Barley is also extensively cultivated, and maize yields the most extraordinary returns. Cotton of good quality is grown, and rice is produced in considerable quantity. Melons of different varieties as well as turnips and carrots thrive well; and lucerne or clover is sown for forage, and is cut whenever it is wanted. Vineyards are common in Yarkand; the vines are planted in rows between a slanting trellis-frame and a trench; the first serves as support, and the last collects the water during the summer months to supply the roots with moisture, and in the winter it affords protection to the vines which are laid in the trench, and are covered with a bank of earth. The orchards are planted with apples, pears, mulberries, nectarines, apricots, walnut-trees, almonds and pomegranates. Horses, cattle, goats and broad-tailed sheep are reared in considerable numbers, and the Bactrian two-humped camel is used as a beast of burden. About Yarkand almost every landed proprietor possesses large flocks of *akhchaks* or shawl-goats, which constitute a great part of their wealth, and silk-culture is one of the most important indus-

trial pursuits. Their principal vehicle of transport is the *araba*—a kind of tilt-cart with a pair of wheels of enormous size drawn by one horse in the shaft, and two leaders hitched to the axle by means of long rope traces which are fastened to a kind of yoke composed of two parallel sticks fitted up with two large pads.

The Tatar Toorkies employ the black or golden eagle (*birkoot*), specially trained, for hunting antelopes and deer. The hunting-bird is hooded, and wrapped up in a sheepskin he is suspended from the saddle, while the hunting-party is on the march.

The Toorkies understand the art of smelting iron, though their furnace is rather of primitive construction. It is widest at the base and becomes gradually narrower as it ascends. The ore is broken up with a hammer, and is thrown through an opening, with a quantity of charcoal, into the chimney. Under the roof are seated a number of boys and girls who manage about a dozen skin bellows to keep the mass in a constant state of ignition. The molten metal gradually sinks downward into a pit, at the bottom, about four feet deep, being provided with a door through which the pure metal is withdrawn. Candles are made by dipping light sticks, wrapped round with loose cotton, into melted tallow until they acquire the thickness of one inch and a half slightly tapering towards the lower end. Sulphur matches are also manufactured and used in every household. Their saddles are of painted or polished wood with a high peak in front, and sufficiently arched, so as not to touch the backbone. They make rich horse-trappings of cloth ornamented with embroidery and silver mountings. Ilchi is a great manufacturing city; the chief articles produced are silks, felts, silk and woollen carpets, and coarse cotton cloth. The raw silk is of very coarse texture, owing to defective reeling. Paper is made of the mulberry fibre and is an article of export.

The internal commerce of Chinese Tatar is principally carried on by barter; there are very few money transactions, for the circulating medium of exchange is simply the square Chinese copper coin called *pice* (*dahcheen*), twenty-five of which make a *tanga*—a coin entirely nominal, equal to fourpence in value.¹ A string of these, containing twenty *tangas*, forms the common currency of the country. The *kooroo* or *yambo* is a stamped ingot of silver equal in value to seventeen pounds sterling and ten shillings. The singular custom prevails among the Toorkies that when a bargain is about to be struck all the passers-by take part in the negotiations, giving their advice and expressing their opinion, and for this officiousness they expect to receive a share of the brokerage (*daldalgee*), which often amounts only to a few *cash*. The export trade is principally conducted by caravans from Kashmere, Badakshan, China and Russia. They bring satin paper, gold-dust, silk, shawls, cotton goods, leather, slaves, precious stones, broadcloth, brocades, gold coin, copper, steel, furs and many other commodities; and they receive in exchange pure silver, shawl-wool, tea, rhubarb, sal-ammoniac, silk, cattle, felt cloth, &c.

The Tatar Toorkie language, often called Uighu, is a branch dialect of

¹ According to Mr. Johnson it takes fifty to make a *tanga*.

the Turkish. It is terminational in its word formation, but presents much symmetry and development in its grammatical construction. It is much less intermixed with Arabic and Persian words than the Turkish proper, and is perhaps the purest of all the languages of this family.

Elementary education is general and is widely diffused among the Tatar Toorkies. In the towns schools are attached to every mosque, and colleges are established for older pupils capable of instructing on an average a hundred scholars. The high schools are liberally endowed with lands, and each pupil contributes a trifling sum to the college fund. The instruction given in these establishments is not of a high order; it is principally confined to reading and writing and the reciting of chapters from the Koran, and sometimes they acquire a critical knowledge of the Arabic text, when they are considered highly learned, and receive the title of *mollah*.

The Toorkies strictly observe certain rules of etiquette. When an inferior meets a superior he bows low, with his hands crossed on his breast; but a woman merely bows, and lets her arms hang down close by her side. The salutation of relations is less stiff and more affectionate; they embrace and touch each other's right shoulder with the chin. The size of the paper on which a letter is written, and the position and shape of the seal, vary according to the difference of rank between the sender and receiver. On opening an official letter the person receiving manifests his submissive deference to the ruling authorities by rubbing it on his forehead, and by reverentially bowing in the direction of Yarkand. Every distinguished person who pays a visit to a government official receives as a complimentary present a silken robe which politeness requires him to wear for three days. It is imperative on entering a house to invoke a blessing on its inhabitants in order to secure their goodwill, and to give expression to kind wishes for the health and prosperity of the inmates. The visitor makes the usual salutation, and seating himself by assuming a kneeling position he strokes his beard uttering the Korannic formula of *Allah-ho-akbar*, "God is great."

The Toorkies have acquired considerable proficiency in playing the musical instruments peculiar to their country. Their performances are marked by precision in keeping time, and by exactness in producing a concordance of tone. One of their stringed instruments resembles a harpsichord without keys, which is held in the right hand, while with the left the chords that are struck with a pointed hammer are depressed, so as to prevent their vibration. A long-necked instrument, like a violoncella, with nine strings, is played with a bow, but merely upon one string, while the rest, which are being depressed, are only intended to swell the tone. A slender fife and a tambourine are generally played as an accompaniment to the song.

The game called *ooglak* is the favourite recreation of the Tatar Toorkies. A company of equestrians meet in a favourable locality, where the headless body of a goat is thrown on the ground, which has to be taken up by one of the parties, who all struggle together to win the prize without dismounting or leaving the saddle. He who succeeds in this feat of horsemanship quickly swings himself back

into the saddle and rides off in a gallop. But he is pursued by all the cavaliers, who endeavour to wrest from him the precious booty. He avoids his pursuers, who come up with him, by doublings and turnings. They grasp the animal, they wrestle with the victorious champion, and unless he tightens his hold and throws it from side to side, all his efforts will be in vain, and he will lose what he had so gloriously won.¹

The Tatar Toorkies are Mussulmans of the Soonite sect, and are strict in the observance of the usual daily prayers, and in the performance of the customary ablutions. They keep the fast of Rhamadan according to the prescribed ritual. The richer classes distribute food in the evening to the poor, so as to better enable them to break their fast at nightfall. The breaking of the fast is attended with the ceremonial formality of dipping a piece of bread into salt, and it is also made an occasion of feasting, and of sending complimentary dinners to friends. Faquirs and dervishes form a part of the religious fraternity; they are in the habit of carrying a gourd to put away the money they receive by begging, or the share allotted to them when a public distribution is made. Mosques are numerous in the cities, and houses of worship are not wanting in the larger villages. The principal religious festival celebrated by the Toorkies is called the Eed (Beiram), which is kept in commemoration of the re-union of Adam and Eve at Mecca, who, after their expulsion from paradise, had been separated, and were in search of each other for many years in long and tedious wanderings. The Koorban Eed (Koorban Beiram) is celebrated in memory of the sacrifice of Ishmael by Abraham,² whose knife refused its usual service, and when the pious patriarch struck it upon a stone it was severed in twain. Abraham, astonished, asked the reason of this resistance, but the knife replied that its refusal was in accordance with the commands of Allah. Upon this the angel Gabriel providentially supplied a sheep to be offered up as a sacrifice in place of Ishmael. On this day the pilgrims depart for Mecca, in honour of which eight guns are fired. Each householder kills a sheep with his own hands, all are dressed in their finest clothes and feasting is universal. When the new moon first makes its appearance, the Toorkies jump up and down seven times successively with their face turned towards the moon, and they suppose that by this singular practice they succeed in shaking off all sins that they may have committed during the preceding month.

Slavery still exists in Chinese Tatory, but it is of a very mild character, for slaves are principally employed as house servants. Formerly the slave-trade, which is now abolished, was authorised by law, and in the slave-markets men and women were publicly sold for debt, or they were captives taken in a plundering expedition.

The government of Chinese Tatory is an absolute despotism. It was formerly and is now again a dependency of China; but it had been conquered by a chief of the Andyanees who ruled the country

¹ No information is furnished by any authority about "marriage" and "funerals."

² A falsification of history.

under the title of *Atalik ghazee*,¹ and exercised unlimited power over the life and property of his subjects. If the government did not have recourse to confiscation, nor appropriate under some pretext or other the wealth and possessions of those who were subjected to its arbitrary rule, property was perfectly secure and the roads were safe. If there were wars of conquest, no petty strifes between contending chiefs were tolerated. No one was permitted to bear arms except the soldiers, and they only when on active duty. The *shagdiwal* was an important officer who was invested with the power of grand vizir, and held the second official rank in the kingdom. The king had two chief counsellors, but he rarely asked their advice. Four ministers assisted him in the general administration of the government. The *pansail bashee*, or chief of five hundred, and the *oomra* were regular official dignitaries. The provinces were administered by governors, who were held to the strictest responsibility. The people were not tyrannically treated, no forced labour was required of them; and if they performed any service they received such compensation as was agreed upon in advance. The soldiers only were required to do the government work, such as building fortifications, digging canals, &c.

The army was regularly uniformed and equipped, although the soldiers were not well drilled nor properly disciplined. They were armed with a curved scimitar, which hung from a belt, to which numerous flasks and pouches were appended. In their warlike operations they used firearms, and they were also provided with artillery. They were commanded by officers, regularly graded, who received a stated salary according to their rank.

The revenues of the government were partly derived from taxes on land, which were levied in kind, and amounted to one-tenth of the crop produced during the season. *Serkars* or collectors were appointed for every village, who took possession of the produce to which the government was entitled. These tax-collectors paid to the officers of the army their usual allowance. They did not practise extortion for fear that the peasants might resist it, and the death penalty would have been the consequence if any complaint of this kind had reached the ears of the king.

Justice was administered in a summary way, and the laws were executed with great severity. At Kashgar, where the king had a palace, he tried in person numerous cases of litigation that were brought before him for decision. About eight or nine o'clock in the morning he entered the audience-hall, and took his seat on a raised floor. His principal officers came up by fives to salute him by a *salam aleykoom*, to which he responded in the usual form. The inferior officers and part of the garrison troops did not advance beyond the outer gate of the courtyard, and made their salutes at a distance. Those who had petitions to present remained until the ceremonial visits were over. The greatest freedom of speech was allowed; but any attempt to bring before him false accusations or trifling complaints was punished in the most summary manner. The *kazee* was not only

¹ "Leader of the champions of the Faith."

the religious magistrate, but he also tried civil cases of minor importance. Assisted by police officers he strictly enforced all religious observances of Mohamedanism, and if a man was seen in the streets without a turban or a woman without a veil he applied his broad leather strap to their skin, if they did not avoid meeting him by going out of the way. Dishonest dealings of various kinds were also punished by him without much formality. Cases of a more serious character were tried before the tribunal of the *kazee kalân* (chief justice), who sat at Yarkand; but whenever he inflicted the death penalty in cases of capital crimes, the sentence was bound to be confirmed by the king before it could be executed. Imprisonment was one of the light punishments for minor offences. Prisoners were not confined for any definite period of time, but only at the pleasure of the king. Petty thieves had their hand cut off; and death was the common punishment for nearly all other crimes. Even a man who used false weights had his throat cut at the public place of execution, and while he was led there his shoulders were bared, and he was beaten by the police guards with their leather-thonged whips. Murderers alone made an exception; they were regarded in the light of courageous and high-spirited fellows, and as they were expected to do good service as soldiers they were enrolled in the army. The mode of execution was either by hanging or by cutting the throat, which was performed with a long pointed knife that pierced the neck from side to side, and then the cut was completed outward towards the front.

Since the Chinese have reconquered the country each district or province is placed under the exclusive control of an *umbaun* or "resident," each of whom is entirely independent, exercises both civil and military authority, and is only responsible to the emperor in Peking. A Toorkie is, however, invested with the nominal dignity of ruler, but he has no independent power, and is altogether subordinate to the *umbaun*.

Yarkand, one of the capitals of Chinese Tatar, is a city surrounded by a wall of sun-dried bricks between twenty and thirty feet high, and from ten to twelve feet thick, and it is entered by five gates. The streets, which are rather narrow, are constantly filled with crowds of pedestrians. They are lined on both sides with shops, and are visited by customers who purchase the usual articles of merchandise and a supply of provisions, such as their daily wants may require. Most of the retail establishments are kept by the women, who conduct the sales and take in the cash. An empty space separates the new from the old city, which, in addition to a wall, is also surrounded by a ditch, for within this fortified precinct the king and the high officials of the government have their residence. It is estimated that the city has a circuit of four miles, and that it contains about seventy-five thousand inhabitants.¹ The roofed bazaars, which are frequently fifteen feet wide, take their name from the particular kind of goods that are sold in them. The bargaining in the bazaars is conducted in

¹ According to Mr. Wathen, Yarkand in 1835 contained 30,000 families, which would at least be double the population of that given in the text. Mr. Gordon reduces the population to 40,000; but Mr. Hayward estimates the number at 120,000.

a silent manner with the aid of the fingers, which is considered the most legitimate mode of concluding a valid bargain. The buyers and sellers, as well as the assistant brokers, pull their long sleeves over their hands and take hold of each other's fingers, giving them a pull, saying "so many hundreds," and the pulls are thus repeated for the tens and the units. Hawkers with trays of small wares suspended by straps from their shoulders cry out in a loud voice the nature of their merchandise to attract the attention of customers; pie-men with barrows, and market-gardeners carrying baskets balanced on a pole resting on their shoulders wander about from place to place. On market-days the shops are much patronised, and the cries of rival vendors in praise of their goods are deafening and unceasing. Women riding astride are seen arriving in town to make their purchases. Horses, cattle, sheep and goats are sold in the different localities assigned to them outside of the city walls. The houses are generally one storey high, and are built of clay or sun-dried bricks, and as the climate is rather dry they are sufficiently enduring. Besides the governor's residence the only public buildings are the numerous mosques and the colleges. The restaurants are kept by Chinese cooks, who serve up their hot, steaming dishes in pottery bowls on clean, well-scrubbed tables. Mendicancy is a regular profession. The beggars form an associated body; they ride through the country with bells attached to the horse's neck to announce their coming, demanding a charitable contribution of worldly treasures in the name of Allah due to them as a religious obligation. They accost the passers-by with the cry of "*hakk-hakk*," "the rights, the dues;" and they thank the munificent giver by stroking their beard and exclaiming: "*Allah ak bar*," "God is great."

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OSMANLI.

TURKEY, in Europe, which since the treaty of Berlin comprises Roumelia proper, Eastern Roumelia, Albania, Thrace and Macedonia, is situated between the Adriatic and the Black Sea. It is bounded on the north by the Balkan mountains, which separate it from Bulgaria; on the east by the Black Sea and the Bosphorus; on the

south by the Sea of Marmora, the Grecian Archipelago and Greece, and on the west by the Adriatic Sea. Its superficial area, before its recent dismemberment, exceeded two hundred and three thousand square miles. But the Turkish empire in Europe, in Asia, and in Africa, including the tributary States which are now independent, comprises a vast extent of country which is inhabited by a numerous population made up of a great number of different races and ancient nationalities. Its territorial possessions in Europe and Asia extend over an area of about eight hundred and seventy-two thousand square miles. It has still a coast-line of great length, which touches the Adriatic, the Sea of Marmora, the Black Sea, the Mediterranean, the Sea of Arabia, the Red Sea and a portion of the Persian Gulf. Its tributary province in Europe is Bulgaria. Eastern Roumelia is placed under an independent administration presided over by a Christian governor; Bosnia and Herzegovina still nominally acknowledge Turkish supremacy, which the Austrian occupancy renders rather precarious, and Roumania, Servia and Montenegro, which were formerly tributary States, are now independent. Its most important islands in the Grecian Archipelago are Crete, Tenedos, Mytelene and Rhodes. Cyprus has recently been ceded to Great Britain for permanent occupancy. In Asia its provincial dependency is Anatolia or Asia Minor, with an area of six hundred and seventy-three thousand square miles, which forms a vast peninsula bounded on the north by the Black Sea, on the west by the Marmora and *Ægean* Seas; on the south by the Mediterranean and on the east by a line drawn from the Gulf of Alexandretta to near the region of Trebizond. Its other provinces are Koordistan, Turkish Armenia, Syria including the district of Aleppo or *Cælo-Syria*, Phœnicia, the regions of the Lebanon, Palestine, Mosul (*Assyria*), Mesopotamia (*Babylonia*) and the whole of Arabia with the exception of Oman. Its tributary States in Africa enjoy a quasi-independence and are governed by hereditary princes. They comprise Egypt, Tripoli and Fezzan.

The total population of the Turkish empire, before the late war, was estimated at thirty-five millions three hundred and fifty thousand souls; of which fifteen millions five hundred thousand inhabit European Turkey, and sixteen millions and fifty thousand Asiatic Turkey. In Africa the population subject to Turkish supremacy does not exceed three millions eight hundred thousand souls.¹ In the European provinces only two millions are Mussulman, and are mostly of Turkish origin greatly intermixed with Aramæan and Iranian blood. In Anatolia, the Mussulman number ten millions, but not more than

¹ According to more recent statistics, Turkey in Europe including Crete has an area of 6723.9 geographical square miles with a population of 8,833,431. Roumania, Servia and Montenegro have an area of 3072 square miles with a population of 5,919,389. Turkey in Asia has an area of 34,998.7 geographical square miles with an aggregate population of 14,280,291 souls. Egypt including its dependencies is estimated at 31,000 square miles with a population of 8,400,000 souls, and Tunis has an area of 2441.7 square miles and a population of 1,929,000 souls. Including the vilajet Tripoli the Turkish empire is stated to have an area of 99,095.7 geographical square miles and a population of 40,512,111 souls. Roumania, Servia, Montenegro, Bosnia, Herzegovina and Tunis must be deducted from this calculation.—Ritter's *Völker des Osmanischen Reiches*, p. 22.

one-half even of these are of pure Turanian descent. As a proof that Turkey was once a great military power and a conquering nation it is only necessary to state that the population of the Turkish empire is composed of fourteen distinct races. They are Ottomans, Greeks, Armenians, Jews, Slaves, Wallachs, Albanians, Tatars, Arabs, Syrians, Chaldeans, Druses, Koords, Toorkomans and Tsigani. In point of religion the population is divided into Mussulmans, Greek Catholics, Roman Catholics, Jews, Druses and other minor sects.

The climate of Roumelia, during the summer months, is most delightful, the sky is pure and serene, and the air is soft and balmy; on the sea-shore the scenery is perfectly enchanting. The winters are never excessively cold; but the sudden transition from heat to cold during spring and autumn disagreeably affects certain constitutions not habituated to such vicissitudes of the weather. The medium winter temperature is about 41° F. and the average summer temperature about 72° F. The prevailing wind during the greatest part of the year blows from the north.

The vegetation of Roumelia has a northern aspect, and very few southern plants are found here. The agave, the cactus and the palm are extremely rare, not only on the Bosphorus, but in Asia Minor. The most extensive forest region of European Turkey is that of Belgrade, about four miles from the capital, which contains the reservoirs that supply Constantinople with fresh water. The timber trees of which the forest is composed are eight different species of oaks, several species of hickory, the *Carpinus betulus*, the glutinous ash, the white willow, the white and trembling poplar and several kinds of pine and fir.

The mineral wealth of Turkey is principally confined to the Asiatic shore, where an abundance of iron and copper is found. Silver and lead mines are in active operation; immense coalfields exist near Heraclea on the south coast of the Black Sea, which yield an article of first quality. The geological formation of the country of the Bosphorus is of a primitive type characterised by dolerite, basalt, trachyte, diorite and doleritic porphyry. The geological formation in the upper regions of Anatolia is made up of granite, serpentine and schist, and the lower regions are principally composed of limestone. In the east trachytic rocks abound, overlaid towards the centre by black volcanic breccia, interspersed with angular blocks of trachyte; while westward the formation is almost wholly calcareous. The interior forms an elevated tableland about two hundred and fifty miles in length from north-east to south-west, by about a hundred and sixty miles breadth, walled in by a barrier of mountains. The Taurus or southern range begins at the upper basin of the Euphrates in 38° N. latitude and 39° E. longitude. Its highest peak reaches an elevation of thirteen thousand feet. The northern range, called the Anti-Taurus, has its eastern extremity near Batanus. Both ranges are intensely wooded with a rich undergrowth of vines, myrtles, arbutus and rhododendrons.

The Osmanli or Turks originally inhabited the regions of the Altai mountains, where they had served the Geougen Tatars, whom they

subdued and nearly exterminated. They afterwards occupied the fertile strip of land between the desert of Khiva and the Caspian Sea, which is connected with Persia by its southern boundary. Here they came in contact with the Arabian civilisation of the Saracen empire, and exchanged their pagan superstitions for Mohamedan creed,¹ calling themselves Toorkomans to be distinguished from the other Toorkies that had not yet adopted the faith of Islam. They were remarkable for personal strength and valour, and early displayed an excessive warlike spirit and a passion for conquest. The Arabian Kalifs of Baghdad had already passed the climax of their glory; the military spirit of the early successors of Mohamed was nearly extinct, and the commanders of the "faithful" having ceased to be conquerors, lost their energy and vigour, and became, in their turn, the playball of fortune and the subject class of a domineering race. The Toorkomans were employed in a military capacity as guards, as defenders and protectors. Privileges were conferred upon them to secure their aid and assistance in cases of emergency, and as they did not neglect to take advantage of their position they never failed to usurp independent authority whenever a favourable opportunity presented itself. Othman, who was the chief of the Seljuke Turks, having been elected emir under the sultan of Iconium, re-established the empire which had just been overthrown by the Mongols; and having subdued a great part of Asia Minor, he founded a great kingdom, and assumed the title of sultan. From this time the Turks were known as the Ottoman race and sovereignty. From the reign of Orchan, who organised a paid standing army under the name of janitsharies,² and conquered Nicomedia and Nicea, the Ottoman sovereigns assumed the title of *padisha* and their court was called the "High Porte." His son Solyman crossed the Hellespont on rafts, took Galipoli, the key of Europe, and penetrated into Thrace. Pressed by the Mongolians, Solyman Shah and his tribe moved westward into Armenia and Asia Minor. Orthoguel, Solyman's son, took service under Aladdin, the Seljuke Sultan of Iconium, and having been successful against the Greeks and Mongols, he was made independent ruler of a part of Phrygia as a reward for his services. Amurath I., the youngest son of Orchan, made himself master of Adrianople and Philippopolis, and conquered Macedonia. Bajazet I., who followed him upon the throne, laid siege to Constantinople for the first time and conquered Greece. He defeated in the battle of Nicopolis on the Danube the army of Sigismund, the emperor of Germany, took Bosnia, advanced against Constantinople and would have taken it, had not the Mongols, under Timur, threatened the Turkish possessions in his rear. Fortunately for the Turkish power Timur died, the Ottoman army rallied under Mohamed I., and regained its former strength under Amurath II., who, after having been successful in Asia, returned to the Danube, where he gained a decisive victory over the Hungarians. It is Mohamed II.

¹ The Turks adopted Mohamedanism in 960 A.D., under Salur, a descendant of Tup Khan, the Lord of the Mountains.

² The new troops were called *Jeni*, "new," and *tsheri*, "troops," from which their name janitsharies is derived.—Hammer's *Geschichte*, vol. i. p. 37.

who permanently established the Turkish power in Europe by the conquest of Constantinople in 1453, under the reign of the Greek emperor Constantine Dragoses, the last of the Palæologes, who was killed in the melee without being recognised. Mohamed II. occupied Servia, subjected the Morea, and annexed Bosnia and the Crimea to the Ottoman empire. He had also the merit of giving the first written code of law to the Turkish people. Selim I., son of Bajazet II., who, in 1512, was raised to the throne by the Janissaries, invaded Persia and defeated the army of Shah Ismail, and he thus obtained permanent possession of a great part of Mesopotamia. He conquered Syria and made himself master of Egypt in 1517. Solymán I. (1520) captured Belgrade and took possession of Rhodes, and in 1540 he entered Buda, the capital of Hungary, and made it the seat of a Turkish pashalik. Tunis, which had been conquered by Charles V. of Spain, was taken by Selim II. in 1574. Under Abdul Ahmed Russia acquired the sovereignty of the Crimea and of the country of the Kouban, and additional rights were conceded to her on the Black Sea in 1784, which was the first step towards the dismemberment of the Turkish empire. Mahmoud II. (1808-1829) adopted the bold but perilous measure of delivering the country from the barbarous army organisation of the Janissaries, which could only be accomplished by their destruction. He also attempted, with some slight degree of success, to bring about the political regeneration of Turkey, and he has introduced many changes, especially in the organisation of the Turkish army. But during his reign Greece rose in rebellion against the Turkish power, and in 1830 her independence was recognised by the treaty of Adrianople. In 1854 the discussion about the rights claimed by the European powers for the protection of the Holy Sepulchre at Jerusalem gave rise to the Crimean War, with Russia on one side, and Turkey, England and France on the other, which terminated in 1858 by the treaty of Paris, depriving Russia of her domination of the Black Sea; she lost Besarabia, which was incorporated with Roumania, then recognised as an independent state under Turkish supremacy.¹ Under Abdul Aziz in 1877 Russia again invaded Turkey, but as she stood alone and had no allies to aid her she succumbed, and if she was not driven out of Europe, it was only due to the combined efforts of the other European powers, to whom she serves as shield of protection against eventual Kosack domination. But her dismemberment was far more radical than any of her previous disintegrations. Roumania, Servia and Montenegro were declared absolutely independent; Bulgaria was organised into an independent state under the supremacy of the Porte; a part of Thessaly and Thrace were ceded to Greece, and Kars with a considerable portion of Armenia was surrendered to Russia, who recovered Besarabia and acquired her former rights on the Black Sea.²

The Turks were originally pure Turanians of the Turco-Tataric

¹ These parts of the treaty have been abrogated by the tacit consent of the powers.

² The more detailed history of Turkey will be found in the volumes treating of the Russians, Servians, Roumanians, Bulgarians, Greeks, Poles, &c.

branch; but the Osmanli of the present day, especially those of European Turkey, are an amalgamate people of an extremely mixed character. After the Ottomans had assumed the titles and prerogatives of the Kalifate, and had been recognised as the chiefs of the Mohamedan faith, many of the Arabs were employed in positions of honour and trust, and had become Turks in language, religion, national customs and manners. The conquest of the Greek empire and of Syria induced many of the Jews and Syrians as well as the Greeks, from a sense of security as well as interest, to abandon their creed and their nationality, and join the ranks of the conquered, share their privileges, and become the beneficiaries of the emoluments of office and the influence derived from the exercise of power. For the last three centuries the wealthy Turks supplied their harems with the most beautifully formed and elegantly featured Georgian and Circasian women, and at a somewhat later period with the still more perfect models of womanhood—the Greek slave girl; and these constitute the most perfect types of the Iranian stock. Besides, the *icoglans* or pages who filled the highest offices were all purchased and captured slaves of Iranian or Aramæan descent, and as they were trained up in the religion of Islam, they became bigoted Mohame-dans and veritable Turks.

The semi-Iranian or Aramæan Osmanli by Circasian, Georgian or Greek women, exhibits perhaps the highest perfection of manly beauty, united with a healthy and vigorous constitution, that the world has ever produced. He is generally tall, has a high forehead, a well-formed face, an aquiline nose, a short upper lip, a full chin and a clear complexion. The women of the same mixed origin are, as far as external beauty is concerned, the loveliest of their sex. Delicate and perfectly feminine in form, with fine and beautifully marked features; and while their pale and transparent complexion offers a striking contrast with their black silken hair, their black eyes are as soft and languid as those of the gazelle. Their white dazzling teeth, and their sweet but firm expression of their finely formed mouth, renders them the most bewitching charmers that ensnare the imagination and bewilder the judgment. “Their eyes are full of sleep and their hearts full of passion.” They are graceful in their movements, and easy and even elegant in their manners.

But the unmixed descendant of the Turanian Turk bears in his features and character the unmistakable marks of his origin. He is rather of low stature, has a well-built and compact frame of body, a dark complexion, an oval face and thickish lips. His forehead is low and recedes almost at an acute angle, his eyes are widely separated and his features are sunken if not angular. The physical characteristics of the mixed or mongrel Turk depend altogether on the degree of amalgamation, and the distance he is removed from the primitive stock from which he sprang.

Notwithstanding that the Osmanli are a nation of mixed races of opposite characteristics, yet their moral character, being the natural outgrowth of the circumstances, is of uniform consistency, for it has its principal source in their religious teachings, and the peculiarity of

their situation as the conquering minority who once had absolute control and exercised despotic powers over multitudes mentally and morally superior to themselves. While they were still wandering hordes of shepherd warriors, they were brave in the field, faithful to their friends and generous to their foes. But when they became mighty conquerors, and the most powerful empires yielded submission to their warlike spirit; and opulent, enlightened and highly civilised nations crawled in the dust at their nod and bidding, they became intoxicated with prosperity; they were arrogant in their pretensions, cruel and ferocious to those who excited their jealousy; and measuring their superiority by the exercise of despotic power, they considered themselves the favourites of heaven, and imagined that they far excelled in every respect the subject races which they had so easily subdued. The Koran contained all the wisdom necessary to maintain their independence and to command the ready obedience of their subjects, and they remained ignorant, and affected a stolid indifference as regards all other knowledge which could add nothing to the stability of their illy consolidated dominions; but might disseminate enlightenment among their people, tending to subvert the existing institutions and hasten the downfall of their usurped power. Having accomplished their destiny, and having reached the goal of their ambition, they looked upon the subject classes, who differed from them in nationality, language and religion, as tributaries and slaves, over whose person and property they exercised absolute control, of which extortion and oppression were the natural consequences. But from this moment the canker of degeneracy began to gnaw their heart, they became effeminate in person, corrupt in manners, and indolent in habits. To govern vast, heterogeneous masses, professing different creeds, it was necessary, in order to keep them in subjection without disturbance or revolt, to grant to each of them freedom of religious worship; and the Turks, while they despised and abhorred the infidels from the bottom of their hearts, were compelled, by necessity, to proclaim religious toleration to Christian as well as Jew as the leading principle of their public law.¹ To keep a turbulent and heterogeneous people in awe and make them feel the constant pressure of the iron yoke of the conqueror, the utmost severity and cruel punishment serve as salutary warnings to refractory rebels and plodding conspirators; and the Osmanli assumed an imperturbable air of gravity which was never for one moment relaxed on all public occasions. The pure Turk is too stupid to be deceitful, and too insolent and self-conceited to use cunning or falsehood with the object of averting some untoward event. They have the reputation of being honest, and in the ordinary affairs of life they are true to their word; but in their public career, if forced by superior circumstances, they are profuse in their promises, which they either fulfil in a dilatory manner, or neglect to do so altogether, unless compelled by outside pressure to comply with their obligations. They are impetuous in their love and unrestrained in their hatred. Their jealousy, when

¹ This principle is even sanctioned by the Koran provided the religious profession is based upon the "Book."

once excited, knows no bounds, and their retaliatory measures are as cruel as they are vindictive. As a nation they are vain and proud, and formerly they were very arrogant; individually they are very easily deluded by flattery, and they receive unctuous praises of their personal character and their mental capacity as genuine currency. The Osmanli have, however, many excellent qualities. They are eminently hospitable towards rich and poor; and their charity and almsgiving deserve the highest commendation. They are extremely kind to their domestics and slaves, and attentive to the sick. Even dumb animals are mercifully treated at their hands, and their necessities and wants are supplied with a generous munificence. They are sober in eating and drinking, and are perfectly composed in good or bad fortune. They are always contented with present possession, are of docile disposition, and impartial in their conduct towards friend and foe. Their parental affection is one of the most beautiful traits of their character. They love their children with a passion that borders on idolatry; they anticipate their wants, satisfy their wishes, and deny themselves many comforts for the sake of those they love so dearly. The reverence and respect which they entertain for their parents is also very remarkable. Sons are particularly attached to their mother; she is made acquainted with all their trials and difficulties; she consoles, advises and aids them in every emergency. She is the friend that never forsakes them, and she is honoured during her life, and affectionately remembered after death. They are not addicted to glaring vices or felonious crimes. They never gamble nor fight; and murder and theft can but rarely be laid to their charge. Pride of rank and aristocratic insolence are unknown among them. They are unostentatiously and sincerely religious. They are zealous in the performance of ceremonial observances, and make the precepts of the Koran their rule of conduct through life.

The pure and unmixed Turk is much inferior in mental capacity to the civilised European. His reasoning powers are stunted, his ideas are a confused mass of incongruities without coherence or logical sequence. He is quick in conception, and his imagination is vivid and striking; but he is utterly incapable of entering upon the bewildering mazes of abstraction. His thoughts are all matter-of-fact realities, he cannot reduce them to words and arrange them in regular, succinct order for examination or analysis. His imagination is constantly busy with new projects which he wishes to bring to a successful issue; but his judgment is entirely at fault to devise the means by which he might accomplish the object proposed. The doctrine of absolute fatalism, founded upon divine predestination, however true it may be in the economy of nature, tinctures his whole character, and reduces him in many respects to a mere machine. It is the cause as well as the result of indolence and inaction in their most exaggerated form. It is an agency which dispenses not only with exertion, but makes even deliberation and reflection superfluous and vain.

The Osmanli of mixed blood is much more intellectual, and equals the Iranian and Aramæan, if not in philosophy and science, at least in all the accomplishments of diplomacy and statecraft. Those of

the highest classes are polished in their manners and cultivated and refined in the best sense of that expression. They are well versed in the Arabic and Persian literature, and many of them have been educated in the best schools of civilised Europe. They excel in sarcastic humour, and they cannot be surpassed in the delicacy and appropriateness of their repartees.

The Osmanli are not an artistic people, and cannot be said to have originated a national architecture. They had acquired the whole country which they now hold by conquest, and nearly all the cities and most of the villages within the Turkish empire had already been founded by Greeks, Arabs, Syrians, Armenians and Jews. The new edifices and buildings that have since been added, or the renovations that have been made since they have held possession of the country, are all modelled in the style of architecture that had been introduced by the Mohamedan Arabs or the Byzantine Greeks. The dwelling-houses of the Osmanli of the higher classes are generally situated on elevated ground and are mostly surrounded by gardens which are not very luxuriously entertained, but afford fresh air to the inmates of the family mansion. The *konak* or Turkish dwelling-house is for the most part a capacious building, but is rather irregular in construction. The *salemlik* forms the apartments which are exclusively reserved to the men; here is the reception-room, where visitors are entertained and the ordinary business transactions take place. It is connected by a passage or a gallery with the back part of the house which is called the *haremlük*, and is composed of a great number of rooms that are entirely occupied by the women. This is an isolated and secluded place, a sacred precinct of domestic contentment and domestic virtue, from which even male slaves and eunuchs are excluded; for the attendants are all female servants. The nearest male relatives even are only permitted to pay a short, formal and ceremonial visit during the two festivals of Beiram, on the occasion of a marriage and during the performance of the rite of circumcision. A large hall, called *devankhané*, which is surrounded by a number of variously sized rooms, forms the vestibule to the women's apartments. The largest room to the right is used as a sort of antechamber, and the *hakué agak* is occupied by an old matron whose business it is to prepare the coffee with which visitors are regaled on their arrival. The harem proper of the rich is generally embellished with gaudy decorations, the ceilings are painted in fresco, the panels and cornices are gilt, the uniformity of the walls is broken by ornamental recesses, faced with moresque carvings, inlaid with mother-of-pearl. In the centre of the sitting-room the purling waters of a marble fountain invite the indolent to repose, and attune the troubled mind to tranquil thoughtlessness and careless ease. The odours of burning perfumes rising from braziers (*manyal*) add voluptuousness to this enchanting spot of quiet and calm pleasure. The divan, which extends all round the room, is covered with the finest cloth, and its soft cushions are of silk gaudily embroidered with gold thread, or of the richest blue or purple velvet. Costly Smyrna carpets of the most elegant patterns are spread on the floor. These tasteful arrangements are not disfigured by a burly stove

or an unsightly chimney, but in the winter the room is moderately heated by neat braziers sometimes placed beneath a low table covered with carpets (*tandour*) and ranged along the side of the divan. The sleeping apartments are provided with closets, where the bedding is stored away in the daytime, and it is only in the evening that the mattresses are brought out and are spread on the floor. Among the wealthy they are of the most costly materials, frequently of satin brocaded with gold, or of velvet richly fringed. They are covered with a sheet of silk gauze or striped muslin; the head is supported by numerous pillows of satin covered with embroidered muslin cases and filled with the softest down. The feet are kept warm by silk coverlets thickly wadded, and lined with fine white linen. The windows of these apartments, which are placed very high in the walls, are small and are protected by close lattice-work. A water-jar of graceful form stands in an arched recess by the side of a covered goblet resting upon a glass saucer. Richly embroidered napkins edged with gold fringes are suspended from a cord, and on a carved rosewood bracket a copy of the Koran is deposited beneath a handkerchief of gold gauze. The ground floor of the ordinary *konak* contains not only the stables, but rooms for the accommodation of slaves and servants. A large double staircase leads to the upper storey, with the *kiler* or storeroom on one side, and the bathing and washing room on the other. Some of these houses are built entirely of stone, but many of them have only a stone foundation, while the superstructure is of wood, lime and loam. The floor, which is of deal, is generally covered with carpets, mats or rugs, and is kept scrupulously clean. The windows, which are numerous, are ranged in close proximity, and are generally shaded by calico curtains. The large *konaks* of the higher classes are provided with an extensive bathing establishment, of which the *hammam* or bathing-room is frequently built of marble, and is surmounted by a skylight cupola. The water is supplied from a reservoir by conducting-pipes, and the temperature is varied by a heating apparatus. The *saouklouk* is the retiring-room, which is furnished with mattresses and cushions, where the bather may, at intervals, take his repose. The *hammam oda* is the dressing-room, of which the furniture is confined to a few sofas. While the *konaks* of the wealthy are in recent times elegantly and luxuriously furnished in European style, the furniture of the ordinary family dwelling of the Osmanli is simple and scanty. A divan or sofa runs round the three sides of the inner walls of the rooms with a *shelté* or square mattress and a number of cushions in each corner. Most of the houses are supplied with a movable sofa, a few chairs, a side-table supporting a mirror, and decorated with two lamps, candlesticks and goblets. A small table stands in the centre, holding a number of cigarettes and a few ash-trays.

The kitchen forms a part of the *haremlik*; but in the better houses it is detached from the main building. It has a cooking-range composed of *ogaks* or holes covered with grates. The side facing the dwelling is open lattice-work, and the floor is invariably of stone. The culinary utensils, which are all of copper, are kept scrupulously clean and bright. Among the rich an *ayvas* or purveyor purchases daily

the necessary provisions, which are passed through the *dulap* or revolving cupboard fixed in the wall between the two compartments.

The only architectural form originated by the Osmali is the *kiosk*, if it is not a relic of Arabian art. These miniature villas are mostly of wood, either square or round. They comprise one or more apartments, are of a light and airy construction, and are elegantly painted and ornamented with lattice-work. They ordinarily command a fine prospect, and are surrounded by beautiful scenery. They have often floors of marble with a *shadravan* or sculptured fountain playing in the centre, and a range of soft cushioned divans running all around the walls. During the summer months the Osmanli of quality retires to his summer pavilion situated on the shady and enchanting shores of the Bosphorus, where he finds amusement in looking out upon the narrow strait of water, watching the ships with sails expanded as they pass in the distance, taking the direction of the Black Sea.

Every large *chiftlik* or farm had formerly, as a means of protection against the attack of brigands and robbers, a high quadrangular turret, of which the basement was used as granary, and the upper storeys served as places of refuge.

The Osmanli are generally well and neatly clad. The Turkish shirt resembles the chemisette of a woman, and is worn over large cotton drawers; the feet are covered with cotton socks attached to wide red trousers (*shakschia*), to which a long vest (*entari*) lined with cotton is added. The outer robe is a *caftan* which descends to the heels, and is closed by means of a sash tied round the waist. The principal outdoor garment is an overcoat (*dschisoppch*) some two or three inches shorter than the *caftan*, which is provided with half-sleeves and is lined with fur; and a capacious wrapper (*benysh*) completes the full walking suit. A peculiar kind of slippers is worn for promenading tours and pleasure excursions. They shave off their hair and leave only a small tuft at the crown of the head, which is covered with a red woollen cap, around which the turban is folded. This national head-dress has undergone constant changes; recently it has been laid aside not only by the sultan, but by the most enlightened portion of his subjects, and a brimless hat of red fez cloth, to which a pendant tassel is attached, has been substituted in its place. Formerly the common people were permitted only to wear moustachios; the full beard was exclusively reserved to the sultan, the ministers and the judges. Since Mahmoud II. has introduced a new regime in the Turkish empire the national costume has also been reformed, to assimilate it to the European fashion. The outdoor dress of the men of the liberal party consists of a single-breasted frock-coat buttoned up to the throat, which has been substituted for the flowing silk robe; tight-fitting pantaloons which take the place of the trousers, and the gorgeous turban of muslin or cashmere has been exchanged for the red fez or *tarboosh*.

The peasants and poorer classes still retain for the most part their ancient costume. Their shirts and drawers are perfectly loose, and their trousers are equally ample, both being made of coarse linen. Their vests of striped cloth, which have long, tight sleeves, are bound

round the waist with a shawl. The jacket has either short or immensely long sleeves which may be close or may be slit from the shoulder downward, and being buttoned they are either left to hang loosely down, or are tied in a knot behind the back. The richer part of the rural population still make a great display of silk and gold embroidery.

The indoor dress of the women of the higher classes is rich in materials and tasteful in arrangement. The colours selected are gay and striking; but they are so judiciously blended and so skilfully disposed that the effect is very fascinating. As under-garments they wear a chemisette of silk gauze trimmed with fringes of narrow ribbon, and wide cotton trousers reaching to the ankles. Over these they throw a *negligé* dress (*autery*) of green silk or velvet striped with white or some other light colour, and edged with a fringe of pink gloss silk; its sweeping trail drags after the wearer as she moves gracefully along in the richly furnished apartment. While they are walking on the soft carpets of the harem they are either barefooted, or they slip their tiny little feet into yellow slippers. The outer robe is of bright-coloured fine muslin, trimmed with a fringe of pink or green, open at both sides from the hip downward and gathered round the waist by a cashmere shawl. In winter a tight vest of green or pink, and lined with fur, completes the outdoor costume. A jacket of satin or velvet, richly worked with gold, is sometimes worn; which is furnished with a deep cape, and an immense pair of sleeves fastened at the wrist with diamond studs. As head-dress they wear a round flat cap covered with pearls and precious stones, or an embroidered piece of gauze entwines their brow secured by jewelled bodkins, a point of which intersects the mass of hair, which being plaited into profuse tresses, falls down to the waist, the ends being fastened with a great number of gold knobs. The front locks are cut square, but those lying flat on the temples are somewhat longer and are enwreathed with roses and gems, or they are overhung with the fringe of the silk gauze arranged in a manner so as to resemble a flower-wreath.

Turkish ladies of distinction are hardly ever seen walking the streets, but even when they ride out in a carriage to pay visits, they conceal their form by wrapping themselves up from head to foot in a loose mantle or *feredje*, and they cover their face with a veil or *yashmak* of the finest tarlatan.

The use of cosmetics is a common practice; they tinge the eyelids by drawing a black line above the lashes with the powder of sulphuret of antimony (*surme*). Their nails and finger-tips, and frequently also their toes, are stained orange yellow by the application of henna. They paint their lips to heighten their crimson hue, and the less refined Turkish women rouge their cheeks.

The ladies of the official classes have adopted, in great part, the European style of dressing, but this transformation rather turns out to their disadvantage, because by intermingling oriental extravagance and luxury with the elegant simplicity of the European costume, they sometimes display the most extraordinary bad taste, and render them-

selves amenable to uncharitable criticism for their unpardonable and grotesque incongruities.

The women of the lower classes dress in quilted jackets and undergarments of printed calico. When they walk abroad in the cities and larger towns they are muffled up in large green mantles, and are wrapped from head to foot in a white muslin shawl; or the *marahama*, which is a large piece of coloured stuff fastened at the waist and brought over the head, and a coloured silk handkerchief, conceal their body and face, so that no part is left exposed except the eyes. They resemble walking spectres or ghosts, and are hardly recognised even by their nearest friends.

The Osmanli take their meals while sitting cross-legged on a carpet, or a piece of leather spread on the floor, with their faces turned towards the east. They eat with the fingers of the left hand; they have neither knives nor forks, nor chairs nor tables. Their meals are served on a tray of brass or tinned copper resting on a tripod, and a cake of unleavened bread is used instead of a plate. A heap of box-wood spoons is placed upon the floorcloth, with which the guests eat soup out of a common tureen. Around the dish of soup are ranged, in a circle, porcelain saucers filled with sliced cheese, anchovies and confectionery in great variety, and goblets of pink and white sherbet perfumed with scented essences are supplied in great profusion. One dish only appears at a time, and on extraordinary occasions fifty may be served up in succession. Squares of embroidered muslins fringed with gold serve as napkins. The men and the women never eat together; separate repasts are served to each of them in their respective apartments. Dinner is announced by a slave, and the host or hostess leads the way into the *yemek oda* or dining-room. Servants pour water into the hands of each guest from *ibriks* or ewers, which is received in *beyens* or basins held in the hand of the attendant. A towel or napkin, which is used at the meal, is handed to each guest. The host or hostess first dips the spoon into the soup-tureen, and invites all those present to do the same. Oriental politeness does not require that the guest should remain at the table any longer than is necessary to satisfy his appetite. Every one consults his own convenience, and rises without apology or excuse, washes his hands and takes his pipe or retires altogether. The Osmanli generally rise with the sun, and after having attended to prayers, they indulge in the luxury of smoking the pipe and sipping delicious coffee, frequently followed by a mixture of cake, melon and milk (*kaimac*.) Sometimes they take some sherbet composed of sweet raspberry, strawberry or apricot syrup, or drink *koomys*, a refreshing beverage of fermented milk. At noon they lunch (*kahvalts*) on fruits of different kinds; or if their habits are less frugal they may partake of stewed meats and vegetables. The regular hour for dinner (*yemek*) is at five or after sunset. Their favourite and principal dish is the *pillaw*, which is boiled rice strongly seasoned with pepper. Among the middle and poorer classes meat is but rarely eaten; bread is the principal part of the poor man's food, which is eaten with cheese, treacle, fruits, garlic, onions, &c. Beans and pease, when in season, are hardly ever wanting

at every meal, and whey is an article of diet in daily use. The richer classes add boiled chicken, duck or mutton to their dish of rice, and fish dressed in oil or butter frequently make a part of the repast. Cucumbers prepared in various ways, rice-balls wrapped in vine-leaves, pancakes spread with honey and sprinkled with rose-water, are served up in due order. Delicate pastries and delicious conserves are the favourite dainties brought in at the dessert. Sherbet and various syrups form the usual drinks. The meal is invariably concluded with coffee, after which the *chibouque* or Turkish pipe is presented to each one present.

At the capital many of the higher official classes have introduced the European fashion of dining. The dining-room is elegantly furnished with chairs and tables, and the table-service is all in European style.

The soil of Roumelia in Europe and of Anatolia in Asia Minor is rich and fertile, and it would only require an energetic and industrious population, encouraged and protected by the government, to make both countries the garden spots of the world. But agricultural operations are conducted upon a rude practice without judicious application of means to stimulate production and restore the impoverished lands to their original fertility. Even the practice of manuring the lands intended for cultivation, as well as that of rotation of crops, has not yet been generally adopted. The various processes of artificial irrigation, or the still more laborious methods of drying up swamps, are entirely unknown. The plough is simply a beam of wood to which the oxen are yoked, with a straight wooden bar attached at an acute angle to its lower end, terminating in a point without any other armature, or the protruding point may be covered with a small iron ploughshare. A handle rises obliquely from the middle of the principal beam by means of which the labourer guides the plough. Wheat is universally cultivated in the Turkish empire; the annual yield in Asia Minor is very extensive, of which one-fourth is exported to Europe;¹ but the actual production might be five or even tenfold increased. Maize is grown in every part of the country, in the mountains as well as in the valleys, and it produces three hundred-fold. Rice is very extensively cultivated, and that of Anatolia equals Damietta rice in quality. Rye, barley and oats are produced in the mountains; and millet (*Panicum miliaceum*) and sorghum (*Sorghum vulgare*) thrive well in the valleys of the southern districts. The tobacco of Magnesia, Pergamus and other places where alluvial lands exist, is not inferior to that of Syria in its aromatic properties and the mildness of its flavour. Cotton is produced in considerable quantity and of excellent staple south of Adrianople, and in the valley of the Maritza.² The silk culture is widely diffused and is of the greatest importance.³ Sesamum is grown everywhere in the plains and

¹ The yield of wheat in Anatolia is estimated at 25,473,250 bushels, and the value exported is stated to represent £3,000,000.

² The annual cotton crop is estimated at 16,500,000 lbs., half of which is exported.

³ Its annual produce varies each year. It is estimated at 1,100,000 lbs., three-fourths of which being exported to Europe, especially to England.

valleys of Roumelia. Saffron is principally produced in southern Turkey. Lubies (*Lablab vulgaris*) are cultivated in the plains of Thrace and eastern Bulgaria. Opium is produced in large quantities in Anatolia, and forms a valuable article of export. The vegetable gardens are planted with melons of different varieties, egg-plants (*Solanum melongena*), okhra (*Hibiscus esculentus*), red pepper (*Cap-sicum annuum*), onions, garlic, beans, pease, cabbage, cucumbers, lettuce, tomatoes, gourds, persil and spinach. The orchards are well set out with fruit-trees of every kind commonly found in Europe, in addition to oranges, olives, chestnuts, almonds, pistachio nuts, dates and coffee from Arabia. A peculiar species of palm is also grown, of which the fruit is used to make *raki* or brandy, much in demand in Turkey and Greece. Vineyards succeed well in many parts, and the grapes are both sweet and of delicious flavour. The vines are not supported by trellis, but are simply spreading their branches over the level ground. Near Adrianople there are large plantations of rose-bushes for the extraction of the exquisite perfume called the attar of roses. In the vicinity of Constantinople the wild cherry (*Cerasus Halepensis*) is cultivated on account of its branches, which are employed for the manufacture of pipe-stems. Dye-woods and timber for building purposes come from the forests of Cilicia, Isauria, Troas, the islands of Mytelene and Chios. The sycamore, the cypress and oriental plane-tree are the principal ornamental shade-trees.

Of domestic animals, sheep, goats and horned cattle are reared in sufficient number to supply the home demand. But the bovine species is even below mediocrity in quality as well as in size. Goats and sheep furnish almost exclusively the milk consumed in the capital, where cow's milk is reserved for the richer classes and for foreigners. Butter is extremely rare, and a rancid article is imported from Odessa and Roumania. Camels, though not often met with on the European shore of the Bosphorus, are raised in considerable numbers in Anatolia. The wool of the Angora goat, which inhabits a district of Turkish Armenia, is highly prized for the manufacture of certain stuffs, and finds a ready sale in all the markets.¹ But little attention is paid to the rearing of horses and asses, and no remarkable breed has ever been produced by the Turkish farmers. Fine mules are, however, raised both in the European provinces and in Asia Minor, and they are of great importance as beasts of burden, and even for purposes of riding. Cheese is made in considerable quantity, but it possesses too little acidity to be in general demand. The supply of honey is most abundant, and the article furnished by the peasant is excellent. Beeswax, which is an article of export, makes an important item in the farmer's revenue.

The agricultural population in the Turkish empire are principally *rayahs*—Turco-Slaves—Turco-Greeks, Armenians and a few of the genuine Turkish stock. The Osmanli does not love to devote him-

¹ The Angora goat yields on an average an *ok* or about a kilogramme of wool. The average quantity furnished annually by the district may be estimated from 350 to 400,000 *oks* or 450 to 500,000 kilogrammes.—Tchihatchef, *Le Bosphore*, p. 111.

self to manual labour and gain his bread by the sweat of his brow ; he plays the country gentleman to perfection ; passes a quiet life at his country estate (*chiftlik*) ; superintends its cultivation ; is respected by his dependents, and is popular among his neighbours. He is simple and dignified in his manners, wanders over his fields in the daytime, to see that the agricultural labour is properly performed ; and at night he is found at his home reading passages of the Koran for the edification of his family and servants. The renters or farmers of the *chiftliks* are in reality only the middlemen between the land proprietors and the peasants. They rent large estates and relet them to the peasants, who are the real tillers of the soil in small tracts. The peasant farmer pays as rent a fixed proportion of the crop produced by the labour of his own hands, assisted by his family, and the proprietor or middleman furnishes, in addition to the land, buildings and often oil-mills and wine-presses if circumstances demand it, a pair of oxen for drawing the plough, seed for planting, and firewood for household use. The annual produce of the farm is divided into three shares. The government takes one-tenth of the whole, the landowner or middleman receives one-third of the remainder ; and two-thirds are left to the farmer as the reward of his labour and personal exertion. In some districts of European Turkey the peasant is simply a labourer hired by the day for trifling wages which do not exceed six piastres a day,¹ which, however, suffices to supply the simple wants of himself and family ; if he is a *rayah*, to pay the *karali* to the government, and his regular dues to the church. The Turkish peasant is poor indeed, and cannot boast of possessing much available cash ; but the necessary supplies of meat, poultry, milk, eggs, rice, cheese, wine, bread and clothing are never wanting. He has neither spoon nor fork, he sleeps on a reed mat spread on the floor, and his whole stock of furniture consists of a few wooden vessels ; but he is contented with his lot ; he has no ambition to advance in the world, and no desire to accumulate wealth ; what he covets most of all is to be let alone, to enjoy peace and quiet in his humble homestead surrounded by his family. The peasants of pure Osmanli extraction are good, quiet and submissive subjects ; they never refuse to serve as soldiers, or pay their taxes as far as their abilities will allow them to do so. They are poor, ignorant and excessively improvident. They are well built, strong and possess extraordinary power of endurance. They live in a very simple and frugal manner ; their whole time is passed in monotonous uniformity, and they are never cheered up by music, a dance or a feast. Their pipe and their cup of coffee are the only luxuries in which they indulge. Their house is clean, but badly built for comfort ; bedding, mats, rugs and kitchen utensils are their only furniture. They bear their miserable lot with great equanimity ; and although they groan under the heavy load of taxation, yet they

¹ Deducting Sundays and holidays, very numerous in the Greek church, on which no labour is performed, leaves barely £12 a year for the support of themselves and families. Notwithstanding this their condition on the whole is superior to that of the agricultural labourer in France and many other parts of Europe (?), and travellers represent the Bulgarian peasant as the happiest of his class.—Ubicinis, Letters on Turkey, vol. ii. p. 225.

never display a rebellious spirit, nor do they ever attempt to resist the law.

Lands are held in Turkey under various titles. The domain lands, called *vacoof-el-zarâi*, are specially set apart for the support of the mosques, hospitals, schools and other religious and charitable foundations. The *vacoof-el-katamâin* comprises the property bequeathed by private individuals for similar purposes, and the *âilêt* or customary *vacoof*, which includes lands that were formerly voluntarily surrendered by their owners to the mosques to insure them against the risk of confiscation. The real proprietor became tenant for life on the payment of a small quit rent, with the right of bequeathing his tenancy to his heirs, or to sell it during his life to a stranger. The property only lapsed to the administration if he did not sell it and had no heirs. The *miriê* includes the lands belonging to the Crown, divided into treasury lands, *meral*, or waste lands, the private domain of the sultan, the *emlak-humâioun*, consisting of lands that revert to the Crown on the death of the owners without heirs, and the estates of the sultan's mother or other members of the imperial family. The *mulk* is virtually a freehold, for the owner has the privilege of selling or bequeathing his land at discretion, and it reverts only to the State if he dies intestate and has neither direct nor collateral heirs. Such parts of these lands as are used as pastures cannot be brought under cultivation, nor can trees or vines be planted without special permission from the authorities; nor can any building be erected on any kind of land without a permissive *irade* from the sultan. A proprietor cannot even make bricks or tiles on his own land without paying to the treasury a fine equal to the full value of the ground thus appropriated.

In the province of Constantinople the greater portion of the land is held by small proprietors, who cultivate their own farms and live in the adjoining villages. Their holdings do not generally exceed twenty or thirty acres; as much as can be cultivated by one or two pair of oxen. Large land proprietors for the most part reside in the capital, while their estates are managed by resident agents, or they are let to tenants. Tenancy is usually created by registered written agreement, the term of the lease varying between one and seven years. The amount of the rent is determined by the nature of the soil, the quantity and quality of the stock and the duration of the lease, and is always paid in money, yearly, half-yearly and quarterly. The tenant has no right to sell his interest without the landlord's consent. Buildings are usually erected and improvements are made by the proprietor. No compensation is allowed to the tenant for the improvements made during his tenancy. South of the Balkan chain, from the Black Sea to the frontier of Macedonia, the land is chiefly divided into small holdings which are cultivated by the peasant proprietors who own from five to forty acres of arable land. The small farms are, however, interspersed by large estates, which are cultivated by means of hired labour under the supervision of the proprietor. The mode of tillage is simple and primitive, but careful, and by no means slovenly. The peasant landholders are as a class economical, sober, healthy and strong; and their condition is sufficiently prosperous and

satisfactory. Day labourers are boarded, and their money wages are sevenpence a day in winter, and eight or nine pence in summer, while in harvest-time they receive as much as elevenpence or even a shilling. Farm labourers are also hired by the year, receiving besides board and lodging from nine to fourteen pounds. The land of the Vilayet of the Danube is chiefly held by small proprietors; but many large estates are let to tenants, who relet a portion of their holdings to a few sub-tenants. The peasants, who usually cultivate with one yoke of oxen from twenty-five to fifty acres, appear to be reasonably comfortable and to enjoy a fair share of prosperity; they are thrifty and saving, are distinguished for industry and aptitude for agricultural pursuits. The tenant of a large estate generally pays a money rent for three or five years, he also discharges the government tithe, and binds himself to return the property with the same quantity of cattle and in the same state as he received it. The chief tenant makes an arrangement with the neighbouring villagers to cultivate the land under his direction, paying them in money or in kind or a determined share of the produce. The landlord supplies a house, wooden sheds for storing away grain, and wooden structures for stables.

In the Sandjak of Monastir the land is held by large and small proprietors. The large estates are generally let on the metayer system; while the peasant proprietors who hold from five to fifty acres usually cultivate their own farms. Although their houses are rude and are but miserably furnished, they are well provided with the necessaries of life and are ordinarily above want. The tenants who have no land of their own are either *ortakdji* (partner) or *kesemdji* (fixed portion taker). The first is an agricultural labourer who owns one or more pairs of oxen and the necessary implements of agriculture; while the landlord provides him with a cottage for him and his family, with stables for his live stock and storeroom for his fodder, for which he receives a certain amount of rent, and he also furnishes the seed-corn. The *ortakdji*, on his part, performs all the agricultural labour; he reaps, threshes and winnows the grain. After the government tithe has been levied, the produce is equally divided between the landlord and the *ortakdji*. The *ortakdji* is generally allowed to cultivate half an acre of land for his own exclusive use, and in return for this favour he may cart firewood from the mountains to the landlord's residence or he may assist him in harvest-time when reaping his own crop. The *kesemdji* receives a fixed portion of the crop, whatever the yield may be, but when he leaves he is bound to return to the landlord an amount of grain equal to the quantity of seed originally received. The *ter-oglans* are agricultural labourers who are hired by the year, whose wages vary with the locality. They feed and clothe themselves, and the employer provides them with lodging; they receive a certain quantity of corn and generally though not always a certain amount of money or vegetables.

In the district of Salonica the land belongs to large and small proprietors in proportion of three to two. The peasant farmers possess on an average ten acres each, which they cultivate themselves, living in villages adjacent to their lands. They live in a very humble

condition, but their circumstances are sufficiently good to save some money, if they are not fleeced by the tax-gatherer. The larger proprietors let their land on the metayer system, furnishing the land, the seed and the labourer's dwelling. The tithe and the seed required for next year's sowing are first deducted from the produce, and the remainder is equally divided between the landlord and the metayer farmer.

In the province of Epirus there exists a large extent of Crown land, and as the population is sparse much of the land remains uncultivated. The cultivated holdings (*bastinas*) vary from seven to thirty acres according to the nature of the soil. An estate is said to consist of a certain number of *bastinas*, which may reach as high as a hundred and fifty. These estates are cultivated by the villagers, who pay the owner a third of the grain, and a fourth of the wine produced, after discharging the government share. This payment is termed *imeron*; and if the land is leased the *subastri* or lessee acquires no other right over the land than that of receiving the *imeron*. The government estates (*imlik*) are leased by public auction, or in other words the *imeron* is farmed out for a number of years. *Mulk* or freehold estates also exist in this province; they belong either to individual owners (*chiftlik*), or to the villagers collectively (*eleotherokhorja*) "free estates." The villagers do not hold the land in common, but each member has a distinct and separate share, over which he has an independent, inalienable, heritable right. The *muanzil* applies to Crown lands which, by virtue of a *firman* issued in 1845, are let upon the payment of a fine at a reduced rent. This tenure is assignable and heritable in the direct line of descent.

The taxes imposed upon landed property are heavy and onerous. The *ooshur* or tithe is levied on all agricultural produce, especially on grain, which is paid in kind; and on oil, grapes, tobacco and cotton, which is generally paid in money. The collection of this tax is farmed out to Armenians, who in their turn sub-let divided portions to various local collectors, which inevitably results in many abuses and leads to extortion. The *verghi* is a tax varying in name as well as in its nature in various parts of the empire, and takes the character of a property tax, an income tax, a house tax, or even a capitation tax. It now imposes four per thousand on the estimated fee simple value of all lands and houses; four per cent. on the rent of houses let to tenants, and three per cent. on all gross profits derived from invested capital, official salaries and industry of every kind. The *sayme* is a tax imposed on sheep, goats, swine and horned cattle; it was formerly paid in kind, but is now levied in money, and the rate varies in different parts of the country.

Hunting is rarely followed either as a profession or as an amusement in European Turkey; but it is much more common in the Asiatic provinces. The wild animals are not numerous owing to the physical condition of the country. Jackals (*Canis aureus*) and wolves are the most prevalent carnivorous animals. On the Asiatic shore two species of bears, panthers, lynxes, hyenas (*Hyena striata*), are frequently met with, and they are numerous in the thickets of Mount

Olympus. Quails, partridges, woodcocks, pheasants, squirrels, hares and wild boars are the only animals generally pursued by the Turkish huntsmen.

Nor is fishing a lucrative pursuit in any of the Turkish provinces, for neither the Bosphorus nor the Black Sea offer a sufficiently rich supply of fish to pay, on an extensive scale, for the labour of the professional fishermen. Constantinople is, however, supplied with an abundance of fish and shell-fish of an excellent quality.

The manufacturing industry of Turkey is no longer in that flourishing condition in which it was formerly before power machinery was applied to the mechanic arts. Turkey furnishes much of the raw material which she sells to foreign countries, and takes manufactured goods in exchange that are furnished her at a much lower price than she is able to produce them by pure manual labour; and she has no surplus capital for the establishment at home, on a grand scale, of factories and workshops. But in some branches of industry she is still well represented, and she turns out manufactured goods of the first quality which cannot be obtained elsewhere. She has extensive iron forges in Bosnia, workshops for the manufacture of arms at Mostar and Travnick; Scutari¹ furnishes her with muslins; and the looms of Salonica produce a fine article of silk as well as crapes and gauzes. Velvet, satin and other silk goods are manufactured at Diarbekr and Broussa. Baghdad is renowned for its printed calicoes, its leather, its pottery and jewellery. The manufacture of gold thread, of cotton tissues, nankeen, silk and gold, and cotton and silk stuffs is carried on in Aleppo to a considerable extent. Smyrna and Damascus have long been famous for their carpets and shawls. In leather works and saddles Turkish workmanship cannot be surpassed. Her embroideries are most elegantly designed and most tastefully executed, a work which is principally done by women. Silk and gauze handkerchiefs, robes and trimmings for dresses, are embroidered with great skill, frequently figured on both sides. Turkey carpets are also made by the women on an upright frame, on which the warp is stretched vertically; by means of which the most complicated figures are produced, without having recourse to a model drawing. The colours, such as violet, red and green, are most brilliant and lasting. Reed and rush matting of the finest quality are also woven by the women.²

The tradespeople of Turkey form regularly incorporated guilds, called *esnafs*, which are governed by fixed laws and regulations. Every *esnaf* elects one or two *oostas* or chiefs, who settle all disputes and adjust all difficulties that may arise among the members of the corporation. Apprentices (*chirak*) have to serve in their respective trade for a certain number of years, and are entitled to promotion according to their ability; but they are only admitted to the full

¹ Forms now a part of Montenegro.

² It must be borne in mind in reading the statements of the text that the manufacturing industry of Turkey has not been originated nor is it conducted by the Osmanli or Turks properly speaking. It is a heritage from the Arabs and the Greeks and partly also the Armenians, who even in modern times are almost the only artisans and workmen engaged in these pursuits.

membership of the fraternity after they have made sufficient progress in mastering all parts of their art or handicraft, and they can only set up an independent business establishment, on their own account, with the approval of the *esnaf*.

The Osmanli is too proud or too stupid to engage in commercial enterprises on a large scale. Commerce and finance are beyond his comprehension, and he is willing to abandon these dreary ploddings for hoarding dollars and cents to the Armenians, the Greeks, the Jews and the Franks, that he may have the pleasure of exacting his share of the profits by insolent extortion or oppressive taxation. The stock of Turkish merchants is principally confined to rice and corn and other provisions; beyond this they do not trust their judgment or risk their capital. The Osmanli are bakers, hucksters, pastrycooks and confectioners. They deal in paper-ware, sell slippers and boots, *tarbooshes*, turbans and arms. They are engaged in making saddles or in gold and silver embroidery, or in engraving. If the Osmanli makes any pretensions to more than an elementary education, he becomes a professional copyist; devotes himself to writing out the Koran in caligraphic style, or he studies religion and law and awaits a favourable opportunity to receive some government appointment; or makes himself useful in some subordinate official capacity.

The external commerce of Turkey is somewhat extensive, but her merchant marine, except that engaged in the coasting trade, is rather insignificant. Her war navy formerly occupied the third rank in Europe; but all commercial intercourse with foreign countries is carried on by means of foreign ships, who reap the principal share of the profits derived from the export and the import trade. In Europe Constantinople is the principal trade centre, as Smyrna is the commercial metropolis of Asia Minor. The exports of Smyrna in 1876 amounted to £4,630,000, a sum principally realised from figs, raisins, cotton, drugs, wool, silk, hides, gall-nuts, yellow berries, sponges, gum, resin, carpets, oil, tobacco, liquorice and other products. Baghdad is another important commercial city in Asiatic Turkey. Its imports, which amounted in 1877-78 to £452,000, comprise piece goods, glassware, saddlery, hardware, wearing apparel, drugs and colonial products; from Great Britain, India and Russia, raw silk, carpets, tobacco, oil, honey, beeswax, raw cotton, shawls, silk stuffs, goat's hair, twist, leather, dyed calico and Persian pearls. The amount of the export was £295,000, including printed chintzes, kerchiefs, wool, dates, wheat, rice, galls, dressed lambs' skins, hides, gum, hardware, bitumen, carpets, drugs, ebony, combs, powdered logwood and saltpetre.

The Turkish money is based upon the decimal and duodecimal system. The principal gold coin is the *Mahmoudieh* or the *yyirmi-look*, which is a piece of twenty piastres.¹ The silver money is the *beslook*,² which is equal to five piasters, the half-*beslook*, the piastre,³ the half and quarter piastre. The copper coins are the *para*, of which forty make a piastre, and the *asper*, of which three make a

¹ A *Mahmoudieh* equals about five francs in value.

² A *beslook* is equal to a franc and 30 centimes.

³ A piastre equals 25 centimes.

para. The effigy of the sovereign is not impressed upon the Turkish coin, but it is simply stamped with the imperial cipher—a monogram containing the names and titles of the sultan, the year of his accession, and an indication of the value of the coin.

Turkey has been forced, through the influence exercised by foreign nations, to shape its national organisation upon a more modern basis, and to advance in slow and measured step upon the path marked out for internal improvements. A complete network of telegraphic lines has been established which connect the principal towns with each other and with the capital; but the lines are inefficiently worked, and the service is not judiciously organised. New highways have been traced through various parts of the empire extending over a distance of six hundred miles, which are entertained at public expense. Railways are gradually pushing forward towards the interior; but in the course of twenty-two years not more than two hundred and seventy miles have been completed, and are in actual operation.¹

The Turkish language, like the Turkish race, is to a small degree of a mixed character. Its fundamental groundwork is Turanian, but its superstructure is Aramæan and Iranian. The language of everyday life is mostly of aboriginal Turkish origin; the expressions that have reference to religion, to law and to the arts, as well as all purely technical terms, are either Arabic or Persian, which alone impart copiousness and fluency to the Turkish idiom. Nor is there more homogeneity in the Turkish grammar than is in the language; for Arabic and Persian words retain each their own peculiarities of grammatical construction. Even the alphabetic characters, which are thirty-three in number, are Arabic, with four additional letters derived from the Persian. The mode of writing is from right to left, a peculiarity proper to all Aramæan languages. All the Turkish letters, like the Arabic and Hebrew, are consonants; there are only four which have also inherent vowel functions. The vowel sounds are denoted by three specific diacritical signs marked either over or under the letter. The structure of the language is clear, and at the same time comprehensive in its grammatical forms, which have much similarity, especially in its declension and conjugation, with languages of a much higher organic structure. There exists no definite article, and the indefinite article is supplied by the word *bir*, which is the equivalent of “a” or “an,” but literally means “one.” Arabic words only have gender; but the sexual distinction of Turkish words is indicated either by employing different names given to the different sexes of the same specific individual, or by the addition of words of masculine or feminine import; as male and female infant. Nouns are declined by suffixes or post-positions composed of letters or syllables that are annexed to the nominative, and follow the sign of the plural, indicated by the particle *ler*, which is always added to the end of the root word.²

¹ In the year 1877; but since that time railways have been much extended.

² Declension of nouns: Nom., *baba*, “father;” Gen., *babanın*; Dat., *babaya*; Acc., *babayı*; Abl., *babadan*. Plural: Nom., *babalar*, “fathers;” Gen., *babaların*; Dat., *babalarına*; Acc., *babaları*; Abl., *babalardan*. Nom., *ev*, “house;” Gen., *evin*; Dat., *evch*; Acc., *evi*; Abl., *evda*. Plural, *evler*, “houses;” Gen., *evlerin*; Dat., *evlere*; Acc., *evleri*; Abl., *evlerden*.

Adjectives have neither gender nor number; as, *bir guzel hiz*, "a pretty girl;" *bir guzel oghlan*, "a fine boy;" *guzeloghlanlar*, "fine boys." The comparative degree is formed by placing *dakhi* before the positive; and the superlative is expressed by placing *en*, *peth*, or *ziadeh*, or *ghayet*, or *ghayet ila* before the positive. But adjectives are invariable, and are really not compared, and the quality is intensified either in a higher or lower degree by adverbial words.¹ Pronouns have no grammatical gender, but they are declined like nouns,² and possessive pronouns are affixed to the nouns. All verbs in the Turkish language terminate in *mek* or *mak*; as, *sevmek*, "to love;" *bakmak*, "to see." These terminal syllables are affixed to the radical, that remains unchanged in all the moods and tenses, to form the infinitive. All the inflections of the verb are indicated by suffix particles annexed to the root word. The present and the imperfect tense have each two forms; the first form expresses the absolute present and past, and the second form the continued present and past.³ The language is rich in derivative verbs by means of which a whole sentence can be expressed by a single word. Thus, from *sevmek*, "to love," is derived *sevdirmek*, "to cause to love;" *sevmemek*, "not to love;" *sevinmek*, "to love oneself;" *sevishmek*, "to love one another;" *sevehmemek*, "to be unable to love;" *sevilmek*, "to be loved;" and *sevdirehmemek*, "to be impossible to cause to love." All these compound forms are conjugated like the simple verb. The substantive verb *olmak*, "to be," is used in the formation of some of the compound tenses. The verb in the third person does not always agree with its subject in number, but it does so in all other persons. For the sake of clearness the third personal pronoun is as much as possible avoided in writing, and the substantive, for which the pronoun stands, is used in its place. Personal pronouns are generally omitted in connection with the verb. The principal verb is thrown to the end of the sentence, and possessive affixes and affixes of the third person are constantly used. Arabic nouns and Turkish auxiliary verbs are frequently compounded, as *kabul etmek*, "to receive," literally "reception to make." Adverbs are numerous, for verbs as well as nouns are used adverbially. Many nouns are formed from adjectives and verbs by the addition of the particle *lik*, and nouns are converted into adjectives by the addition of *lu*; as, *guzel*, "beautiful;" *guzellik*, "beauty;" *akil*, "wisdom;" *akilu*, "wise." The conjunctions are nearly all derived from the Arabic, except "or," "even" and "also," and are all placed at the commencement of the sentence. The number of prepositions is extremely small; they are either joined to other words or stand separate, and they

¹ Adjectives are thus compared: *Ayi*, "good;" *dakhi ayi*, "better;" *en fena*, "very bad;" *pek ayi*, "very good;" *ghayet amak*, "extremely foolish."

² The pronouns are: 1. *ben*, "I;" 2. *sen*, "thou;" 3. *el*, "he," "she," or "it." Plural: 1. *biz*, "we;" 2. *siz*, "you;" 3. *onlar*, "they."

³ Conjugation of verbs: 1st form Pres., 1. *Severim*, "I love;" 2. *seversin*, 3. *sever*. Plural: 1. *severiz*, 2. *seversiz*, 3. *severler*. 2d form: 1. *sevi yorum*, "I am loving;" 2. *sevi yorsin*, 3. *sevi yor*. Plural: 1. *sevi yorez*, 2. *sevi yorsiz*, 3. *sevi yorler*. First f. Imperfect: *severdim*, "I did love;" 2d form, *sevi ordim*, "I was loving." Pret., *sevdim*, "I loved;" Pluperf., *sevdim idy*, "I had loved." Fut., *sevehjeyim*, "I shall love;" 2. *sevehjksen*, 3. *sevehjeh*. Plural: 1. *sevehjeyiz*, 2. *sevehjeksiz*, 3. *sevehjeklerder*. Infinitive: *sevmek*, "to love."

always follow the words they govern, and on this account they are called post-positions. Sentences are construed in a natural order. The subject or agent stands at the beginning of the phrase with all its modifying and explanatory words, and the principal verb or action forms the terminal part of the expression.¹

The Osmanli have never produced literary compositions of any importance in the vernacular tongue. All their literary productions, if not borrowed from the Arabs, are merely imitations of the masterpieces of the ancient Arabic and Persian authors. There have recently been published some historical works in the Turkish language, but they have no great merit in a literary point of view; they are merely a record of naked facts, unaided by critical knowledge and devoid of philosophical appreciation. Their modern poetry, with the exception of a few fugitive pieces of an amorous or lyric character, is mostly religious—didactic, spiritualised by an undertone of mysticism that supplies the imagery, which sometimes borders on the grotesque, and is always presented in striking colours. The art of versification and rhyming is substituted for lofty thought and refined sentiment; intrinsic merit is sacrificed to the form of a sentence and to the turn of a phrase. Their poetry is wanting in sublime diction, its Pegasus is unwinged, and it paces along in slow measured step without depth of thought and originality of conception. They have numerous metrical forms, but they are derived from the Arabic, and have only been adapted to the Turkish language. Even their statesmen, who have shown considerable capacity in writing diplomatic notes and protocols, are either of mixed descent or they are of Christian origin.² Of late years several newspaper publications have been established at the capital in the Turkish language, besides those of far greater merit published in the French, Italian, Greek, Armenian and Bulgarian languages. Up to 1864 the press was, relatively speaking, free; but in that year an edict was issued which requires a licence from the government before a newspaper can be published. The law makes it incumbent upon the responsible editor to sign his articles in every issue, and he must either be a native thirty years of age, or if a foreigner he must submit to Turkish jurisdiction. If personal matters are referred to in the paper by name, the party concerned must be allowed to reply in the same paper. Foreign publications hostile to the government are seized. Offensive articles against public morality or against any of the religious creeds professed in the empire are punished by fine and imprisonment. The publication of false news and false documents is prohibited, and friendly and allied sovereigns are protected against attacks.

¹ The following is an example of construction: *Ishlerim chok oldughindan guclëmadim*, "I had so much to do I could not come;" which if literally translated would read thus, "My affairs so many their having been from, I could not come."

² Rüşdi Pasha is a Greek from Sinope; Munif Effendi, once minister of public instruction, is an Arab; Ahmet Vefik Pasha is the son of a Jew converted to Islamism; Edhem Pasha, once Grand Vizier, is a Greek. Subhi Pasha's mother was a Greek. Photiades and Aristarchi Pasha are Greeks. Rusten Pasha is an Italian; Iawer Pasha is an Armenian. Aleko Pasha, once governor of Eastern Roumelia, is a Bulgarian. An Armenian was once minister of public works, another minister of commerce. Greeks are under-secretaries and vice-governors of provinces, and the governor of Lebanon is a Maronite.

Formerly dramatic performances formed no part of the fashionable amusements of the Osmanli, and no dramatic works of any kind were produced. In recent times, however, a Turkish theatre has been constructed which has a repertorium of forty or fifty pieces, some of which are original, but most of them are translations of European dramas. Several of Molière's comedies and Schiller's "Kabala und Liebe" have been translated. Thé actors are all Armenians, and as no women are allowed to appear on the stage, their rôle is represented by smooth-faced persons who personate the female character.¹

The education of the old school Osmanli and the pure-blooded Turks is very limited. They can perhaps read their own mother-tongue, and write it indifferently, and they can generally recite a few chapters of the Koran; but they do not understand Arabic, nor are they acquainted with any other foreign language. Their knowledge of arithmetic is very elementary, and their acquirements in geography and history are simply trivial. They have no musical talents, and appreciate music only by the loudness of the sound and the distance it can be heard. Nor have they the least aptitude for sculpture and painting. They are not gifted with high powers of abstraction, nor are they endowed with the faculty of profound reasoning, and science and philosophy have never been cultivated by the pure and unmixed descendants of the ancient ancestral type. Among the higher classes of the Turkish capital and other cities, who widely deviate in character and mental capacity from the original Turco-Tatar race, the young men are frequently educated in the universities and military schools of Europe, and their accomplishments in every branch of human learning are equal to those of the average class of students that graduate in these institutions.

Elementary school education, having principally for its object the reading of the Koran and the performance of the religious ceremonies of Islamism, has been universal in Turkey, long before it was introduced in the most civilised states of Europe. Education is held in high esteem, and the profession of teacher (*kodjah*) is looked upon as highly honourable. Primary instruction is widely diffused, and every district has its school. The *mektebs* or common schools are generally attached to the mosques; and if they are not freely supported from the revenues of pious endowments, the government supplies the deficiency. The instructor, instead of being paid, in part at least, by the parents of the pupils, receives now a fixed salary, and primary instruction being obligatory, is entirely gratuitous.² Mussulman parents are required to have the names of their children of both sexes registered as soon as they have attained the age of six years at the office of the *muchtar* or municipal chief of the district, in order to

¹ Mr. Stanley Lane-Poole devotes twenty-one pages to Turkish literature composed in the sixteenth, seventeenth and eighteenth century, and he furnishes to his readers specimens of Turkish poetry dressed up in quaint English garb; those who can appreciate this kind of compositions will do well to consult the able work of that author.

² It is very doubtful whether, in the impoverished condition of the Turkish treasury, this law of obligatory and gratuitous education is ever enforced outside of Constantinople.

enforce their regular attendance at the *mekteb sibilan*, unless they can establish by unequivocal evidence that they are in a condition to have their children instructed at home. The course of instruction comprises reading, writing, the elements of arithmetic, orthography, and more especially a knowledge of the fundamental doctrines of religion and the principles of morality. Secondary or adolescent schools called *mektebi ruchdies*, which are chiefly found in Constantinople and the larger provincial towns, are rather limited in number. After having passed during four or five years the elementary course of the *mekteb sibilan*, pupils are admitted into the secondary schools (*idadiyes*), where they enter upon studies of a higher order. In these schools the instruction imparted to pupils is much more extensive, comprising a knowledge of Arabic grammar, syntax, orthography and the rules of composition and style. Sacred, Ottoman and general history, geography, arithmetic and the first elements of geometry are also taught. The teachers of these schools are for the most part members of the class of *ulemas*. There are a number of high schools and colleges (*medressehs*) in Constantinople to which students are admitted from every part of the empire. Two special schools are connected with the mosques of Achmed and Soleiman. Here young men are admitted, who propose to obtain employment in the civil service of the government. The subjects of study are the Arabic and Persian languages, grammar, geography, history, and more especially calligraphy, which is of great importance on account of the various modes of writing in general use for different purposes, and the difficulty of tracing the characters in a uniform style. The college of the Valideh Sultaneh, established in 1850, is a school of a high grade, where young men are educated to enable them to fill the higher official positions in the several departments of the government. The pupils are admitted upon competitive examination, and candidates of the required qualifications are eligible from all classes without distinction of rank, race or religion. The course of study requires four years for its completion, and professors of the first order of talent are employed as instructors. The Lyceum of Galata Seraï is one of the most important educational establishments in the country, of which the director is a Mussulman, and the sub-director a Frenchman. It imparts instruction to at least four hundred pupils both Mussulmans and Christians, almost all paying scholars. The curriculum comprises the natural and exact sciences, Turkish history, general history, geography, the Turkish language, Latin, Greek etymology and political economy. The *School of the naibs* is the law school, where the judges of the *cheriat* receive their education. These judges preside in the religious tribunals where the *cheriat* or the laws of the Koran, the *fetvas* and the Turkish civil code, furnish the laws and principles of jurisprudence. The professors of the school, five in number, are all *ulemas*. There exists also a normal school for the special education of professors and teachers. The State maintains half the number of pupils that receive instruction in the establishment. The imperial school of medicine comprises a preparatory department, and the medical school proper. The students are selected without distinction

of religion from every part of the empire, and they are supported by the government. The instruction is imparted partly in the French and partly in the Turkish language. The most important of the numerous auxiliary establishments, connected with these schools, are a printing press, which issues a monthly medical periodical published in the French language, and edited by the principal professors; a lithographic press, a cabinet of natural history and physics; a dispensary, and a vaccine office. The imperial military college is organised on the plan of St. Cyr—the French military school near Paris. The majority of professors are French officers. The course of study is limited to four years for infantry and five years for cavalry. A preparatory school has been established in each *ordou* or military district of the empire, where the pupils receive elementary instruction to enable them to enter the Military College at Constantinople. In addition to these there exists an imperial college of artillery and engineers and a naval college which are all under government control. The agricultural school has for its object to train up young men in the theory and practice of scientific agriculture, so as to make them judicious cultivators of the soil, and diffuse the knowledge, thus acquired, throughout the country. Much attention is paid to the study of botany, arithmetic, geometry and veterinary surgery. The importance of improving the breed of horses and cattle, especially that of merino sheep, is particularly pointed out and explained to the pupils.¹

Although the Osmanli are cold and uninteresting in their familiar intercourse, yet they show the most unconstrained politeness on receiving a visitor of rank and condition. In their receptions in the *salemlik* they make their appearance, dressed in elegant attire, with dignity and nobleness of deportment; and while a pleasant smile is lighting up their countenance, they address the stranger in chaste and pure language full of sweetness and harmony, and remarkable for its laconic brevity of expression. The graceful turns of their movements, the studied simplicity of their gestures, the courteous attention they pay to the remarks of others, the affability displayed on receiving a guest, are all very striking, and exercise a fascinating influence upon the unprejudiced observer. Formerly foreigners were not received with much favour, for being looked upon in the light of “infidels,” according to the injunctions of the Koran, they considered it their duty “to remain separate from them and to have no friends among them, for they were suspected of hiding evil designs.” Their outward politeness towards a foreign visitor was formal and cold, if not contemptuous. They always entered first the reception-hall, and seated themselves at the corner of the divan without offering the seat of honour to the infidel. They did not rise when he entered, and did not escort him when he left. If they treated him with pipe and coffee they always served themselves first; and they never reached out their hand to him, nor greeted him with the usual Mussulman

¹ The non-Mussulman schools of Constantinople are those of the Greeks, the Armenians, the Jews, those kept by the Jesuits, and schools of different foreign nations.

salutation. On the other hand, the Osmanli ladies of the higher classes are very partial to European visitors of their sex. Their urbanity and courtesy are never at fault. They treat the stranger with familiar intimacy, almost at sight. All they have to give is offered without stint and measure with that charming simplicity and that unaffected good nature which are so delightful and enchanting in the social intercourse of ladies of good breeding. But notwithstanding that the Turkish ladies are kind and agreeable companions, they show, by their self-possession and noble bearing, that they are always on their guard to maintain their dignity, and are ever prompt to resent any undue impertinence.

To speak to an Osmanli of the females of his household or even inquire after their health would be considered as the grossest breach of etiquette. In the most familiar conversation even the most indirect allusion to the wife or sister of a friend or acquaintance is avoided as altogether improper. An Osmanli never pays a visit to the ladies of his friend's family. The *salemlik* or reception-hall is the only part of the house he is allowed to enter; beyond this all is sacred ground, which is never profaned by the tread of the outside stranger. Fathers or brothers enjoy at times the privilege of paying a visit to their daughter or sister, in whose presence she appears unveiled, so that they may behold her face to face; but to all other male visitors she is as invisible as if she had made a religious vow to renounce all worldly pleasure.

The sociability of the Osmanli is not very highly developed. Their habitual gravity and staid demeanour, and the rigid exclusion of women from the society of men, are prejudicial to social refinement; and public balls and social parties are entirely unknown. In their houses they seek enjoyment in smoking the pipe or *chibouque*; or they entertain each other by story-telling; find amusement in singing; or pass their time in playing chess. The use of tobacco is universal. The first act of courtesy extended to visitors is to offer them a pipe, and it would be considered a breach of decorum to refuse the invitation to share this highly esteemed practice of Turkish hospitality. No Osmanli ever walks abroad without carrying his *chibouque* and tobacco in a pouch attached to his belt, and the wealthy are followed by a slave who carries the pipe of his master. The *chibouques* of the wealthy are very elegant and costly. The mouthpiece is of pale amber, the stem is of jasmine wood, and the bowl is of red clay brilliantly varnished and highly ornamented. The length of the stem varies according to the dignity of the owner.

The Turkish baths (*hammam*) are frequently magnificent structures, and are delightful places of recreation and pleasure. One day in the week is exclusively reserved to the women. The bath is their terrestrial paradise; they meet to talk scandal; smoke a social pipe or cigarette; take their breakfast or dinner in the outer apartment, and pass many happy hours in the society of their female friends. The baths attached to the mosques and government buildings are free to all Mussulmans, and a few establishments are open to Christians. The operations are tedious and complicated; the bather is introduced naked

into variously heated rooms, is thoroughly rinsed with soapsuds, and is subjected to shampooing and sweating processes.¹

The *jereed* tournament, which is attended by vast multitudes, and was formerly honoured with the presence of the sultan himself, is the only public exhibition in which the phlegmatic Osmanli take great interest. The *jereed* or javelin is thrown at random by hundreds of horsemen constantly galloping to and fro; and though some lives are sometimes lost in this dangerous and cruel sport, yet the dexterity displayed in avoiding the weapon is very remarkable, and most people feel pleasantly excited and amused.

The Osmanli women of low extraction enjoy far greater liberties than those of the higher classes. They circulate freely in the streets, though they are muffled up and veiled in the usual manner. But even in Constantinople ladies of fashion are far less secluded in their habits than is generally supposed. They ride about in carriages,² and visit the Valley of Sweet Waters, or they sail in their gay cacique or in steamers along the lovely shores of the Bosphorus. On certain days in the week they frequent the bath for amusement and pleasure. They are allowed to visit their female friends whenever they choose to do so, for which permission is hardly ever denied. They send notice in advance of their intention to give time for the men to retire to their own apartment. The moment they enter the *haremlik* they take off their veil, lay aside their wrapper, and are received with the customary salutations. While smoking the *chibouque* or cigarettes, or eating sweetmeats, fruits and lumps of sugar a lively conversation is kept up on the subject of dress and silks intermixed with some spicy scandal. They may be seen talking together beneath the porticoes of the mosques or lounge about in the shops of the bazaars; but they are generally accompanied by some trusty duenna, or by a jealous and vigilant eunuch. They would, however, command respect, and they would always be protected even if their companion were only a child which they led by the hand. They have much taste for shopping, on which occasion they display their womanly disposition for coquetry. An Osmanli lady stops with her carriage before the door of a merchant that has the reputation of having a handsome salesman, who is requested by the coachman or valet to exhibit to his mistress some particular kind of goods. The young man obeys cheerfully, and while the lady affects to examine its quality she enters into conversation with the youthful Adonis and addresses to him some very delicate but childish questions. In their own apartment they reign with unlimited sway, they exercise absolute control over their household, and their influence over their husband is almost unbounded. He is not even allowed, under any pretext, to enter the harem if he sees a pair of slippers at

¹ Shampooing is a kind of kneading process for manipulating the muscles, which is performed by the attendant of the bathing establishment, while the subject upon whom the operation is performed lies on his back on the heated floor of the chamber. For further detailed description see *infra*, Constantinople, page 409.

² Formerly they rode about in a gilded coach (*araba*) drawn by a team of oxen. Its form was that of a small covered waggon; its exterior was all crimson cloth, blue silk fringe and tassels. In the inside there were four round looking-glasses just sufficiently large to reflect the features, which were impannelled on either side of the

the foot of the stairs. The Osmanli ladies, when beginning their daily routine, invariably indulge in the morning in a cup of delicious coffee, and they smoke their cigarette with a perfect feeling of *far niente*. The *hanooms* or chief wives, after having made their matutinal ablutions, bring to their husband his coffee, his pipe, his slippers and pelisse, addressing him in a formal and ceremonious manner. The children are next brought in for the first embraces of the day, and are sent away with some small cash to be spent for sweetmeats and cakes. As soon as the husband leaves the female apartment to dress himself in his outdoor costume, with the intention of absenting himself for the duties of his ordinary vocation, or simply to take some active exercise, the *hanoom* superintends the labours of the slaves, such as washing, ironing and preserve-making; and sometimes even she takes an active part as a pastime. She generally though not always proceeds next to make her toilet, receives visitors, pays visits, or takes a promenade or a drive in the carriage. When escaped from their close confinement the Osmanli women are all fun and frolic, they coquet with the attending grooms and *agas* if they are handsome, send *salaams* to passers-by mingled with laughter and merriment. When they make a pic-nic excursion into the country, their joyous humour becomes ungovernable; they are flirting, smoking, eating fruits and sweet cakes, they walk about, run friskily over the lawn, or quietly lounge upon the carpet spread upon the ground amusing themselves with music and singing. They return before sunset to receive their husband on his visit to the harem before dinner.

The condition of the ladies of the imperial harem is somewhat less enviable. They are the absolute slaves of their sublime master. Among so many hundreds there are but a few select favourites who enjoy the privileges of the trusted wife and loved companion, and only those that are distinguished by their beauty and accomplishments are treated with marked attention by their imperial lord. Each of the wives has a separate apartment, and the sultan's evening visit is announced in advance by the *asnadar anem*—an ancient female slave whose fidelity has been tested, and who exercises supreme authority in the seraglio.

Polygamy is authorised by law, confirmed by religious sanction, and approved by public opinion. But no Osmanli is allowed to marry more than four legitimate wives; while he may acquire, by purchase, as many slave concubines as his means will permit. The children born of slave women are placed in all respects on an equal footing with those born in legitimate wedlock, on executing an act of manumission before the *kadi*. Marriage in Turkey is merely a civil, not a religious institution. The only conditions of a legal marriage are mutual consent expressed before the magistrate, that the parties are of sound mind and have attained the age of puberty, which is seventeen for a man and eleven for a girl.² The husband is bound to

doors, and in place of windows there were gilt lattices closely made. It was provided with satin cushions for seats.—See Pardoe's *City of the Sultan*, vol. i., page 35.

² In the Asiatic provinces the average ages at which the marriage relation is formed are say twelve for the wife and sixteen or eighteen for the husband, he

treat all his wives with perfect equality as regards dress, food, lodging and conjugal attentions. The maintenance provided must be in accordance with his rank and fortune. He must allow a monthly stipend to defray the expenses of the harem. The husband has the right to forbid his wife leaving the family dwelling without his permission, and compel her to reside in any house or district he may see proper; but he cannot force her to remove with him to another town, or accompany him on a journey, unless for a shorter duration than three days. He can restrict her visits to her dearest relations, but he cannot prevent her seeing her parents, either at their house, or in her own apartment every Friday, and her other relations once a year.

When a young man wishes to marry, his mother or some other near relative, in company with a few of her friends and the intermediary (*koolavoor*), visits the families who are known to have marriageable daughters. As the object of their coming is known in advance, they are received with friendly greetings, and with the design of giving them an opportunity of judging of her appearance, the eldest daughter waits on the visitors, offers them coffee, kisses the hands of those present and then retires. If this casual sight of the young lady is satisfactory, mutual inquiries are made about the age of the parties, the condition of the young man and the outfit of the girl. The mother of the young man, on her return home, gives a full account of what she had seen and heard, and if her son is pleased and feels inclined to contract the proposed marriage alliance, the final arrangements are made by the intermediaries who are empowered to act on behalf of the bridegroom. The *nekya* or betrothal is a solemn engagement; and the marriage contract, which is mutually agreed upon, determines the amount of dowry the young man is to bring into the marriage, and the nature of the marriage outfit of the bride. If personal property is allowed to the young woman by her parents, she has unlimited control over it, and it cannot be disposed of by her husband. It is customary for the bridegroom to furnish the wedding dress and all accessory articles of adornment; and he must promise a certain amount of *nekya* money to which the wife is entitled in case of divorce. Among the rich the girl's outfit comprises mattresses, coverlets, bolsters, kitchen utensils all of copper, furniture for two rooms, a *mangal*,¹ curtains, rugs and house linen. Her wardrobe contains fur jackets, shawls, *feredjes*² and a number of under-garments.

The suitor for the hand of an Osmanli maiden never sees his affianced bride until he meets her as his wife in the nuptial chamber. All the legal arrangements are made by the father of the young lady or her nearest relation who appears with the bridegroom before the

the religion of the parties what it may.—McCoan's *Our New Protectorate*, vol. ii. page 163.

Marriage confers no right on either party over the property of the other. The legal capacity of the wife is not sunk into that of the husband; she retains the same powers of using and disposing of her property, of entering into all contracts regarding it, of suing and being sued without his consent, as if she were still unmarried. She can even sue her husband himself without the intervention of a trustee or next friend, and is in no respect under legal guardianship.—Ameer Ali Mulvi, *Personal Law of the Mohamedans*, page 215.

¹ The warming apparatus used in the rooms in the winter.

² The mantle or wrapper worn when going abroad.

kadi to give legal effect to the marriage contract. Here the happy man avows his affection for the woman of his choice, makes a settlement on her according to the circumstances; acknowledges her his lawful wife, and the marriage having thus received full validity, it is registered according to law. After the legal formalities have been complied with, the bridegroom invites all his male relations and friends and those of the bride to the festal board at the house of his father, where they are entertained with instrumental and vocal music, and are treated with a profusion of coffee and sherbet.

In some parts of Turkey the consent of the bride is not given by proxy by the father or nearest relation, but is obtained from her in person. After the licence has been procured from the *kadi*, for which a small fee is paid, the bridegroom's mother takes a piece of red silk and some sugar-plums to the house of the bride, who receives the present by kissing the hand of the giver. The young girl then bites a sugar-plum in two, and sends half of it to the bridegroom as a love-token. Final validity is given to the marriage by the *imam*, who makes his appearance before the door of the *haremlik*, behind which the bride and her friends are standing, and he asks her three times, in the presence of witnesses, if she consents to accept the young man proposed for her husband. The affirmative is also repeated three times; the *hoſja* then declares the amount of *nekya* money promised, and calls upon those present to bear witness before God to the contract; after which the ceremony is concluded by the usual prayer. All then exclaim as formula of felicitation, "May Allah grant harmony between the two stars." The *duhyn* or marriage festivities formerly generally began on Monday, and lasted from three to eight days, and it was only at the end of this time that the husband got possession of his young wife. On Monday the bridal outfit was carried in procession, preceded by the *koolavooz*, to the house of the bridegroom. Before the bride left her home, she was girded by her father with the bridal girdle, while he pressed her to his breast joining his tears with those of his wife and daughters. The bride fell down at his feet, kissed them and then kissed his hands. In the capital the bride was conveyed to her new home in a carriage followed by a train of equipages, preceded by a musical band and surrounded by buffoons. At the door the bride was received by her husband, who, offering his arm, conducted her to the bridal bower, which was decorated in an elegant manner by her friends and companions. Before the married couple took their seat they mutually attempted to step upon each other's foot, so as to acquire the right of future supremacy. On Tuesday the bride was taken to the bath at the expense of her husband, and on this occasion particular ceremonies were observed. On coming out of the bath she was led three times round the central platform, she kissed hands all round, and was dressed in robes that did not belong to her. On Wednesday the female friends of the bridegroom paid a formal visit to the bride amidst many frivolous ceremonies. The company was entertained by music; and dancing-girls exhibited their voluptuous performances. In the evening the bride and her maiden friends proceeded to the garden with tapers in their hands, where they

were preceded by a musical band and by dancing-girls who were in attendance. On Thursday morning the bride was divested of her magnificent wedding dress and her jewels, and the ceremony of the *kena* was performed; her hands and feet were stained with henna, which was concluded with a dance called *sakusum*, executed by the dancing-girls, accompanied by songs and gestures of an indecent and immodest character.

At the present day the bridegroom leaves the paternal home mounted on a richly caparisoned horse sent to him by his father-in-law; he is followed by a numerous escort both on horseback and on foot. On his arrival at the house of the bride's father he generally finds a great crowd assembled, both guests and spectators, and to give proof of his generous disposition, he throws handfuls of small money among the crowd. He then ascends the staircase, on the top of which he meets a female figure covered with a thick pink veil; he approaches her without uttering a single word, and looks at her for some time while she remains immovable. But turning round he beholds the bride face to face, he puts his hand under her arm and leads her to the nuptial chamber, where she takes her seat on a kind of throne surmounted by a baldachin. The bridegroom then retires with marks of respect and joins his friends. Here the bride's outfit is exhibited and is admired by the female friends, who enter in great numbers. The whole evening is passed in feasting and dancing. After the evening prayer recited by the *imam* the guests disperse, and the bridegroom proceeds to the harem, where he is received by a eunuch with a lighted torch in his hand, who conducts him to the door of the nuptial chamber, and he is introduced to the bride by an old matron called *yenghié cadine*. He kneels down for a short prayer, and then raises the veil of the loved one after some feigned resistance on the part of the bride on offering to her a diamond ring as the price of her complacency. The married couple then take the bridal supper together.

A little spice of romance sometimes renders the courtship of grantees more interesting. An unknown hand drops a hyacinth in the path of the young lady of fashion as she proceeds to the bath. Her female attendant, who is her confidential gossip, throws out a sly hint that a certain *effendi* aspires to a lady's love as the nightingale is pining for the affection of the rose. The young lady returns the flattering attention by wrapping up a clove in a handkerchief to be presented to the unknown lover as a token of her condescension. The father is at last solicited for her hand, and he commands her to give herself away and love and obey her future lord. They are married before the *kadi* by proxy, and the lady is introduced into the harem, where her husband sees her for the first time, and receives her as his wife. If she is the only legitimate wife she reigns supremely within the sphere of her domain, and exercises absolute control over her female slaves; but if she is the companion of two or three others, she shares with them the prerogatives and pleasures of domestic life.

In former times the celebration of marriage was much more formal and solemn. In the evening the bride was conducted in procession, accompanied by torch-bearers and a musical band, to the house of her

husband. Here she occupied an elevated seat provided for the occasion, and was profusely sprinkled with perfumes. The friends and acquaintances present left a short time after the arrival of the party at the house, and none remained but the nearest relations of the bride. In the meantime the friends and relatives of the bridegroom collected in his own apartment, where they assisted him in dressing himself in the most elegant style, and they scented his clothes with the most exquisite perfumes. After these preparations were completed they proceeded in procession, headed by a musical band, to the neighbouring mosque, where they performed the usual ceremonial exercises and prayers in the most solemn manner. On their return to the house, the father of the bridegroom took him by the hand and led him to the bride's apartment, where he was introduced, and the first opportunity was afforded him to get a close view of the young woman who was already his legal wife. The midwife and a female relative were the only witnesses of this first interview, and they served up a regular supper to the husband; while, according to ancient custom, the young wife remained standing in his presence with a submissive mien and in an humble attitude. When her lord had finished his repast she held before him a ewer containing water and a napkin to wash his hands; and after having presented to him his pipe and coffee, she sat down to her own supper. The young married couple were then left alone, and the usual attendants in the outer hall. Next morning the drawers, which the young wife had worn during the night, were suspended over the door, to exhibit to her friends and relatives, who came to congratulate her, the marks of virginity with which they were stained, and they were carefully preserved by the mother of the bride, or some other near relation as a future evidence of the important fact thus verified. While festivities were going on all around her, the young wife was required to be reserved and modest in her demeanour, to remain quietly reposing on the divan in perfect silence and with her eyes cast down.

Although every Osmanli is at liberty to marry four legitimate wives, yet the sultan did not enjoy this privilege. He was in fact not married to any lawful wife selected in advance in this capacity. His harem was made up of thirty *kadines* or ladies who could neither be Turks nor Greeks, and a much greater number of *odalisques* or waiting-women, who were generally Georgian or Circassian slaves, and who served his goodwill and pleasure. Two or three *kadines* only were selected, who held the first place in the affection of the sultan, and exercised great influence over him. As no free women could be shut up in the seraglio, the reigning sultan was necessarily the son of a slave mother of Georgian or Circassian nationality. The *kadine* who became the mother of a male child was called *hasseki*; she occupied the first rank in the seraglio, and was lodged in a separate palace. If a son was born to the sultan by an *odalisque*, after a *kadine* had already given birth to a legitimate successor, the child was invariably strangled at its birth. The wives of a deceased sultan were compelled to lead a secluded life in the old seraglio, where they were maintained with considerable luxury and were attended by numerous

slaves, but they were never permitted to leave their place of retirement. The *valide sultana* or sultan mother alone enjoyed perfect liberty, was lodged in a sumptuous palace, and was provided with an ample revenue suitable to her rank and station.

The guards of the imperial harem are black eunuchs. The *kislar agha* or chief of the eunuchs was formerly one of the most important personages of the seraglio; he was, so to say, the confidant of the sultan, and communicated his orders to his slaves. His official position was very lucrative, and the wealth he accumulated was immense. He was, by virtue of his office, the superintendent of the imperial mosques, and he had under his charge the administration of the pious foundations. The chief of the white eunuchs, called *capoo agassi*, holds a subordinate position only. The white eunuchs never enter the harem, they guard the outer gates of the seraglio, and are employed in the personal service of the sultan.

The manner in which the sultan gave away his sister—a princess of the imperial household, was rather imperious, if not heroic.¹ The favourite courtier who was chosen as the sultan's brother-in-law was required, if a married man, to repudiate all his wives and concubines. It was obligatory upon him to provide a palace for his future wife; have it sumptuously furnished, and place at the disposal of the future occupant a numerous retinue of attendants and slaves. The first interview he had with the princess was arranged by the sultan, who delivered to the bridegroom, as the only dowry he received, a dagger of which the handle was ornamented with diamonds, and at the same time he handed to him an order addressed to the bride which was couched in these words: "Princess, I give thee this man for thy pleasure, and this dagger for thy revenge." Fitted out with this introductory passport the unfortunate bridegroom presented himself in a reverential attitude in the private apartment of the princess, where she awaited him reclining on the divan. He made a profound bow on entering, repeated his genuflexions as he advanced half-way, and then threw himself at her feet, giving her the assurance of the intensity of his passion, and declaring to her that he sued for her heart as well as her hand. With affected disdain she rose from her couch, seized her dagger and brandished it, as if she intended to punish him for his temerity. At this instant the suitor drew the sultan's order from his bosom, kissed it reverently, pressed it to his forehead and presented it to the princess. She read it, and after a few moments of reflection, as if reconciled to her

¹ At the present day the sultan selects a husband for his daughters after having consulted their taste. Their outfit is most costly and magnificent; but the favoured bridegroom is bound to offer to the bride jewelled ornaments of gold, diamonds and other precious stones of immense value; and if he is too poor to defray the expenses the money is supplied by the sultan. The young man never sees the sultanness, who is always veiled, till the night of the marriage. He is not allowed to marry any other wife or keep even a concubine; two old ugly female slaves are assigned to him for his service. His wife may exercise her right of divorce at pleasure, and she can marry another husband. The sultanness is the mistress of the establishment, and her husband can only enter her apartment if expressly ordered to do so. Arrived at the apartment of his wife, he takes the right side and remains standing till asked to sit down. He must be expressly authorised to pay a visit to his parents or friends, and when he walks abroad he is always accompanied by a numerous suite. —Audouard, *Les Mysteres du Sérail*.

fate, she all at once exclaimed: "The sultan's will be done." A splendid cavalcade awaited the completion of this ceremony, and the imperial bride was conducted to her new palace as the mistress of her husband, over whom she exercised absolute authority, and could dispose of him at her pleasure. If he was accused of having committed an infidelity, or if he had been guilty of a breach of the marriage contract, he was privately strangled. If he was exiled from political motives, or if he was sent to a distant province in disgrace, his wife was not allowed to follow him; but the separation was considered as permanent, and she had the privilege of selecting a more submissive husband.

Only the higher and wealthy classes of Turkish society can indulge in the luxury of maintaining harems, sumptuous in internal arrangement, and supplied with a numerous and choice selection of charming inmates. Such establishments are enormously expensive, for every wife, as soon as she becomes a mother, is entitled to a separate apartment and her own suite of slaves. Even among the highest official classes monogamy is becoming gradually more and more fashionable.¹ The middle classes have rarely more than one legitimate wife, who is assisted in her household duties by three or four purchased female slaves; but these are frequently the concubines of their master, especially if the legitimate wife has no children.

The harem is generally a delightful place of recreation and amusement. The husband favours his wives with periodical visits, which are announced in advance to give notice to the women who do not make part of the regular family circle, to retire to their own apartment. At sunset, after resting from the fatigues of the day, he performs his ablutions, and one of his devoted wives pours out rose-water from a phial to perfume his beard; another holds before him a looking-glass with a mother-of-pearl handle, and a third brings an embroidered napkin. In the meantime dinner is served by a host of slaves and servants, and during the monotony of the silent repast the ladies stand before their lord and master with obsequious condescension, for none dare to sit down in his presence except those who have the honour of being mothers. After his dinner is finished additional dishes are brought in, and the women help themselves with their delicate fingers. Though they are excessively fond of sweetmeats, yet good breeding requires them to partake of these dainties in moderation. After the empty dishes are removed and the slaves have disappeared, the ladies regale themselves with *rosaglia*, while a slave, on one knee, presents a pipe to his master, and one of his wives, in kissing the hand of her lord, offers him a cup of coffee. After this there is but little ceremony; the grave aspect and the solemn look of the Turk disappears. The evening is passed in levity and licentious freedom. Peals of merriment and roars of laughter are resounding through the hall. The husband reclines on the soft

¹ I have personally known most of the Turkish ministers for the past twenty years, and many functionaries of the second class rank both in Constantinople and the provinces, and of the whole I cannot remember more than six or eight who transgressed the monogamic rule.—McCoan's *Our New Protectorate*, vol. ii. page 160.

cushion of the divan, smoking his *chibouque*, while one of his favourite wives shampoos his feet with her delicate fingers. They all vie with each other to elicit a smile of love from their common husband. One shows the silk she is embroidering for his vest; another plays a musical instrument, and still another exhibits her voluptuous form in the intricate mazes of the dance. The first legitimate wife, who bears the title of *buyuk hanoom*, is the head of the harem. To her not only the *odalisques* or concubines are subordinate, whose bidding they must obey, but she is entitled to the respectful consideration of the whole household. She takes the upper seat on the divan, and has exclusive control of the internal economy of the woman's apartments. When she is invited to visit her husband in the *salemlik* she enjoys the great privilege of sharing with her husband the same divan, while the other wives must either stand up before their master, or if requested to do so they may take their seat on cushions spread upon the carpet. But the mother or sister of the master of the house occupies in the harem a superior rank to the *hanoom*, for she is considered the chief lady and bears the title of *khanoom effendi*. The *hanoom* retains, however, the honourable position she holds, if she has the good fortune of becoming a mother. Among the higher classes each wife has a separate suite of apartments, and her special attendants devoted to her exclusive service, and among the grandees it is not unusual for each favourite wife to occupy a separate mansion; the houses being enclosed by a lofty garden wall. The outer door of the harem is guarded by the doorkeeper (*bowab*), and the eunuchs are stationed at the inner door, beyond which the harem curtain is suspended leading to the first of the inner apartments, where the black female slaves perform the menial offices of the establishment. On leaving this room another apartment is reached, where the female slaves are busy carrying silver, sprinkling-bottles filled with scented water, small silver censers suspended by chains, tiny cups of coffee, long-stemmed pipes, rose-coloured sherbets and a variety of sweetmeats arranged on trays, sometimes covered with a richly embroidered cloth edged with a heavy gold fringe.

The Mussulman is generally impartial in the treatment of his wives; he bestows equal favour upon each in turn. Sometimes, however, he singles out one of his favourites and showers upon her special marks of distinction. From that moment she becomes an object of admiration among the inmates of the harem. The slaves treat her with much greater respect, and her companions consider it an honour to enjoy the pleasure of her society. She feels her self-importance; when she goes to the bath she assumes an air of superiority, disposes of her dress to the best advantage, and if she happens to meet a Frank that may cross her path she will greet him with her gentle maledictions: "May the plague fall on your house." "May the foul birds defile your beardless chin." "May she who would marry you be childless."

Temporary marriages (*hakabin*), generally contracted by strangers, are also authorised by the Ottoman law. This is simply a contract entered into before the *kadi* to maintain and keep the woman as his wife for a certain period of time, and the temporary husband binds

himself to support the children that may be born of the marriage, and to pay a certain sum if the woman should be sent away before the stipulated term expires.

The right of repudiation (*talak*) is given to the husband; but his reasons must be weighty and well founded, and it only takes effect after a delay of three months. If after this time he persists in his determination, he must provide an honourable maintenance for the repudiated wife, and must return the full amount of her dowry and *nekyä* money.¹ A divorce (*tefrük*) takes place by mutual consent; or the wife may obtain a divorce for ill-treatment, or neglect on the day called *guim a guin*; and if she brings the charge of infidelity against her husband, she simply substantiates it by taking off her slipper and presenting the sole to the *kadi*; and his decision will be based upon the circumstances connected with the case. No bill of divorcement is necessary on the part of the husband to give validity to the separation, but he simply pronounces the verbal formula: "Veil thyself, take thy marriage portion and go." Parties cannot unite again in marriage if they have been previously separated more than once, unless the wife has been married at least for one night to a third person, after which her first husband may recover her by compelling a divorce. Divorce is not as frequent as might be supposed, for a husband who repudiates his wife against her will loses not only the two-thirds of the sum he has already paid in the form of dowry, but he is bound to pay the remaining third to his departing spouse, who takes with her her outfit and other property she has received from her parents. Such an extreme step is also disapproved by public opinion, and the discredit which is attached to it acts as an effectual check on the too frequent exercise of this privilege.

At a period not very remote, if the wife had been guilty of adultery the husband merely stated his case to the *kadi*, and after a short consultation the summary process was resorted to of having the guilty wife tied up in a sack to be thrown by a eunuch into the Bosphorus. But now he must sue for a divorce, and to make out his case he must take the "oath of bitterness" before the *kadi*, invoking upon his head curses and imprecations if the accusation preferred against his wife be false. The wife is required to take a similar oath in denial of the charge brought against her. If she refuses to do so she is presumed to be guilty by her tacit confession, and the divorce is granted without additional evidence; but if she takes the oath the case is decided upon its merits in accordance with the testimony of the witnesses.

Osmanli wives are delivered by the sole efforts of nature, without outside assistance, except the presence of the *ebe-kadin* or midwife, whose whole knowledge of the professional pursuit which she follows has been acquired by experience, for she has neither a scientific nor a

¹ In the *ahsun* or very proper form of the *talak-i-sunnat* the husband must pronounce the formula of divorce once in a single sentence; he must do so when the woman is in a state of purity (*tahr*), and there is no bar to connubial intercourse, and he must abstain from the exercise of conjugal rights after pronouncing the formula for the space of three months.—Moullir's Personal Law, p. 334.

practical education. After the child is born it is tightly wrapped in swaddling-bands, and is dressed in a little shirt and a many-coloured quilted jacket, while its head is covered with a red silk cap ornamented with a pearl tassel, a few gold coins and a number of amulets and charms to protect it against the evil eye.¹ The babe is carried about in a square quilted counterpane, of which the upper corner overtops its head like a hood, and is covered by a red gauze veil. The mother, having her head encircled with a red silk scarf (*fotoz*) ornamented with a bunch of charms, is placed upon a bed of state fitted up in the most elegant and costly style according to the fortune of the family. Among the rich the pillows are of silk covered with richly embroidered pillow-cases; the quilted coverlets are heavily laden with embroidery mixed with pearls and precious stones. The husband is then admitted, who offers his felicitations to the happy mother; and the new-born infant being put into his arms, he mutters a short prayer, and shouts three times into the child's ear the name by which it is henceforth to be called. For several days after delivery the mother is not allowed to get one drop of water, her only drink is sherbet, and a *ptişan* made from a species of fern. On the third day the *djemiet* or reception is held, for which special invitations are sent out, and the invited guests are regaled with a fine dinner, while sherbet is handed round among the casual visitors, and all present are entertained by a musical band which is always in attendance on these occasions. Very little notice is taken by the visitors or guests of the young child, except to characterise it by some abusive epithet, as a means of counteracting the effects of the evil eye. After the departure of the visitors a few cloves are thrown into the brazier, which, if they happen to burst, furnish a clear indication that the evil eye has left some deleterious influence behind, and to avert its fatal consequences, some hair taken from the head of the mother and the child is thrown into the fire, to fumigate the supposed victims with the vapours; and prayers and other superstitious practices are brought into requisition until the charm is believed to have been dispelled. On the third or eighth day the mother and child are subjected to a bath, which is either administered at the house or in some public establishment. The midwife and a number of friends are invited to join in the bathing, and partake of the refreshments provided for the occasion. Mothers suckle their children for eighteen months, and sometimes even to the age of three years.

Circumcision is made obligatory by common custom, and no good Osmanli ever neglects to comply with this imperative injunction. As it involves a heavy expense, if properly celebrated, the poorer and middle classes frequently await an opportunity to have their children circumcised at the house of some wealthy grandees who are always charitable enough, when the rite is to be performed on one of their boys, to permit a certain number of applicants to join in the *sunnet*

¹ These objects consist of a head of garlic, a piece of alum, a copy of one or two verses of the Koran plaited in little triangles and sewn in bits of blue cloth, and a number of blue glass ornaments in the shape of bands, horse-shoes, &c.—People of Turkey, vol. ii. page 2.

duhun without incurring any outlay. The *sunnet duhun*, or general festivities, commence on Monday, and are continued for a whole week among the rich. The candidates, whose age varies from four to ten, are sent to the bath, and as a distinguishing mark, boys of parents of wealth have their hair-tuft intertwined with gold thread, are dressed in elegant dresses worked with gold and ornamented with jewels, and in this gala costume, led by some matrons, they pay visits to the harems with the object of inviting their friends to be present at the celebration of the solemn ceremony. Sumptuous entertainments are given in the *saemlik* for two days, to which the poor as well as the rich are invited. On Wednesday and Thursday the festivities in the *haremlik* are enlivened by band-music and the performance of the dancing-girls. The boys mounted on horseback, accompanied by the barber and the *hodja* or tutor and some friends, pass in procession through the town preceded by a band of music. On their return the father, in assisting his son to dismount, endows the candidate for initiation, upon the requisition of the *hodja*, with some property or object of value according to his means; and he does not forget the poor children, whose parents have nothing to give. After the boys have paid a visit to the *haremlik*, to see the state beds that have been filled up in sumptuous style, they return to the *saemlik*, where the operation is performed by the *musdalji*, who receives a gold piece from the mother on announcing the completion of the sacred rite. The children, being carried back to the *haremlik*, are placed upon the state beds, and here they receive the visits of all their friends and relations, who offer them money and many valuable presents. The rejoicings and festivities continue until the coming Monday.

The childhood of the Osmanli is the period of supreme indulgence and idleness. Children spend their time and seek amusement among the women of the harem; but whenever boys arrive at the age of puberty, they are no longer allowed to associate with the friends of their youth; they very rarely see even their mother and sisters, and are altogether excluded from the companionship of the female sex until they are married.

The Osmanli show great kindness to their sick. The room where the sufferer is expiring never fails to be crowded with the relatives to console the dying man before his departure from this world. They assure him that the angel of death has summoned him to heaven, and that he should undertake his journey with a cheerful heart, that he should meet his fate with resignation, and rejoice in dying a true believer, which must ultimately lead him to paradise, no matter what his shortcomings in this life might have been. They give expression to their feelings of sympathy and affection by affirming that, if possible, they would die in his place, or leave this world at the same time to enjoy his social converse in eternity. When death at last closes the earthly career of their friend, they close his eyes and bandage his chin, and then abandon themselves to the most immoderate grief; they weep over the corpse the most agonising tears, they rend their garments, the women tear out their hair, and exclaim, in a tone of mournful emphasis, asking their dead friend why he has left his

wives, his servants and his horses. The shrillness of their screams, which vibrate through the apartment, pierces every ear within hearing distance. After these impulsive emotions have measurably subsided, and the family of the deceased becomes somewhat tranquillised, the body is undressed and is laid on a bed called "the couch of comfort" (*rahat yatak*), with the hands stretched by the side, the feet tied together, and the head turned towards Mecca. The corpse is next taken to the courtyard, where it is washed under the direction of the *imam*. While this operation is going on the lower part of the body is always kept covered, and the corpse is handled with great gentleness and attention. Seven small rolls of cotton are successively passed between the legs by the *imam*, after having been wetted with warm water, and they are finally thrown away. As soon as the washing is completed the *abtest* or religious ablution is applied to the corpse in strict conformity with the Mohamedan ritual; pepper is sifted over the eyelids, camphor is poured into the ears, the face is powdered with salt, and rose-water or other perfume is sprinkled over the rest of the body. The shroud of white calico is stretched in a coffin-like case (*taboot*) coarsely put together of rough planks, and over it is spread a layer of raw cotton weighing a thousand and one drachms. After the issues have been stopped up, and cotton has been interposed between the fingers, the toes and under the armpits, the corpse is invested with the *kafet* or sleeveless shirt, and being laid in the coffin it is wrapped in the soft shroud, which is secured by three cotton bandages, of which one encircles the head, another the waist and a third is wound round the feet. The visitors that have in the meantime arrived are now admitted, and the *imam* addresses them in these words: "O! congregation! what do you consider the life of this man to have been?" "Good," is the invariable reply. "Then give *helal* (forgiveness) to him," says the *imam*. The coffin, which is covered with shawls, with the turban or fez of the deceased suspended from a peg at the head end, is borne on the shoulders of four men, who are from time to time relieved by others; and is conveyed, followed by an escort of male friends headed by the *imam* and the *hoofas*, to the nearest mosque, where the funeral service is read in the presence of the congregation who perform their part of the pious exercises. The coffin is then carried in procession to the cemetery, and is set down by the side of the grave, where the lid being removed, the body is lifted out and is lowered into its last resting-place, with its head turned towards Mecca. The corpse is generally deposited in a lateral niche of the excavation and is protected by a plank partition from the contact of the earth thrown in to fill up the grave.

Sometimes women act as professional mourners at the cemetery, as a testimony of respect, and they are paid for their services. The *imam* pronounces the confession of faith in a solemn tone of voice: "I believe in one omnipotent God, and I adore only him. I believe that Mohamed is the envoy of God on earth and the prophet of prophets." He then addresses the dead in these words: "Know well that the God we adore is great and glorious, that He is the most powerful and most elevated of all, and that there is none above Him.

Rest assured also that Mohamed is the first of all prophets, and the most cherished of all messengers of God, and that all which proceeds from the prophet is true; that the visits which Moonkir and Nekir, the two angels of darkness and messengers of Allah, are about to make to you are true; that heaven and earth exist, that heaven and the day of judgment are also true; confidently rely on all these things, for they are true. Now may God thy master, the great and glorious God, who will one day come and raise all the dead from their tombs, be merciful to thee, may he accept thy answers and conduct thee in the way of salvation, may he grant thee the favour of approaching his divinity and the prophets, and may his grace be with you for ever. Amen." The *imam* then retires thirty or forty paces and cries out with a loud voice: "Approach Moonkir and Nekir, approach! behold a true believer; come he awaits you." He then returns to the edge of the grave and says: "Great and glorious God, we humbly implore thee to render the earth light to thy pious servant, and may he find grace and mercy at thy hands. Amen." For nine successive months the friends of the deceased repair to the grave, and hold ideal communion with the spirit of the departed; and at the close of the first month they celebrate the feast of the dead, strew flowers over his ashes, and distribute bread to the poor. At the death of a person dear to the family a part of the personal effects of the deceased are given to the poor, and alms are also distributed. On the third, the seventh and the fortieth day after the burial, the friends of the family and the poor are presented with a number of doughnuts (*lookmas*) covered with sifted sugar "to elicit the gratitude of the departed, or to occasion him a moment of rest and comfort." The Osmanli have no external marks of mourning; they pay visits of condolence and express their sympathy by saying: "May you live, and may your children live." *Sis sagh oloon evlatlaroonooz sagh olsoon.* Parents are advised not to manifest extreme sorrow for their deceased children, otherwise they might be cast out of paradise, and be doomed to wander about in darkness and solitude; but it is the duty of children to be constantly bewailing the death of their parents, and to continue to pray that they might be forgiven and be admitted into paradise.

The Turkish cemeteries make a mournful and gloomy impression even upon strangers, for over each tomb a cypress is planted, and the whole has the appearance of a sombre forest. The tombstones and memorial monuments are generally of white marble inscribed with golden letters, and marked with the symbolic badge of Mohamedanism—the time-honoured turban, of which the form and the peculiarity of its folds indicate the rank and profession of the deceased. A red fez sculptured on a miniature shaft marks the spot where an infant *effendi*—the darling of his parents, lies buried.

There exists no distinction of classes in Turkey; its institutions and the social habits of the Osmanli are all imbued with that spirit of equality which the religion of Islam inculcates in action as well as in principle. That social excrescence, called the nobility of birth—the child of violence and war—is entirely unknown. But it cannot

be presumed that in imperial Turkey, no less than in republican America, it was possible to establish absolute social equality, and that an aristocracy of intelligence and wealth, and especially of a bureaucratic class, does not form a socially distinct division of the population, which deems itself superior, if not in rank, at least in position, from the mass of the common people. In former times, before Turkey was partially reformed, the *grandees* or *effendi* assumed all the airs of a privileged aristocracy. They were generally haughty in their demeanour, grave and reserved in their intercourse, ceremoniously polite to superiors, and insolent to subordinates. They accepted the homage and slavish condescension of Greeks and Armenians with contemptuous indifference, and they looked down upon all classes who were excluded from the courtly circle of the imperial seraglio, where they perhaps served their apprenticeship as slaves, with that malicious disdain which characterises those who have risen to honours and high official position from the lowest depth of the social scale. They were puffed up by their self-importance, they sat for hours smoking the pipe plunged in thoughtless inanity. They perambulated through the streets with an air of languid indolence in a swaggering and shuffling gait; with their turban drawn over their right eye, a nosegay in their bosom, clad in trousers of great amplitude and with an amber rosary dangling from their wrist. They hated the Christian, detested the Jew and held the Greek in abhorrence. Their education was limited to reading and writing, and reciting by rote every verse of some favourite chapters of the Koran, and upon the foundation of this little learning they were promoted to fill the most important positions in the seraglio, or were appointed governor of some distant provinces.

The wealthy Osmanli lead a life of leisure and sensual enjoyment. They smoke their time-killing pipe all day long, visit the coffee-houses and bazaars, and indulge in the luxuries of the bath. In their harem they maintain three or four wives, and perhaps twice the number of slaves, which renders their home establishment expensive. They follow neither trade nor profession, and live entirely on their stated income.

Slavery, that cancer spot of human society, is still tolerated in Turkey, and the slaves are not recruited simply from inferior races, but belong, in part, to the highest type of physical perfection, and are endowed with superior intellectual aptitudes. The most beautiful women of Georgia and Circassia were formerly sold as slaves by their own parents, to live a life of seclusion and indolence in the harems of the Osmanli, that they may gratify the voluptuous passions of their masters, and become the playthings of their amusements and their pleasures. Although this traffic has been nearly broken up by the vigilance of the Russian government, yet a few occasionally pass the forbidden line and safely reach the shores of the Bosphorus. The public slave-market has been closed by an imperial decree as early as 1846; but the private sale of slaves is still a legal transaction.¹ In

¹ For slave bazaar, see Constantinople *infra* p. 408.

the ordinary harems female slaves are now exclusively employed, and it is only in the seraglio, where white and black eunuchs, classed into four chambers or *odas*, have charge of the harem of the sultan. Six different gradations of slaves are recognised by the Ottoman code. The *heulelik*, or unconditional servitude, reduces the slave to a mere chattel of his master with no legal rights, except that his life is protected, and undue severity of punishment is forbidden. The *mazzoom* are slaves who are permitted by their master to work or trade on their own account. They may become owners of property, and may even become themselves masters of slaves. The *mukiatebs* are slaves whose rights are protected by a contract which stipulates that they shall be enfranchised on the fulfilment of specifically determined conditions, such as the payment of a sum of money, or the performance of a particular service. During the period of the legal validity of the contract this class of slaves can neither be sold nor hired out; and they may at their option become slave-owners. But if the conditions are not complied with within the time specified, the subjects of the contract are reduced to absolute slavery. The *mutebbirs* are slaves who are in possession of a deed (*tebbir*) that insures to them their freedom on the happening of a certain contingency, such as the death of the master, or his return from a pilgrimage. Slaves of this order may be sold subject to the irrevocable condition secured to them by deed. The *mutel berimukiateb* enjoys the privilege arising from the stipulated conditions both of a contract and a deed. The *umul-velid* or "mother's children" are female slaves, whose children have either been acknowledged or adopted by their owner. They cannot be sold, and if not enfranchised before, they obtain their full liberty on the death of their master.

The Turkish slaves are extremely well treated; their duties are light and do not exceed those of ordinary household servants or labourers. The Osmanli addresses his slave with the endearing appellation of "my son;" he is never commanded with harshness or in a loud tone of voice, and nothing is ever done to make him feel his inferiority. If he is young, he is frequently sent to school; and after having reached the age of maturity he is allowed to marry, and if his conduct is exemplary he is often enfranchised, which is in accordance with the precepts of the Koran. "Marry the wisest of your servants or your slaves, grant a writing of freedom to those who are most faithful, give them a portion of your goods." If a female slave becomes pregnant she is *ipso facto* entitled to her freedom after the death of her master, if not sooner enfranchised, and her child follows the *status* of its father. Formerly it has frequently happened that a slave of extraordinary talent has risen to the highest positions in the gift of the government; and slave women were often made the legitimate wives of their masters. The Turkish slaves receive no wages, but all the members of the family are bound, at certain times, to make them a present (*bakshish*), the value of which varies in accordance with the wealth of the donor. They are maintained in good style and are well dressed. If they are discontented they may force their master to dispose of them to a purchaser whom they may

select, after having made three distinct appeals to him for this purpose.¹

The government of Turkey has for the last forty years undergone numerous superficial changes, which have modified its external form ; but in fact it is still the same absolute despotism as it was three hundred years ago. The sultan is invested with the power of life and death, and his Osmanli subjects are the submissive slaves who deem it a fortunate event to be permitted to die at his command, if thereby they can insure to themselves the eternal bliss of paradise. They look upon their *padishah*² with almost idolatrous veneration, and yield unconditional obedience to his orders, without examining into the consequences that may result from their execution, whether they be good or evil. He is styled the shadow of God on earth (*zillullah*), and formerly children were taught from earliest youth that it will be their duty to defend and propagate their religion by the sword, and live and die at the pleasure of the sultan, their sovereign lord.³ The constitutional feature which had been lately introduced, commanded by the force of circumstances, had no real foundation in the nature of the institutions of the country and the habits of the people ; and if this parliament, composed of a house of deputies chosen by a certain class of electors, and a senate whose members were appointed by the sultan, had not been in itself a sham and a delusion, it would have taken many years before the government could have been transformed into a real constitutional monarchy, which can only be effected by educating the people to the proper and judicious exercise of their political rights. In fact the government of Turkey, being fundamentally based upon the principles enunciated in the Koran, is in a great degree theocratic, which is the highest possible despotism that can be conceived, not necessarily oppressive in the exercise of its unlimited powers, for its practical tendency may be beneficent, and its governing spirit may confine itself to a patriarchal supervisory control, with the object of advancing the common prosperity of the country and the general welfare of the people. The success of such a government does not depend so much on the good intentions and the noble and disinterested character of the reigning sovereign, but on the personal integrity, the capacity and strict accountability of subordinate functionaries, no less than on the great governing talents, the just views and universal knowledge of public affairs of the governing despot. But in a vast empire, like Turkey, populated by so many different races and nationalities who do not speak the language of the country, and do not profess the religion of the governing class, the theocratic system of government, even if it could be applied in its ideal per-

¹ The ordinary price of a slave varies from three to five thousand piastres, and from three thousand to a hundred thousand for females. A Circassian girl from fourteen to eighteen years old, possessed of personal attractions, fetches commonly from fifty to sixty thousand piastres.—Ubicini's Letters on Turkey, vol. i. p. 145.

² *Padishah* is of Persian origin, and means *padi*, "protector," *shah*, "king."

³ Children were formerly instructed in the following catechism : How must religion be promoted? Answer, By fighting against all who oppose the Koran till the infidels are cut off from the earth. How do you serve your sultan? Answer, By making my head his footstool, and by living and dying at his pleasure.—Madden's Travels in Turkey, vol. i. p. 71.

fection, which is practically impossible, can but rarely adapt itself to the patriarchal form without degenerating into the most odious tyranny, giving rise at the same time to venal corruptions and inevitable abuses. Modern constitutionalism, if it could be carried into effect with all its checks and balances, coupled with a strict responsibility of the officials, who are simply the agents of the government, might save Turkey from ultimate ruin, and its certain and final downfall might be retarded perhaps for many long years; but such a system honestly carried into effect is incompatible with theocratic supremacy; as the whole strength and support of the sultan's government is centered in the Koran it must cling to it with the spasmodic grasp of the drowning man, or be shattered into fragments by the waves of revolution.

While the Osmanli were still barbarous tribes addicted to warfare, and were led by brave and skilful commanders, they were simply victorious soldiers who encamped in the enemy's country, subjugated those who were too weak to resist, and kept the conquered nations in subjection by the power of the sword. But as soon as they took possession of opulent cities, and appropriated, by right of conquest or by extortion, the wealth of the people they had rendered submissive to their authority, they lost their primitive energy, their *grandeess* lived in luxury, and passed their time in indolence and enervating pleasures. The sultan, instead of commanding his armies on the field of battle, shut himself up in the seraglio, and the affairs of the government were directed by the grand vizir, while all official positions were bestowed upon favourites, sycophants, courtiers, and those who could purchase them by favour or money. The pashas who had been commissioned to govern distant provinces had accumulated such immense wealth by their extortions and unjust exactions that it was found necessary to enact a law, that the sons of *grandeess* should neither inherit the wealth nor the offices of their fathers. Indeed the source of corruption had its seat in high quarters. The most responsible and most lucrative offices were sold to the applicant who paid the highest price for them, and official positions of more moderate incomes could only be filled by those who accompanied their application by some valuable present. Even justice was sold like merchandise in the market, and the strong never failed to oppress the weak. The pashas almost assumed the power and the state of independent sovereigns. The people were ignorant and fanatically religious, in which they were encouraged by the *ulemas* and the dervishes, who were hostile to all innovation and progress. The *janizaries*, who were the Turkish prætorian guard, were the only military force at the disposal of the government. They were without discipline, and unskilled in the art and military tactics of modern warfare. They were inefficient for the defence of the country, and when dissatisfied with the measures adopted by the government, they set themselves up as the arbiters of public authority, and elevated and overturned sultans and grand vizirs according to their caprice and pleasure. Selim III., a wise and noble prince, perceiving that his country was rapidly drifting towards final dissolution, endeavoured to stem the tide of retrogression and put a

stop to this dangerous condition of affairs; but his perilous attempt to introduce a reformatory spirit cost him his life. The obstinate resistance of the *janizaries* and the fanatic conservatism of the *ulemas* were two obstacles he could not overcome. Mohamood was much more prudent in the selection of his measures and more fortunate in their execution. He commenced the reformatory movement and carried it through, so as to lay the foundation for further progress. He waged war against the feudatory pashas and destroyed their power; by executing a bloody deed of vengeance he annihilated the *janizaries* who refused to be disbanded. Although he lost Bessarabia, Greece, and in a measure also Egypt, yet he persevered in his efforts to save at least the shadow of the great power which he had inherited from his ancestors. He organised an efficient army upon the modern principle of military science; he endeavoured to improve the condition of the *rayahs*,¹ and place them on a footing of legal equality with the Mohamedans; and the pithy saying worthy of the great statesman, that "henceforth he only wished to know the Mohamedan in the mosque, the Christian in the church, and the Jew in the synagogue," deserves to be perpetuated. The *hati-sherif*² of Gulhane, issued in 1839, was to be the political chart of reformed Turkey. In this famous document all Turkish subjects, without distinction of creed or race, are guaranteed perfect security of life and property, it proclaimed the fundamental principles of a regular mode of taxation, a uniform law of conscription with the limitation of the military service to a fixed period, the abolition of monopoly and venality in office, the impartial administration of justice, and the free transmission of property. He also changed the national oriental costume, and introduced the European fashion, which is now the dress of young Turkey. He accredited ambassadors to the principal courts of Europe, encouraged education, and established scientific schools. Railways, telegraphs, post-offices and quarantine establishments followed in due time. The *tanzimat*, the second constitutional charter of the Turkish empire, properly belongs to the reign of Abdul Medjid, the son of Mohamood, who succeeded him in the imperial government. It was published in 1844, and it merely confirms the principles enunciated in the *hati-sherif* of Gulhane, still acknowledging the sultan as the only legislative authority, possessing at the same time unrestricted executive powers, only limited by existing social customs, the religious sentiment, and the time-honoured institutions of the country. This is the principle and spirit upon which the present government is conducted, for the constitution of 1877 granted by Abdul Hamed, as a possible means of preventing the late Russian war, had but an ephemeral existence. The first parliament assembled under its provisions was prorogued for an indefinite period, never to be convened again.

The dignity of *padishah* is hereditary, not always in the direct male line, but in the order of seniority of the surviving male members

¹ A name given to the non-Mohamedan peasantry.

² *Hati-sherif* means "illustrious writing," and *Hati-humainoom*, "the august writing."

or princes of the blood who are the direct descendants of former sovereigns. The sultan is succeeded by his son only, if there are no uncles or cousins of greater age living.

The sultan is assisted in the administration of the government by the grand-vizir (*sadr-ı azam*),¹ who is the keystone of the arch of the sovereign authority with which the sultan is invested. He is the supreme head of every department of the government, and it is through him that the other ministers who preside over the various departments can communicate with the sultan. No measure, on which a decision has been taken, can be carried into effect except through him; he is virtually the executive head of the government, by the advice and with the consent of his imperial master, in whose name and by whose delegated authority he acts. He is president of the Privy Council, and the greatest number of offices are filled by his appointment; all decrees, in order to have full force of law, must be countersigned by him, and he may even assume the command of the army. The Sheikh ul Islam or the grand mufti holds an equal rank with the grand vizir in the hierarchy of Turkish functionaries, not in a religious or spiritual sense, but as the law officer whose *fatrah* or decision is the highest authority in the interpretation of the law. No legislative decree can acquire validity without being approved by his *fatrah*, which was formerly a kind of veto power, that was absolute and irrevocable, but is now simply a judicial formality of but secondary importance. He is called the "counsellor of men and the sea of all science." He is invested with delegated authority, as the representative of the sultan, in all matters of religion or civil justice. He enjoys the highest consideration, is exempt from capital punishment, and his office was formerly irrevocable. The sultan rises and advances seven steps towards him when he appears in his presence, and he is so honourably distinguished that he claims it as his right to kiss the sultan's left shoulder; while the grand vizir was formerly only permitted to touch the hem of his robe with his lips. He is the chief of the *ulemas*, from whom all judicial and religious functionaries are chosen; he acts as master of the university and as dean of the schools. He is addressed by the title of "highness;" pays a public visit to the sultan once a year, and receives a salary of a hundred thousand piastres per month.²

The Privy Council (*medjlisi khass*) is composed of the members of the ministry comprising the grand vizir, who is the presiding officer, the Sheikh ul Islam, the *seraskier* or minister of war, the *capidan pasha* or minister of marine, the commandant of the artillery and governor-general of all the fortresses, the minister of foreign affairs, the minister of finance, the minister of commerce and public works, the *matechar* or adviser of the grand vizir, acting as home secretary,

¹ Sultan Mohamood abolished the office of grand vizir in 1838; but Abdul Medjid, who succeeded his father, being only fifteen years old, although he had reached the age of majority, was wanting in political experience and the office was re-established; but it has since been abolished and re-established several times, for there is nothing fixed and permanent in Turkey, as regards the public administration of affairs.

² Equal to £620.

the minister of police, the president of the Council of State, the intendant of the mint and the intendant of the *vacoufs*.¹ The Privy Council is styled Divan Porte or Sublime Porte, it meets twice a week; the sultan is generally present at its deliberations, which are conducted with great secrecy. A revisory board is attached to each ministerial department which proposes and draws up plans for improving the detail of the administration. The laws, which are promulgated in the form of imperial decrees, are originally proposed and framed by the Supreme Council. The sultan proceeds annually on the first day of Maharrem (the Turkish new year) to the hall where the Supreme Council holds its sessions, when an accurate report is laid before him of the state of affairs of the empire, and of the progress made during the past year in the administration of the government. The sultan announces that several projects will be submitted to their consideration, and then concludes with a speech, in which he approves or disapproves of their action. The Supreme Council possesses the highest judicial power in the empire. It takes cognizance of all crimes committed against the State, and tries derelict or faithless functionaries charged with abusing the official authority entrusted to them. This court also exercises the highest appellate jurisdiction, and revises the sentences of the lower courts in criminal cases. No capital punishment can be inflicted unless the sentence is confirmed by the sultan, on the report of the Council who examines the legal documents and the evidence produced on the trial of the case. A Council of State (*shura-i-devlet*) has been established in recent times. It has for its functions to prepare and examine all projects of law and the rules of administration; to decide all questions that refer to the official acts of the public functionaries; to take cognizance of conflicts that may arise between the administrative and judicial authorities; to give its opinion in writing on the interpretation of the laws in force which relate to the various departments; to examine into the official conduct of functionaries submitted to its investigation, and to give its advice on all questions about which it may be consulted by the sultan or his ministers. It is divided into five sections: (1) that of the interior and war department; (2) that of finance and the administration of *vacoufs*; (3) the legislative branch which elaborates amendments to existing civil, commercial and criminal laws, and establishes the rules of practice of courts of justice; (4) that which considers all matters referring to public works, commerce and agriculture; and (5) that which has charge of the interests of public instruction. Each section is presided over by a minister, and questions are decided by a majority vote. The final report of its deliberations is submitted to the grand vizir for approval. It is composed of

¹ Mr. Baker says that the Privy Council is composed of twenty-two members. These are besides the Sheikh ul Islam and the grand vizir, the minister of war, the minister of marine, the minister of foreign affairs, the minister of justice, the minister of public instruction, the minister of finance, the minister of commerce, the minister of public works, the minister of police, the minister of *vacoufs*, the *mustechâr*. The president and vice-president of the Council of State, three members of the superior councils, a member of the Council of State, the director-general of indirect contributions, the director of Archives and the Prefect of Constantinople.—Baker's Turkey in Europe, page 520.

forty members, of which thirteen are non-Mussulman, a certain proportion being taken from every religious profession.¹

The Ottoman empire is divided into general governments or *vilayets*, which are subdivided into provinces called *livas* or *sanjaks*, and these are again divided into *kazas* or districts, which are composed of *nahiyets* made up of a certain number of villages and hamlets. A governor-general or *vali*, with the rank of *mushir*, is at the head of the administration of the *vilayet*, who is indirectly invested with almost unlimited powers. He can suspend or remove on his own responsibility the governors of *livas*, the *mudirs* of districts, the members of the municipal council, the chief of police and all the civil functionaries within the territorial limits of his government. He has control over the military force, and can call it out whenever he deems it necessary. The receiver-general of the revenues, the judges and the tax-collectors are all dependent on him for their official position, and are directly responsible to him, subject to the final decision of the Porte. The governor-general is assisted in his administration by a permanent council (*medjlisi kebir*), which meets weekly on stated days, holding its sessions in the chief town of the *vilayet*. Its members are a president and two secretaries appointed by the Porte, and are generally imported from the capital; the *defterdar* or receiver-general of revenue, the chief ecclesiastical authority, whether Mussulman, Greek, Armenian or Jew, and the *kodja bashis* or municipal delegates. Over each *liva* is placed a *kaimakan* or lieutenant-governor, who is subordinate and responsible to the governor-general. Assisted by the military commandant of the province, he supervises the recruiting service, or sees to it that the law of conscription is properly executed. In connection with the members of the civil tribunals, and provincial councils or *medjlis* he performs the magisterial duties of the province, superintends the collection of taxes which is entrusted to a commission nominated by the municipality. He is responsible for the police of the province, and has under his immediate orders a company of *zabtiyeh* or policemen composed of twenty *kavass* or gendarmes, twenty *seymen* or riflemen and twenty *suvaries* or horsemen. The internal administration of the *kazas* is conducted by *mudirs*, who are assisted by the council of notables called *voodyooks*; and they also manage the financial affairs of the district. The *nahiyehs* are presided over by a *mooktar* or *kodja bashi*, who is elected by the inhabitants of the township, and performs the duty of mayor and receiver.²

Before the reform movement was inaugurated boys captured in a war with Christian nations, or bought from Georgian and Circassian parents, or recruited at a later period in Bosnia and Albania, were supported and educated in the seraglio at the expense of the government to serve as pages (*ichtoglans*) in the service of the sultan. They were instructed in reading and writing the Turkish, Arabic and Persian

¹ It is composed of twenty-seven Mussulmans, four Greeks, four Armenians, one Catholic, two Israelites, one Maronite and one Druse.

² Mr. Baker in his Turkey calls the governor of the *liva* *mutecariff*; the sub-governor of the *kazas* *caimacan*; and the presiding officer of the *nahichs* *mudir*.

languages, and they were taught the precepts of the Koran and the fundamental tenets of Mohamedanism. They were practised in throwing the *jereed*, they learned to ride and handle the sabre with dexterity. They were dressed in white, and their table was frugally supplied. Those who excelled in their studies and showed extraordinary capacity and intelligence, occupied the most important office in the imperial palace, and filled the most lucrative places in the gift of the government. Thirty of these pages were specially set apart under the superintendence of the chief keeper to act as guards of the precious relic called "the mantle of the prophet" (*kıyık sheriff*), composed of black woollen stuff or camlet enveloped in forty wrappers of cashmere and other rich drapery. It is exhibited once a year on the fast of Rhama-dan to be kissed by the sultan and other high dignitaries. Another relic, no less revered and as carefully guarded, is the standard of the prophet (*sandjazhy sheriff*). It is only unfolded on extraordinary occasions, and the great power it exercises over the resolution of the soldiers on the field of battle had formerly been taken advantage of in time of great danger and perilous emergencies. At the present time the provincial officers and other functionaries are selected with some discrimination, and men of character and education are generally appointed to high positions. Pashas are no longer permitted to levy a contribution of pretty girls and young boys on the Christian inhabitants subjected to their jurisdiction; nor are they now ever guilty of such odious acts of impropriety as to force *rayah* women to yield up their person for the gratification of their animal passions.

Before the accession of Mohamood to the Turkish throne, the standing army of the empire was exclusively composed of a body of privileged troops called *janizaries*, who, from simple soldiers, had made themselves the despotic masters of the government, to whom they dictated its course of action, making and unmaking sultans at pleasure. Their barracks were situated in Constantinople in the Atmeidan (race-course), and from there they wielded their capricious and arbitrary power. Whenever they were discontented with the condition of affairs, they overturned their kettles as a sign of their anger and sullen humour, demanding with unblushing effrontery the head of the grand vizir, or of a certain pasha, or a sum of money as peace-offering, or any other desirable object that struck their capricious fancy. When their demand was complied with they withdrew to their quarters, and kept the peace until some new cause of revolt had again roused up their turbulent spirit. Mohamood, with a courage that does him honour, determined to rid himself of this dangerous body of men who made all regular, civilised government an impossibility. They objected to his reformatory measures, especially to the re-organisation of the army upon the European system. The sultan obtained a *ferah* from the Sheikh ul Islam declaring that all those who were obstinately opposed to the reform movement were transgressors of the law, and should be treated as such. But the *janizaries* remained refractory, and thirty thousand of them assembled at the Atmeidan for the accomplishment of the object they had in view. The sultan was, however, prepared to meet this not unexpected resistance by a counter-

force that was too powerful to be overcome. He called his military forces together and planted his cannon on the Atmeidan. Hussein, the former *aqha* of the *janizaries*, was the executor of the bloody vengeance of his master. At the first discharge of artillery the *janizaries* withdrew to their barracks, but the buildings having been set on fire, they attempted to escape from the raging element on the one hand and the murderous fire of the artillery on the other, so that six thousand of them perished, and three days afterwards not a single *janizary* could be seen in the capital.

The "victorious army of Mohamed" and the "troops of the palace" are now efficiently organised, well disciplined, and well practised in the art of modern warfare. When on a peace footing, the Turkish army (*nizam*) consists of seven corps (*ordos*) commanded by a *mushir* or marshal, which are each composed of two divisions (*turka*), each of which is divided into two regiments (*buyades* or *liva*).¹ There are in addition reserve troops and four detached corps. The army is placed under the authority of the *seraskier*, who, by virtue of his office, is the commander-in-chief. The duration of military service is four years in the regular army, and one year in the reserves (*ikhtyat*), including the young men who have completed their term in the active service. The national guard of the first *ban* (*redif sinif moukaddem*), whose term of service is four years, includes all those who have served in the regular army and in the reserve; and the national guard of the second *ban* (*redif sinif taly*), whose term of service is two years, includes those who do not belong to the first three series. The *bachi-bouzouks* and the *jerli-askier* are irregular, local troops.²

The war marine of Turkey consisting of war steamers, monitors and gunboats, is very powerful, and before the last war it held the third rank in Europe, though the Osmanli have never distinguished themselves in naval warfare.

Turkey has a regular postal establishment; there are fifteen principal lines of postal conveyance or post-routes, which extend to the extreme limits of the empire and connect with numerous branch lines. The railways are now the principal mail-carriers as far as they extend, and five regular Ottoman mail steamers are also employed in the postal service. The land mail in the interior is carried on horseback by special carriers called Tatars appointed for this purpose. There are regular relay stations established on all the lines at intervals of six or seven hours' travel. Turkey is a party to the international postal treaty, and letters can be sent there at the same rate as to any other part of the civilised world.

One of the most important branches of every civilised government is the financial department, which alone gives life and activity to all

¹ Each infantry regiment has three battalions (*tabur*) and each cavalry regiment has six squadrons (*bölük*). Each battalion is made up of eight companies, which are divided into sections, and are composed of a captain, two lieutenants, twelve sub-alterns and eighty privates. In July 1877 at the beginning of the Turco-Russian war the army was composed of 485,000 infantry and 17,000 cavalry. It was served by 644 field-pieces, and the forts were armed with heavy ordnance composed of 2900 cannon. The number of regulars was 300,000 men of all arms.

² For a detailed description of the army organisation of Turkey, see Baker's Turkey, page 295; Augsburger Allgemeine Zeitung, Sept. 20, 1877.

the others. It is therefore of primary importance for every state, whose national life is not on the wane, that its finances should be judiciously managed, and that its financial condition should be based on a solid foundation. Turkey has not yet succeeded in establishing a regular and moderate system of taxation, and equilibrating the total amount of her annual expenditures by the total amount of the revenues collected. The reason of this anomaly lies in the fact that the Turkish government is not to the "manor born," it is not a product of the soil, it is not the result of the natural development of the people who are to be governed. It is in great part foreign to the country, and to the people where it is established; it has been forced upon the inhabitants by conquest and could only maintain itself by the force of arms. When the Osmanli were still a houseless and landless conquering race they divided the landed property of the people they subdued into three classes: the ecclesiastical, the patrimonial and the public domain. The patrimonial lands were partly distributed among the chiefs of the army, and were regarded as titheable estates (*arzi itshrüie*) charged with the payment of an annual contribution of one-tenth of their produce; but partly they were left in possession of the actual occupants, and were then treated as tributary lands subject to the payment of the *kharadj* or tribute, which included both a capitation and a land tax, the last being assessed according to the number of acres cultivated, or it was levied on the produce and collected in kind. The public domain included all waste lands, the private estates of the sultan derived from confiscations and inheritances, and the different fiefs. The revenues obtained from this source made a part of the *miri* or public treasury. At the time of the conquest the conquered territory was divided into fiefs, which as a reward for military service, and as a means of maintaining a military force, were assigned to horsemen called *sipahi*, who were entitled for their own use to the taxes levied in kind on the land granted to them, whether it was cultivated by Christian or Mohamedan peasants, over whom they exercised seigniorial jurisdiction. The tillers of the soil had at least a possessory title to the land they occupied, but they could not bequeath it out of the direct line of succession without permission of the *sipahi*, and the legatee could only take possession after the payment of a fine. When a peasant died without heirs, the land was still regarded as belonging to the community in which it was situated, and the *sipahi* was bound to give possession of it to one of the neighbours of the deceased occupant. While the *sipahi* could claim as his own the rent charge, with which the land was burdened, he had no proprietary title which was vested in the State or the public treasury (*miri*), and he forfeited even his beneficiary right if he refused to reside on the fief. For the privilege thus accorded to him he was required to furnish one horse-soldier for every three thousand *aspers* of revenue he collected. The possession of these estates, although dependent on the pleasure of the sovereign, became in course of time hereditary.

When Mohamood had established a regular army, exclusively maintained at the expense of the State, from the public treasury, and had

substituted a civil list for an indefinite system of expenditures, he abolished all the vested land privileges which reverted to the *miri*.

The ecclesiastical property principally devoted to the mosques and other pious foundations, is known under the name of *vacoof* or *rakf*. The *vacoof* estates were inalienable, for they were considered as having been transferred to God, and consequently they were exempt from taxation, and not subject to confiscation or other judicial proceedings. But as the *vacoof* only gave the usufructuary right to the estate, the fundamental principle still holds good that the proprietary right in the land is vested in the State. Another class of *vacoof* called *aulet* was introduced to give protection to private property at a time when the government and its agents ruined the wealthiest property holders by excessive exactions and unlimited extortion. To avoid this depleting process on the part of the public authorities, unencumbered estates were nominally transferred to a mosque for a certain percentage of the estimated value which was paid to the owner by the administrators of the *vacoofs*. For the amount thus received the landed proprietor was bound to pay the annual interest, while he still retained possession of his estate, and enjoyed the revenue it yielded, with power of transmitting it by inheritance to his descendants in a direct line, which excluded, however, his grandchildren, if his own children had died before he did, because according to the Mohamedan law, the father being dead, could not transmit to his children what he never possessed. In such a case the estate would become the property of the mosque. Formerly the administration of the *vacoofs* was entrusted to an officer called *mutavelly* or registrar, who received his appointment from the founder of the *vacoof*, while his successors were appointed by the *kasi-askar*. The *mutavelly* was required to submit every six months a correct account of his administration to a *nazir* or the inspector of the imperial mosques. The *nazirs* were generally chief dignitaries of the empire, for a great portion of the enormous revenues of these pious foundations found its way into their capacious pockets, and was appropriated for their private use. But Mohamood, the great reformer, made an end of this abuse of power, and created a "board of general control" of the *vacoofs* presided over by the supreme *nazir*, who is specially appointed by the sultan, has the rank of a minister and is a member of the Privy Council. In 1865 the property of the mosques was appropriated by the State. The lands were converted into saleable and transferrable tenures subject only to the limitation of the right of testamentary demise, and in the event of no future heirs, when the escheat will no longer accrue to the benefit of the mosques, but to the State exchequer. The mosques are entitled to twenty or thirty per cent. of the revenue realised from the *vacoofs*.

The revenues of the Turkish government are derived from various sources. The tithe (*ooshoor*) is more a quit rent than a tax, and consists of a tenth part of the produce of all titheable lands. The *verghi* is intended as an income tax from the payment of which the inhabitants of Constantinople and vicinity are entirely exempt. The amount to be paid is fixed by the central authority, and may vary from year

to year according to the wants and necessities of the government.¹ The *kharadj* or capitation tax was formerly paid by the conquered who refused to become Mohamedans, and who having thus forfeited their lives or at least their freedom, paid tribute as a ransom to the conquerors. In modern times, however, the *kharadj* is no longer considered as a tributary contribution, but simply as a bonus paid from being exempt from military conscription, to which Mohamedans only are subject. It is levied on every male adult, sick and infirm persons, the poor and the priests being exempted. It is not a uniform tax, but is arbitrarily fixed in proportion to the fortune of those who are liable to its payment. It was formerly collected by special agents called *koltijis* who were guilty of arbitrary and oppressive acts; but in 1850 it was ordained that its collection should be made by the heads of the different religious communities, who are made responsible for its payment to the public treasury. The remaining part of the revenues is principally derived from trade licences, stamp duties, town dues, salt dues, an impost on fisheries and on mines, and from custom duties imposed on exports and imports; the amount realised from that source being comparatively insignificant.²

The mode and manner of collecting the taxes has always been the most defective part of the financial administration of Turkey. Most of the contributions being levied in kind, the government found it most convenient to have recourse to the odious and oppressive system of farming out the taxes. Previous to 1695 the grant was renewed annually, but Mustafa II., to obviate some inevitable abuses, invested the revenue farmers with concessions for life. But this did not improve the condition of the *rayah* peasants. The pashas or *mustellims* not only exacted gratuitous service and labour from the poor tillers of the soil, but induced by their insatiable rapacity, they made demands of money upon the people at pleasure, and the bastinado and even the confiscation of property was the penalty of refusal. A subordinate officer was sent to the peasant to make arrangements with him for the settlement of his tithes. The amount to be paid was arbitrarily estimated, and the value of the products, of which the crop was composed, was fixed at double or triple the price they brought in the market. The *rayahs* were not only ground to powder by the pashas and farmers general, but they were ruined and made bankrupt by the Armenian bankers who advanced the money on the standing crops, for the taxes had to be paid into the *miri* before the produce were gathered and could be sent to market. Sultan Mohamood endeavoured, at least by his good intentions, to change this unfortunate state of affairs, if decrees and orders could radically change inveterate, corrupt practices, inherent in a system of government that is not based upon strict individual accountability and personal honesty. He appointed

¹ For taxation of land and domestic animals see *supra*, page 335.

² In 1878 the receipts were from the land tax 635,000 purses, other direct taxes 190,700 purses. The indirect taxes are derived from tithe 1,392,000 purses, from other resources 2,981,828 purses. From salines, forests, mines, &c., 413,516 purses; tribute 163,544 purses. Total 4,776,588 purses.

Expenditures: Interest on State debt and similar disbursements 2,973,849 purses. Civil List, pensions, &c., 389,684 purses. Government expenditures 2,422,196 purses. Deficit 1,009,141 purses.

special agents for receiving the revenue, established provincial councils for collecting and administering it, and extended the powers of the municipalities. But laws, however good they may be, possess no intrinsic executive virtue, and are entirely ineffectual if the officers entrusted with their execution are destitute of ability, honour and patriotism. The revenue department of each *vilayet* is presided over by the *defterdar*, who acts as receiver and paymaster-general, and that of each *liva* by a *mal-mudiri* or deputy receiver, who also superintends the collection of custom duties, port and quarantine dues, the capitation tax and the revenue derived from passports, salines, fisheries and mines. His accounts are audited by the governor and the provincial council, and are transmitted to the *defterdar*, who lays them before the council of the *vilayet*, by whom they are examined, and who draw up a report that is sent by the *vuli* to the minister of finance. The annual expenditures of Turkey far exceed its annual revenues, for Turkey, like the rest of Europe, has now a heavy interest debt to pay every year,¹ which has been immeasurably increased by the late expensive wars, and its finances are in a very disordered condition, for if the Osmanli excel in any part of statesmanship it is in the dilatory measures of diplomacy and in conducting negotiations that lead to no result ; but of political economy and finance they know absolutely nothing.

Formerly the *miri* or public treasury was under the exclusive control of the imperial master. The sultan's private revenue constituted, in great part, the income of the government, which was sufficient to defray the expenses of the imperial establishment, for as the offices—civil, judicial and military—were self-supporting, very few public functionaries received regular salaries. At the present day the sultan has a fixed civil list of thirteen thousand purses² per month, and lays no claim to any property or domain as belonging to him personally. The private revenues of the sultan were derived from various sources ; such as the farming out of the woods and forests ; a portion of the Egyptian tribute ; gratuities presented by pashas and other high functionaries on receiving an official appointment ; a royalty of ten per cent. on all legacies ; taxes paid by certain provinces for the sultan's special use ; the amount realised from confiscated property ; presents sent by foreign potentates as well as those offered by the grandees of the empire on particular occasions ; the inheritances of servants of the crown, who, being looked upon in the light of slaves, could possess no property of their own. At a period not very remote a functionary who amassed a great fortune was put to death for the sole reason that the sultan might obtain possession of his wealth. The great Mohamood also put an end to this criminal practice, he renounced the privilege of inheriting the property of public officers ; and as the civil list was fixed, there was no longer any temptation to murder men privately for the sake of their money.

The judiciary department of the government has in recent time undergone numerous changes, and it is now sufficiently well organised,

¹ The public debt in January 1874 amounted to 4,000,571,750 francs, the floating debt was 334,605,141 francs, making a total of 4,335,273,191 francs.

² Equal to £100,000.

if the Turkish judges and their subordinates were incorruptible men of unimpeachable integrity and decided legal abilities. The highest court of judicature was formerly the supreme court of justice of appeal (*arzodaci*), composed of two chambers (*soodoors*), presided over by the *kasi-askar* or military judge of Roumelia for Europe, and the *kasi-askar* of Anatolia for Asia, each being assisted by ten assessors, who were the presiding judges, in regular turn, for the space of one year.¹ The two *kasi-askars* were the chiefs of the Turkish magistracy in Europe and in Asia, and all vacant offices in their respective departments were filled by them with the approval of the Sheikh ul Islam. The courts of appeal or the grand judicial council (*mecleriet*) were twenty-four in number, each being presided over by a grand judge or *mollah*. In 1869 a supreme court (*Diran-i-akhiam-i-adhyeb*) was created, composed, like the council of state, of Mussulmans and Christians. It is divided into two sections; the first represents a court of cassation (*mehkemes-i-temiys*), which is divided into two chambers, one civil and the other criminal, and decide on appeals taken from the lower courts. The second section (*mehkemes-i-nizamiyeh*) acts as court of appeal, and is divided into a criminal, civil and commercial chamber. No member of the high court can be destituted, except by virtue of a judgment. Neither the imperial nor the ministerial authority intervenes in its proceedings or in its decisions.

In 1880 a code of preliminary criminal examination was drawn up, but the jury system was excluded in criminal cases; it lays down rules of procedure, it establishes fixed rules where formerly the greatest abuses prevailed founded upon customary practices. One hundred and twenty-six ordinary tribunals or *kazas* constitute the courts of first instance, which are presided over by a judge who is called *mollah* or *kali*, assisted by the *mufti*, who is elected from several candidates by the province, a *naib* or assistant judge, an *ayak naib* or deputy and a *basch kiatib* or notary. These courts have common jurisdiction over civil cases, and an appeal lies from their decision to the appellate court. The members of these courts also form a correctional tribunal when sitting conjointly with the governor of the *liva* and the *medjli* or provincial council. There is besides held in each district a magistrate's court, in which the proceedings are conducted by the *naib* or assistant judge. Among the great defects of the Turkish judiciary is the want of legal limits pointing out the precise extent of jurisdiction of each respective court. All the tribunals try cases of every description that may be submitted to their decision; and in civil suits no appeal lies from the judgment thus rendered. The defendant has simply the option of removing the case to a superior court, even to that of the *kasi-askar*, but such a step is very expensive, and is attended with numerous perplexities. In criminal cases the courts pronounce sentence without appeal, and they possess the power of ordering the execution of their own sentence. Capital punishment, however, can in no case be inflicted without the examination of the proceedings of the lower court by the council of justice at the capital, and the signature of the sultan. The ordinary tribunals are

¹ According to Osman Bey the *Stambul effendis* is the *kasi-askar* of the capital.

competent to condemn a criminal to the galleys, or to imprisonment for a definite time, or to banishment to a locality within the limits of the empire. No ignominious punishment is allowed to be inflicted by the Turkish law. The penalties decreed by law do not brand the guilty person with infamy, but rather excite the compassion of his fellow-subjects who sympathise with his sufferings.

The mode of proceeding in court is extremely simple, and does not require the assistance of a lawyer, for the *ulemas* do not act in that capacity. The contending parties appear in person before the court, provided with a *jetvah* obtained from the *mufti* supporting the point of law upon which their claim is based, or overruling the point of law appealed to by the plaintiff. Each party makes a full and clear statement of his own case, and produces the documents and witnesses in support of it. The *ayak naib* or officer of the court sums up all the points that have a direct bearing upon the case, and the judge, who, according to circumstances, is either a *mollah* or a *kadi*, renders his judgment, or pronounces his sentence (*ilam*), which is inscribed at the foot of the summons, and must be legalised by the judge's signature. The judgment or sentence is executed by the governor of the *liva* with the assistance of his police force. Disputes that arise between non-Mussulman subjects of the same religious profession are adjusted or regularly tried by the heads of the ecclesiastical establishments, which are the patriarchs of the Greek and Armenian churches and the *chacham baschi* of the Jewish community. Each of these public functionaries holds a public session twice a week at his own residence for the despatch of business. Although the parties have a right to appeal from the decision to the Turkish tribunals, yet as they are sworn beforehand that they will submit to the judgment or sentence, whatever that may be, such an appeal hardly ever takes place. Commercial courts have also been established in the principal cities for the adjudication of cases that may arise between foreigners and subjects of the Porte. The judges are selected from the most eminent merchants of different nations, nominated by the European legations, who act conjointly with ten native merchants, both Mussulman and Christians, that are nominated by the government. These tribunals are, in a manner, organised upon the European system, and their proceedings are more or less conducted upon the principles of the European courts. Written evidence is now admissible in civil cases, and Christians are competent witnesses to testify against Mussulmans. The judges receive no fixed salaries during their term of office, which is limited to one year; but they are paid by a tax called *recim*, which consists of the fortieth part of the expenses of all suits submitted to their jurisdiction. The two *kasi-askars* receive in addition to the *recim* a fortieth part of all legacies and inheritances. The assistant judges of the two chambers of the *arzodaci* receive stated salaries. This injudicious arrangement renders the judge's office precarious and exposes him to the temptation of taking bribes, thus giving rise to numerous corrupt practices. Nor does there exist any legal control to render an unjust and corrupt judge responsible for his abuse of power, and what makes the Turkish courts still more liable to become

instruments of injustice and oppression is the facility with which witnesses can be suborned and false evidence can be introduced to sustain a bad cause. This evil is still aggravated by the fact that the plaintiff can select the judge before whom his case shall be tried; and he can always make application to a judge who is interested in his success, especially as the *naib* is the chief agent in the trial of the case, and exercises great influence with the judge, and a valuable present to the *naib* hardly ever fails to incline the scales of justice on the side of the generous donor. In former times these deputies fomented litigation, and caused false suits to be brought against the rich to increase the income of their patron. They levied legal blackmail (*acunia*) upon Christians and Jews to extort money from the infidels under the forms of law. To leave a street door open at night, to wear yellow slippers instead of black ones, to talk to a Turkish woman after dark, or to a Greek woman at any time within the purlieu of San Dimity in Constantinople, were offences which, if substantiated by true or false witnesses before a *kadi*, would subject the accused to the punishment of the bastinado and a fine of five hundred or a thousand piastres. Witnesses could then be suborned in support of almost any case, and men made it a regular vocation of attending courts and selling their evidence to the highest bidder, for at that period the testimony of a Christian or a Jew was not admissible against a Turk.

The judicial officers of the government are all drawn from the *ulemas*, who, as the learned men of Turkey, form a corporate hierarchical body, and as a class they exert the most powerful influence both in the civil and religious organisation of the empire. They enjoy many privileges; they pay no taxes; are not required to serve in the army; their property is not subject to confiscation, and if they are guilty of any offence, or abuse of power, they are simply destituted if they occupy an official position, or they are banished. Formerly their hierarchical chiefs were the *kasi-askars* of Roumelia and Anatolia; the *khodja* or tutor of the sultan was second in rank, and the grand-*mufti* followed next in regular order. At the present day the Sheikh ul Islam has precedence over all the others, and as the head and expounder of the "faith," he is second only to the sultan or kalif. The whole body of the *ulemas* is divided into a legal and a religious branch. The former includes all judges administering the law, and the *muftis* who teach and declare it: while the latter comprises those who, under the title of *imams*, have charge of the mosque service and perform all the higher religious functions. The *ulemas* are subjected to a novitiate of a long and tedious preparation, and must pass numerous severe examinations before they are admitted from a lower to a higher rank. After having obtained the usual rudimentary instruction in the *mekteb*, they enter the *medresseh* or secondary school, and there, under the name of *softas*, they devote ten or twelve years to the study of grammar, logic, metaphysics, rhetoric, and the Koran. They are gratuitously lodged, and receive daily their rations of bread and cooked rice from the mosque, and to defray their other expenses they act as public scribes, as readers of the Koran in private houses and as sweepers of the mosques. At the close of their curriculum they

receive the title of *damischmeuds* ("endowed with learning"), and it now becomes their duty to teach the younger students, or they may be appointed as teachers in the inferior schools, or as *naib* in one of the provinces, or they may even be authorised to officiate as common *imam* in a mosque. As they cannot rise to any higher degree if they accept any of these official positions, it is more usual for them to submit to an examination which entitles them to be admitted, as a member of the lowest grade called *mulazim* (candidate), within the sacred circle of the *ulemas*, which qualifies them for the office of *naib*, with the privilege of being promoted to the position of *kadi*. If the aspirant is ambitious of further advancement he is required to pass additional seven years in the study of dogmatic science and of jurisprudence as embodied in the Koran; he must make himself familiar with the most approved commentaries, and the five great collections of ancient *fetvals*. If after this second probationary term he is able to pass a difficult examination, he becomes a *muderrri* or professor. When he has attained this rank he is entitled to receive an appointment as *mufti* or "interpreter of the law;" or as *muffetish* or "administrator of the *vacoofs*," or of a *mollah-devryeb* or "turning *kadi*." To rise to the highest rank the aspirant must devote ten years more to study, while he is passing during this time to as many as ten degrees of professorships, after which he receives the title of *mollah-makredji* or *mollah*, with the right of indefinite advancement. To this grade belong all the highest judicial positions.

The laws of Turkey are either theocratic, comprising the religious and civil laws called *cheriat*, or political laws called *kanoon*, which is a compilation of laws made under the sultan Solyman I. The *cheriat* is derived from the Koran, and contains regulations concerning paternal authority, wills, successions and contracts, and on these subjects it is the highest legal authority in the empire. The *sunna* or tradition which comprises the *haddis*, relating to the precepts and oral sayings of the prophet, is also considered as divinely inspired, but is nevertheless of secondary order as a legal guide in the public tribunals. The *haddis* form six collections called the six reverend books. The *multequa ul ubhur* is a collection of Turkish law compiled by sheikh Ibrahim Halebi in 1549, and comprises all the decrees from the foundation of Islamism, having reference both to the civil law and to theology. It was remodelled in 1824, and contains the religious code, the political and military code, game laws, and the civil, criminal and commercial codes. It treats of the greatest variety of subjects. It regulates all matters concerning purification, prayer, almsgiving, fasting and pilgrimages. It treats of labour, charity, honesty and modesty. It lays down the rules concerning the interdiction of gaming and the observance of oaths; and it establishes regulations as regards dress, food and drink. It enumerates the rights and duties of the sovereign, as well as the conditions of sovereignty; it points out the laws that relate to finance, as well as to tributary subjects and foreigners; it includes a full treatise on the civil law embracing slavery and the enfranchisement of slaves, marriage, divorce, inheritance and the rights of property in general. In the

mixed courts questions of real property and commerce, &c., are decided according to laws based on the French Codes.

The sultan has also legislative powers by virtue of the *oorf*, which depends altogether on his good pleasure, under the express limitation of the existing religious and civil laws, which he cannot contravene; and his decrees are simply considered as a means of interpretation of the established principles of law and political statutes. The foundation of the military law is found in the Koran. The earth is divided into the "country or house of Islam" (*dar ul Islam*), and into the "country or house of the enemy or of war" (*dar ul harb*). The latter comprises all countries inhabited by "infidels" (*harbi*), which are either such by birth and are then called *kaffirs*, or they are such by apostasy, called *musteds*. In theory, at least, it is supposed that there exists a permanent state of hostility between Mussulmans and *harbis*, and the war waged against them is called *djihad* or holy war, for according to the Koran the "faithful" are commanded to "fight them till all unbelief is destroyed, and all religion is devoted to the true God alone." The *djihad* may, however, be modified, suspended or entirely abrogated by means of treaties; and in this case the *aman* is issued which suspends the *djihad* and grants perfect security of person and property to the infidel nation.

Many of the civil laws are equitable and just. A man may bequeath his property by will, which may be made in writing or orally in the presence of two credible witnesses. The latter mode is most frequently adopted, and the disposition of the testator's property is proved after his death by the oath of the witnesses. The wife receives but one-fourth or one-eighth of her husband's property; but even if there are children by the marriage, she receives one-third of the dowry, and the whole of what her husband has settled upon her by marriage contract. The husband inherits one-third of the property of his wife, and the other two-thirds are divided between the children, of which the males receive two-thirds and the females one-third. A man may bequeath one-third of his property to a stranger; but the remainder he must leave to his nearest relations. The Koran is very lenient to debtors. "If there be a debtor under a difficulty of paying his debt, let his creditors wait till it will be easy for him to do it; but if ye remit it as alms, it will be better for you, if you know it." Debtors could formerly be imprisoned on the application of the creditors, but they were set at liberty on proving insolvency. The old commercial code has been superseded by a new compilation of the commercial law, modelled after the commercial code of France.

In former times the *adet* or customary law sanctioned the taking of blood-money (*edel-dijat*), on the part of the injured party, as a ransom for murder; but if the relations of the victim did not consent to the adoption of this mode of absolving the murderer, the rigour of the law was applied to the criminal as in ordinary cases. The ancient penal code was revised in 1840, and most of the earlier enactments have been abolished. The Osmanli are not much addicted to atrocious crimes. Highway robbery, murder, rape, burglary and even petty larceny are extremely rare even among the lower classes of the

Osmanli population. Before the reforming spirit had made so many changes in Turkey, capital punishment was inflicted by poison given in coffee or sherbet, or sometimes on the mouthpiece of a pipe, when a state prisoner was to be silently and speedily despatched. But decapitation was the common mode of execution employed when sentence of death was decreed against government defaulters, murderers and rebellious subjects. The body was publicly exhibited for the space of three days, with the head under the arms if the criminal was a Mussulman; but if he was a *rayah* it was placed within the legs. Highway robbery was sometimes punished by empaling, but this extreme rigour of the law was rarely resorted to. Criminals were often hanged in Constantinople in front of private houses, over the doorway leading to a private dwelling, where they were left exposed for three days, as a warning to evildoers. The bowstring was a kind of capital punishment peculiar to Turkey. A noose was slipped over the head of the victim, while a short, thick stick was passed between the back of the neck and the cord, which was twisted round until the person was strangled. Provincial governors used an instrument for inflicting capital punishment called the *tob*, which was composed of a massive block of *lignum vitæ* suspended over the divan, and this being suddenly dropped on the back or neck of the victim, it produced instantaneous death. The bastinado was and is perhaps now the usual punishment for minor offences, such as petty larceny, drunkenness, refusal to pay tribute or taxes, and it was even employed sometimes to extort from *rayahs* a confession of their wealth. The offender was placed on his back, while a man sat astride on his breast to keep him steady. From ninety to two hundred stripes were inflicted by two men on the soles of the feet with thongs of hippopotamus hide (*coorbash*). For heinous crimes the number of blows was often increased to a thousand, which never failed to prove fatal. Bakers were punished for selling light bread by having their ears nailed to their door in which a hole was cut of the size of the head. The perjurer was disgraced by placing him on an ass with his face turned towards the tail, bearing a label on his back on which the word *scheat* (perjurer) was written in large letters. The thief had his right hand cut off for the first offence, his left foot for the second, his left hand for the third and his right foot, if his already mutilated condition permitted him to repeat the crime the fourth time; but the property stolen must have been left in a place where an ordinary thief could have had no access to. Apostasy, the greatest crime of all, was punished with death, a law which is still in force, but is rarely or never applied. But abominable as many of these penal laws are, the Turks have never been guilty of the most horrible of all abominations—the torture, which even priests of the religion of love and charity had not shuddered to employ in Christian Europe to extort a confession from heretics and witches; nor did they ever kindle an *auto-da-fé* to burn unbelievers alive, to kill their body and damn their souls.

The Osmanli stand at the head of the orthodox Mohamedanism as it exists in Europe, Asia and Africa. They recognise the early Kalifs as

the true and apostolic successors of Mohamed, and on this account they bear the name of *Soonites* in contradistinction to the Shiites of Persia, who are considered as schismatics. Mohamedanism, like ancient Judaism and mediæval Catholicism, is not only a religion, but it is a political machinery for the government of nations. The Koran, like the Pentateuch and the Gospels, purports to be a revelation from God communicated to man through the mouth of a prophet; and it is not only the standard authority from which Islamism draws its fundamental tenets and religious dogmas, but it is a code of law to guide and control the moral, civil and political life of the "faithful" that profess Mohamedanism. Mohamed was not only a religious teacher and an inspired prophet, but he was a temporal prince, a ruler of nations who claimed to possess the right of governing the world by divine appointment. The Kalifs were his rightful successors, they exercised absolute spiritual and civil authority over their own people, and extended their dominion to conquered countries which they had subdued by their valour and regenerated by their religious and civil policy. It was their duty as well as their privilege to punish apostates and idolaters with the edge of the sword, unless they adopted the Islam creed; for they were declared to be *muhab* or beyond the pale of the law. To those who accepted the written word as their rule of life, such as Christians and Jews, the choice was left either to adopt the Mohamedan faith and enjoy the privileges of true believers, or to be reduced to tributary vassals with their country forming a part of the *dar ul Islam*. On approaching an enemy's country the chief commander of the Saracen armies issued a summons to the people of the invaded district in these words: "Health and prosperity to all who walk uprightly and believe in God and his apostles. We desire you to confess that there is but one God and that Mohamed is his prophet."

The Turkish sultan is still regarded as the legitimate successor of the Kalifs, and the Koran is still the book of books which serves as authority to govern nations and control the religious life of men. Wherever Mohamedanism is the prevailing creed, religion and politics are closely blended, and the one is inseparable from the other. This is a species of theocracy which rests exclusively upon its assumed perfection and infallibility and does not admit of either progress or improvement. Mohamedan nations, like the Jews of old, are extremely conservative, their civilisation was far in advance of the time in which it originated, and transcended even the genius of the people by whom it was accepted. But having remained comparatively stationary and unaffected by the impulse of development constantly at work in the social as well as the physical world, it has been outstripped in the march of progress by younger races of a different stock and of a quite distinct genealogy.

Mohamedanism, like Judaism, is Aramæan in its characteristic features and in its religious doctrines and ceremonials. It originated in Arabia, a country almost equal in area to one-third of Europe, with a small and scattered population of wild, independent nomadic tribes who were distinguished for personal courage, intrepidity and

heroism. It is the great merit of Mohamed of having reclaimed his countrymen from the idolatrous practices of heathen worship to the knowledge of one true and merciful God. He consecrated twenty-three years of his life to the composition of the Koran, a work of transcendent literary merit, and replete with moral and religious sentiments of a high order. As truth is divine, no matter from what source it may emanate, in order to gain authority among his countrymen, as an inspired teacher, he promulgated the Koran as a direct revelation of God brought down from heaven by the angel Gabriel, and spoken through the mouth of the prophet—a figure of speech which, to the poetical imagination of the Arabian mind, had all the semblance of reality. It is simply absurd to call Mohamed an impostor, as some bigoted writers style the founder of Islamism.¹ Considered in a religious and political point of view no greater man has risen in the world since Moses. He has founded a religion which has spread over a wider area than any other creed that ever existed among men. He organised a nationality from loose and scattered materials and formed them into a compact, homogeneous mass, not only capable of resisting their enemies, but to enter upon a career of conquest and religious propagandism that has no parallel in the historical annals of nations. It is equally untenable to maintain that the life of Mohamed was licentious and corrupt, because he had been married to ten wives. In all Asiatic countries polygamy has existed and still exists in some form, it is sanctioned by the religious and civil laws, and consequently Mohamed is no more to be reproached for voluptuousness than the patriarchs or David, the man after God's own heart. At the same time it must not be forgotten, that while Mahomed assumed the character of a divinely commissioned teacher, he was also recognised as the sovereign ruler of a nation who marshalled armies in the field, and exacted obedience from subordinates. During the lifetime of his first wife, Kadijah, he remained faithful to her, and admitted no rival to share his affection; but when at her death all hope of male issue had vanished, he followed the common practice of the country to secure that object to raise a legitimate successor to take his place as the leader and chief of the "faithful." But notwithstanding his numerous conjugal ties he left only one daughter—Fatima—who was married to Ali, one of the bravest of Mohamed's followers, and who subsequently became the cause of dissensions in the Mohamedan ranks and produced a permanent schism among the adherents of Islamism.

Moses commenced his career as the political leader of his people. His aim and purpose was to deliver the Israelites from Egyptian slavery and oppression, inure them to the hardships of the shepherd and the warrior, discipline them to obedience to the laws, and establish a commonwealth, the stability of which was based upon the equal distribution of the conquered lands, the common remembrance

¹ If Mohamedanism was founded upon a lie, Judaism and Christianity are precisely in the same predicament; but it may be assumed that by divine revelation nothing more is meant than a self-conscious conviction of truth which partakes of the nature of poetical inspiration.

of former sufferings, and the perfect equality before the law of all classes without distinction. He was rather a legislator, a moral philosopher, and the founder of a nation, than the author of a religious creed and the founder of a sect. His religious principles form a part of the public laws by which the nation was to be governed. They were not designed to be forced upon other political communities in order to save them from the impending ruin of eternal damnation. His mission was exclusively confined to his own people, he did not assume the right of a universal conqueror, nor did he aim at universal domination; all his actions were directed to the single purpose of restoring to the Israelites the land once possessed by their forefathers, and thus secure to them their nationality and their independence.

Mohamed began his mission as a religious reformer, as a prophet commissioned by God to convert his people from idolatry to the faith of the true believer. The violent opposition he met with among his kindred and friends made him a warrior and a conqueror. His ideas now became expanded, his views became enlarged; he recruited his followers among his own people, partly by voluntary submission and partly by force; but he united them by the strongest bond of union—the zeal and enthusiasm engendered by the unity of religious belief, and the pure and disinterested sentiment which the new creed inspired. Having accomplished his mission among his own race, he now turned his longing eyes towards the rest of mankind to confer upon them the inestimable privilege of being delivered from the thralldom of spiritual bondage, and to enable them to share the rewards of eternal happiness in that beautiful garden of delight—the paradise of the *looris*. The means at his command to propagate his faith by the sword, and to force all the nations of the earth to the acceptance of his creed, were the most effective in their power of action, and the most favourable in point of time, when the ancient civilisation was rapidly declining, and no new system, possessed of invigorating energy, had yet taken its place to establish permanent, durable and stable governments. Universal proselytism now became the predominant passion of the Islam warrior. No other alternative was left to infidel nations but the adoption of Mohamedanism, or a war of extermination which could only be avoided by abject submission as a tributary dependency of the Saracen empire.

The teachings of Christianity, like those of Mohamedanism, are addressed to all the world, as the only means offered to the human race to save the souls of men and secure their eternal happiness in another world. The mission of Christianity was, at its origin, purely religious and moral. It had no political character, it assumed no political power, "it gave unto Cesar what is Cesar's, and to God what is God's." It accepted the existing political institutions and provoked no change or revolution either in the laws or the government. Universal proselytism is one of the most prominent features of its creed; but it is not to be effected by the sword, by force or violence, but simply by persuasion, by conviction and by voluntary acquiescence. At a later period, however, Christianity changed its outer garb; it gradually

forced itself into the seats of power, and its spiritual teachings were only made subservient to extend its temporal dominion. The aid of the sword was frequently invoked, if milder means proved ineffectual to bring the erring back to the path of duty which they had abandoned. Long and bloody wars were waged by contending factions for no other purpose than to preserve the unity and consequently the political power of the church which pretends to represent Christianity, while it represents only the outer shell that serves as machinery for the exercise of political power and of social influence, kept in motion by a privileged class who assume to be perfect and sanctified, and would have us believe that they are directly chosen by God as the instructors and leaders of the people.

The Koran, like the Bible, contains many incidental passages which were only suitable for the time, and the people among whom they originated, and have therefore lost their original value and are entirely without practical application. But the moral principles, and the lofty religious fervour by which it is distinguished, entitle it to a high consideration as the original conceptions of a great genius. Mohamed does not rely on supernaturalism or on the interposition of miraculous power for the conversion of men, but he urges them to accept his doctrines upon grounds entirely philosophical. "The wonders of nature, of the earth and heaven, the plants, the animals, the tempests, the mysteries of procreation and the Koran are they not evident signs for him who is willing to believe?" Mohamed teaches the unity as well as the existence of God. He did not indulge in speculative theories about the divine nature, or the creative power, or of the providential supervision of the God he revealed. He regarded him as the first cause, as an omnipotent, self-conscious divinity, who said: "Be" and there stood the universe. This deity is most awful in its divine majesty; man is not worthy to approach it. "Almost may the heavens be rent thereat, and the earth cleave asunder, and the mountains fall down in fragments. Verily there is none in the heaven and in the earth but shall approach the God of Mercy as a slave." The Mohamedan Allah is the representative image of stern, inexorable destiny, that includes within its being all physical, moral and intellectual force that pervades the universe of matter and by which it is governed and controlled. The material world exists or disappears upon his nod and bidding, and living creatures are simply passive instruments to execute his designs and purposes conceived from all eternity and reaching out to the end of time. He is the destroyer as well as the creator, he is the author of evil as well as of good, for his supremacy and omnipotence place him above the narrow, moral distinction of the finite mind. All his acts are predestined, are eternal like his nature of which they form a part, and consequently they are inevitable and are right and just, for that which must be, and can in the nature of things not be avoided, cannot be wrong or unjust. Man is predestined for good or evil, he is the clay in the hands of the potter. The merciful compassionate God "misleadeth whom he will and guideth whom he will." "Whomsoever God shall please to direct, he will open his breast to receive the faith of Islam; but whomsoever he shall please

to lead into error he will render his breast strait and narrow, although he were climbing up into heaven. Thus doth God inflict a terrible punishment on those who believe not."

The Koran makes the immortality of the soul and the doctrine of future reward and punishment the very foundation of human accountability; it enjoins prayer, almsgiving and fasting as a means of manifesting gratitude to the sovereign creator; it commands all believers to accept misfortune with resignation, and happiness with wisdom; it makes it the duty of the "faithful" to convert the infidel to a belief in God, and to employ his intellect in the study of the knowledge of the true, the good and the beautiful. The moral teachings of Mohamed assign to him a high rank as a moral philosopher and teacher. "O ye 'faithful,' remain steadfast to justice when you are called to testify, be it against yourselves, your relatives or your friends. Remain also steadfast to the truth, as well to the rich as to the poor, for God is more than all these. Never testify against what is just when you are prompted to do so by your own interest." "No one of you possesses the true faith who does not love his brother." "Actions are estimated by motives, and in everything it is the motive that gives the value." "Do not count your good works." "He who has ancestors is before God as he who has none." "Tell me," says a man to the prophet, "the works which conduct to paradise?" The prophet answered: "He who makes good use of his fortune, who serves God above all things else, who prays, gives alms, and performs his domestic duties, he shall enter the kingdom of heaven." "I Mohamed am the first of men with the son of Mary. The prophets are all children of the same father. Between me and Jesus there is no prophet. Do not name yourselves after me as the Christians call themselves after the son of Mary." "You are the servants of God, and of his prophets also." Mohamedanism, like Christianity, took the world as it found it; it did not pretend to reform social customs or subvert existing institutions. Thus it regulated concubinage and polygamy; but otherwise it left them untouched. It recommended mercy and compassion towards slaves, but it did not abolish slavery and stigmatise it as a crime. It laid down rules for mitigating the horrors of war, but it enjoined upon believers to wage a holy war (*djihad*) against idolaters, assuring them "that neither thirst, nor labour, nor hunger can come upon those who are fighting in the path of God;" that "a hundred of the 'faithful,' if they fight with constancy, shall overcome two hundred of the infidel, a thousand shall cause ten thousand to fly."

The fundamental article of the faith of Islam is simple, if it is not sublime: "God is God and Mohamed is the prophet of God;" *La Ilahé Illallah vè Muhamed resool Allah*. This is all that is necessary to believe in order to attain heaven; the prescribed observances and ceremonials are not matters of faith, but simply duties enjoined upon the "faithful" for their edification and instruction. To understand this creed requires no theological scholasticism, and no metaphysical sophistry, which is one of the principal reasons why Mohamedanism, at its rising, had spread with such astonishing

rapidity, and was readily accepted by the barbarian and uncultivated mind.

Most of the doctrines of Islamism agree in many essentials with the religious tenets held by the Jews and the Christians. The Koran tells us "that religion is an eternal unchangeable truth." The Mohamedans believe in one God, unbegetting and unbegot, excluding every species of plurality ; he is without beginning or end, the creator and ruler of the universe, and is possessed of absolute power, glory and perfection. God or Allah is the most sublime religious thought that guides and directs the action of every true believer. He never pronounces the name of God in vain ; but it is constantly repeated as the highest expression of the providential, all-pervading, divine power that governs and controls the world. He takes God as witness when he has suffered injustice at the hands of man, and he exclaims : "*Allah tan boolsoon* ;" "May God recompense him as he deserves." When he is cast down by affliction or overwhelmed by despair, "*Allah kerim*," "God is merciful," is his cry of resignation and devotion. When his mind becomes impressed with the great, the wonderful, the mysterious, the unknown, he expresses his admiration by saying : "*Mash Allah* ;" "It is the work of God." Even in conversation and in the ordinary affairs of life he invokes the name of this divinity by constantly repeating : "*Inshallah*," "May it please God ;" "*Allah akbar*," "God is great." The Mohamedans accept as sacred writings and attribute divine authority to the five books of Moses, the Psalms, the four gospels and the Koran, the last being alone considered as pure and of sufficient authority to alter and abrogate all other revelations. The Koran is the light of God, it is eternal, uncreated, the original is in the hands of God, and can neither be changed nor abrogated. It is not only the guide of the "faithful" in all matters concerning religion and morality, but it is a code of civil and criminal law ; and in courts of justice decisions are based upon principles enunciated in the sacred volume. It is to the Moslim the source of all virtue, the foundation of all duty, and in every emergency it is consulted as a safe counsellor and a judicious adviser. But this divine revelation, like all other revelations translated in human language, is by no means perfect, but is full of contradictions and discrepancies, which places it in the same category as the Bible, so that almost any kind of doctrine or any desirable principle can be supported by some of its texts. But while it cannot pass the profound scrutiny of impartial criticism, it still remains a great literary production full of sublime passages and sound principles of morality.

The Mohamedans recognise the divine mission of apostles and prophets, of whom the most distinguished are Adam, Noah, Abraham, Moses, Jesus and Mohamed. They regard Jesus as a prophet more excellent than any that preceded him, they believe that he was born of a virgin, that he was the Messiah, the Word of God, the Spirit proceeding from God, not partaking, however, of the divine nature ; but Mohamed occupies the foremost place as the last and greatest of the apostles and prophets. They acknowledge as a part of their creed the resurrection and future judgment, and the doctrine of future

rewards and punishment. The doctrine of the resurrection is set forth in these words: "Does man think he shall not re-assemble his bones one with another? Yes, he can join together the small joints of his fingers. You will see the Lord God face to face at the day of judgment as you see one of your own kind. Then will the caller call, let every people follow the object of its adoration. But all those who worship idols instead of the true God, whether they be good or bad, shall be cast into eternal fire." They believe in divine predestination, both as to good and evil. Owing to this belief they exhibit in the most dreadful calamities and in the most distressing affliction exemplary patience and a high degree of resignation and fortitude, giving expression to their grief by exclaiming "*Allah kerim*," "God is merciful." This doctrine of fatalism does not prevent them, however, from following out their plans to the end, and taking the necessary measures for attaining their object; nor do they carelessly throw themselves in the way of danger, though in cases of pestilence they never seek safety by flight, for the Koran commands them not to go into a city where there is pestilence, nor to come out of it. The fatalism preached by the Koran has rather a general than an individual application. "The term of life is fixed, none can anticipate or put it off for an instant." "Nothing can happen except what the Eternal has written." "Nothing happens except with the permission of God." "Every mishap which you experience was written in the 'book,' before it happened to you." "No nation can advance or retard the moment appointed for its destruction." "Each nation has its fixed terms of existence, it can neither hasten nor retard it for an instant." "Heaven never revokes the decrees which it has pronounced."

The Mohamedan ritual and mode of worship is pure and simple; there are no bloody sacrifices, no ceremonial mummeries, no effort to enlist the attention of the careless and unconcerned by sensual attractions, and the mystic formulas of supernaturalism. The silent prayer, performed by the devout worshipper five times a day, is the most binding and most earnest religious exercise of the Mussulman, and is preceded by ablutions three times a day. A good and pious Moslim should make each day forty *rickats* or prostrations. A verse of the Koran is recited at each change of posture. The *jezan* or *salath-namasi*, which is the first prayer, takes place in the morning at day-break, for "the prayer of daybreak is borne witness unto by the angels," and consists of four *rickats*. The second prayer called *euyle-namasi* is made ten minutes after noon, and is composed of ten *rickats*. The third prayer, known as *idjinja* or *ikindji namasi*, is said when the shadow of objects is double their natural size, and comprises eight *rickats*. The fourth or the *akscham-namasi* is the prayer made at the setting of the sun, and counts five *rickats*; and finally the fifth or *jazon-namasi* is performed after dark, and is composed of thirteen *rickats*.¹ On Friday two *rickats* are added to the usual noonday prayer. "Prayer," says the Koran, "is the pillar of religion, and the key to Paradise;" that "the eyes of him who sees all things are

¹ The Turkish names of these prayers are: 1, *salath subhh*; 2, *salath zuhhr*; 3, *salath asr*; 4, *salath maghrb*; 5, *salath ischa*.

directed towards the religious dispositions of the heart, and not to the position of the body, and that the most important purification is to cleanse the heart from all sin." The prayer *namaz* requires many different postures. 1. The worshipper raises his open hands and touches the lobes of his ears with his thumbs; reciting the *tekbir*: "God, very high! God, very high! God, very high! praises be to God." 2. The right hand placed upon the left touches the region of the navel, reciting the *tesbihh* in these words: "That thy name be exalted, O great God! next the *sena*: "I sanctify thee, O my God! I praise thee, thy name be blessed; thy greatness is exalted, there is no other God besides thee;" and finally the *teaouuz* is repeated: "I have recourse to God against the stoned demon, in the name of the clement and merciful God! The *fatiha* or first chapter of the Koran is then recited. 3. An inclination of the body (*rukeou*) is then made in placing the open hands upon the knees, reciting the *tekbir* and the *tesbihh* repeated three, five, seven or nine times. 4. Rising, the worshipper recites the *tessmy*: "God hears him that praises him," and the *tahmid*: "O God! the praises are for thee." 5. A prostration is made (*sejoud*), during which are recited the *tekbir* and the *tesbihh* at least three times repeated. 6. The worshipper rises, resting for a moment upon his knees with the hands placed upon the thighs, repeating the *tekbir*. 7. A second prostration is made like the preceding. 8. Rising, the hands supported on the knees, the *tekbir* is once more recited. At the end of the last *rickat*, while seated, the *salawath* is recited in these words: "O my God! grant thy salvation of peace to Mohamed and to the race of Mohamed, as thou hast granted thy salvation of peace to Abraham and to the race of Abraham, and bless Mohamed and the race of Mohamed as thou hast blessed Abraham and the race of Abraham. Praise, greatness and exaltation are in thee and for thee."

Almsgiving, or aid and assistance afforded to the poor and needy, is the only sacrificial offering the religion of Mohamed enjoins upon its followers. Almsgiving is either legal (*zekat*) or voluntary (*sudakah*). The first is obligatory¹ upon all, and has for its object the relief of the poor; the last is a meritorious act that will go far to secure paradise to the believer. Almsgiving is a duty enjoined upon the believer in most universal terms. "Give alms during the day and the night, in secret and in public; you shall receive your reward at the hands of the Eternal; it will serve you as a protection against fright, death and torment." "We must assist our neighbours, the orphans, the poor, the traveller, the captive and those who ask alms." "Give not with the object of receiving more in return." "Do not take pleasure to expose the weaknesses of others."

Every Mussulman is required to make a pilgrimage to Mecca once in his life, as an act of self-denial and religious devotion. The true believers only are permitted to visit the Kaaba or temple of God at Mecca; but those who join gods to God, and thus become witnesses

¹ The obligatory alms is given once a year of cattle and sheep in proportion to one in forty or two in a hundred and twenty; of camels, for every five a ewe, for twenty-five a pregnant camel.—Lane's Egypt, vol. i. p. 129.

against themselves, are not to be allowed the privilege of entering the sacred precinct to profane it by their unhallowed tread. During the performance of the ceremony even every appearance of sin must be avoided; it shall, however, "be no crime" in the pilgrims to avail themselves of the pilgrimage for trading purposes, and by this means become useful to themselves as well as to others. The pilgrims, dressed in the pilgrim's garb, walk seven times around the house of Abraham; kiss a black stone which it is pretended fell white from heaven; dip a cup in the sacred well called Zemzen, and take a draught of its cool waters, and after having performed numerous *rickats* accompanied by the customary prayers, they are admitted into the interior of the Kaaba, which is the most solemn act and hardly ever fails to bring tears into the eyes of the devout worshippers.¹

Circumcision is not considered a sacramental act, but is nevertheless meritorious as a religious duty (*sunnet*), and it is rarely omitted, for the uncircumcised (*akhalif*) enjoy but little consideration, and formerly they were not allowed to testify as witnesses before the *kadi*. It generally takes place at the age of seven, but no uniform rule exists in this respect, and boys who are candidates for the initiatory rite may be younger or older than seven.²

In imitation of the Jewish law, the Koran lays down dietary regulations which point out the distinction between clean and unclean animals; and among other kinds of animal food the use of pork and blood is prohibited. The animal must be killed in a particular way in the name of God to render its flesh lawful food, to be served up as an article of diet. Entire abstinence from wine and intoxicating drinks is one of the most important virtues of the professors of Islamism. Gaming, usury and music are condemned as seductive influences productive of evil. "O! ye believers, know of a truth that wine, gaming and idols are abominations suggested by the cunning of the evil one. Verily it is by wine and play that the spirit of darkness seeks to array you one against the other." Images and pictures are denounced as contrary to law; and moderation in the use of personal and domestic adornment is inculcated. The practice of chastity, integrity, veracity, modesty and temperance is enjoined upon all believers.

In the Mohamedan system the existence of three species of created intelligences is admitted. The highest and purest intellectual beings are the angels who are formed of light. Similar in essence but less ethereal are the *djinn*s or *genii*, to which class the evil spirit Eblis (Sheitan) belongs, who is the lord of *djinn*s, and these are created of subtle fire. Men are produced from the grossest materials, having been formed from the dust of the earth. To the highest order of angelic beings belongs Jibreel (Gabriel), who stands before God, and is employed as heavenly messenger to convey to man the revelations of his divine will. Meikal (Michael) is considered as the patron of the Israelites. Azrael is the angel of death, by whom the summons of departure from this earth is given. Israfeel is commissioned to

¹ For a detailed description of the pilgrimage see Aramæans, p. 409.

² For circumcision see *supra*, p. 355.

sound the trumpet on the day of the general judgment. The hosts of the angels of God are innumerable, and they are charged with various functions. Some of them stand by the side of the "faithful" to assist them in battle. At least one guardian angel is supposed to attend every true believer, to watch over his conduct and record his actions. They relieve each other while performing this duty, and it is thus that they are enabled to communicate to God the most secret thoughts of the human heart. Two angels are specially charged with the duty of examining the dead as soon as they are committed to the grave. They make the body sit upright and inquire concerning his faith in the Koran. If the answers are given in proper form, the body is refreshed with the air of paradise; but if he fails to make the proper responses, the angelic messengers beat him on the temple with iron maces, which causes him to roar aloud for anguish. They then press earth on the corpse, and it is gnawed by seven-headed dragons until the time of the resurrection.

The *djinn*s dwell upon earth, and are in constant communion with men. Eblis, their chief, was once the first of the angels of light, but he fell from his first estate and was expelled from heaven. "When God created Adam he said to the angels: "Prostrate yourselves unto Adam," and all prostrated themselves in worship save Eblis. "What," demanded God, "has hindered thee from prostrating thyself at my bidding?" "Nobler," replied Eblis, "am I than he; me hast thou created of light, of clay hast thou created him." God said: "Get thee down hence, paradise is no place for thy pride; get thee gone hence, one of the despised thou shalt be." He replied: "Respite me till mankind shall be raised from the dead." This God conceded to him, and ever since Eblis has been at large, directing and superintending the machinations of the evil *djinn*s. He beguiled Adam and Eve and brought about their expulsion from Eden; and he is the tutelar genius of every unbelieving, sinful person. The evil *djinn*s wander up and down the earth to entice men to wickedness. They frequently conceal themselves near the gates of heaven to listen to the councils of God, that they may disclose them to false, lying, sinful men. From the stars fiery darts are constantly hurled at them, but they nevertheless continue their perilous excursions and decoy men into their snares by imparting to them some glimpses of truth, and thus leading them to destruction. They are said to be capable of assuming the forms and outward appearance of men, animals and monsters, and rendering themselves invisible at pleasure. It is a common practice among the superstitious multitude to pour water on the ground and exclaim *destoor* or "with your permission," for they are supposed to pervade by their presence the solid mass of the earth, and the whole space of the firmament. They are also believed to inhabit rivers, wells, ruined houses, ovens and other places, and in letting down a bucket to a well, or in lighting a fire the magic formula is pronounced: "Permission, ye blessed."

One of the most important doctrines of the Mohamedan creed, which the Mussulman holds in common with the Christian, is the doctrine of the last judgment. It is described in an awfully

picturesque style to terrify the imagination and bewilder the reasoning powers of man. It is called "the terrible fire," "the day when men shall be like scattered moths, and the mountains shall be like flocks of carded wool." It is the hour "when the earth shall cast forth her burdens, when the sun shall be folded up, and when the stars shall fall." "When the female child that has been buried alive shall be asked for what sin she was put to death." "And when the leaves of the Book shall be unrolled, and when heaven shall be stripped away, and when hell shall be made to blaze, and when paradise shall be brought near, every soul shall know what it has produced; and whoever shall have wrought an atom's weight of good shall behold it, and whoever shall have wrought an atom's weight of evil shall behold it." On that day Mohamed will be the intercessor in behalf of mankind—an office of mercy which has previously been declined by Noah, Abraham and Jesus, who are anxious to sue for the salvation of their own souls. In order to reach the place of their future abode the good as well as the bad must pass over the bridge *Al Sirat*, which, being stretched over hell, is sharp as the edge of the sword and thin as a hair. It is three thousand years in length, and the souls of the dead are a thousand years in descending its arches before they reach the opposite side. The souls are divided into legions according to their merit, and while crossing they pray: "Save us, Lord; the flames of hell are striking against us like the waves of an angry sea. Conduct us over safely." Each legion advances at a different rate of motion. The souls of the prophets cross with the swiftness of lightning; those of inspired men like stormy wind; those that have suffered death on account of their faith fly like race-horses; the pious pass in a foot-trot; the wicked and unbelieving wheeze, like asses, beneath the very burdens of their sins, and losing their balance, they plunge into the flames of hell, where the fiery waves of the stormy sea bear them away.¹

Hell is divided off into seven different partitions. The first hell is designed as a kind of purgatory for the temporary punishment of bad Mohamedans, which lasts no less than nine hundred and no more than seven thousand years. The second hell is exclusively reserved for the Jews, and the third for the Christians. The fourth, fifth and sixth hells contain the vast multitude of idol-worshippers; and the seventh and last hell is the place of the most agonising torture, where hypocrites will be punished and damned to all eternity. The punishment of the suffering wretches will be rendered more excruciating by the thin partition-wall which separates heaven from hell, to enable them to hear the conversation of the blessed. The torments will alternate between extreme heat and extreme cold, and the lightest of all pain will be to be shod with shoes of fire, the fervour of which will cause the skull to boil like a caldron. The wicked that are cast down into hell will dwell "amid pestilential winds and in scalding water, and in the shadow of a black smoke, not cool, and horrid to

¹ False and fabulous as this account of the day of judgment and hell undoubtedly is, it has at least one advantage over that of most other creeds, it is very poetical.

behold." "Draughts of boiling water will be forced down their throats. They will be dragged by the scalp and flung into fire. Garments of fire will be fitted on them. They will be beaten with iron maces, so often as they endeavour to escape out of hell because of the anguish of their torments, and they will be dragged back by their tormentors exclaiming: "Taste ye the pain of burning." Whenever their skin is consumed by the fire, other skins will be given them in exchange, that their torments may be unceasing, for "God is mighty and wise."

The good, on the other hand, will immediately enter paradise; they will be led into the garden of delight, and be refreshed with the cool and limpid waters of its rivers surrounded by cups equal, in multitude, to the stars of heaven; and he who drinks will thirst no more. Youths endowed with immortal beauty will serve "with goblets and ewers and a cup of flowing wine." The paradise of the blessed is situated in the seventh heaven, its earth is of musk, its stones are of pearl, its walls of silver and its trees of gold. The tree of happiness, called *tuba*, is the most majestic and the most attractive tree; it is planted in Mohamed's palace, and one of its branches overshadows the abode of every true Moslim; it is loaded with the most delicious fruits, which change in kind according to the desires of him who wishes to partake of its precious gifts. It inclines its boughs towards him who stretches forth his hands to grasp fish and flesh ready dressed, silken garments and ready saddled beasts offered for his acceptance. The circumference of this tree is so immense that a horse could not gallop round it in a hundred years. There are a profusion of rivers of milk, wine and honey, fountains and streams of living water, of which the pebbles are rubies, their beds are camphor and their sides are saffron. But all this glory will be eclipsed by the resplendent eyes of the enchanting maidens of paradise, whose company affords the greatest delight and happiness to "the faithful," and who are excluded from public view in pavilions of hollow pearls. The most humble of the inmates of this abode of felicity will have eighty-two thousand servants and seventy-two wives selected from the host of *hooris* with large dark eyes and swelling bosom; in addition to the wives to whom he had been united in this world, who shall recline on soft cushions and beautiful carpets; and he will enjoy all these blessings in a vast tent of jacinths and emeralds. The *hooris* will be adorned with bracelets of gold and silver of exquisite form and workmanship. They are "endowed with immortal loveliness," and are "kept close in their pavilions, whom man has never touched nor any *djinn*." The age of thirty, the period of the greatest maturity and vigour in human life, will never be passed. The angel Israfeel, the most melodious of God's creatures and of the daughters of paradise, will delight the ear with the most ravishing songs, in harmony with the clashings of the golden-bodied trees set in motion by the wind from the throne of God. In short, eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive these pleasures.¹

¹ All this is the purest poetry, which, if it has no more religious value than the paradise of any other creed, has certainly great literary merit.

The Mohamedan paradise, like the Christian heaven, while it does not exclude the rich from its sacred precincts, opens its portals wide to the poor, who will make up the greatest number of its inhabitants; and they will enter it five hundred years before the rich.¹

The Osmanli keep Friday as a weekly holiday (*jumah*), but it is not very strictly observed. Half an hour before noon the *muezzin* chants the *salam* in the following words: "Blessing and peace be on thee, O! thou of great dignity! O, apostle of God! Blessing and peace on thee to whom the Truth said, 'I am God.' Blessing and peace on thee, thou first of the creatures of God, and seal of the apostles of God. From me be peace on thee and on thy family and all thy companions." Upon this announcement the Moslims assemble in the mosques. They take off their slippers before entering, placing them a little in advance of the spot where their head will touch the ground. While engaged in the act of worship they are deeply absorbed in the adoration of their Maker, and preserve the utmost solemnity and decorum. There is nothing ostentatious in their devotions, their humility is without affectation, and their expression of countenance indicates true piety, without enthusiastic exaggeration or fanatic zeal.

The fast of Rhamadan, which lasts for a whole month, commemorates the descent of the Koran from heaven. The month is to be held sacred as that "in which the Koran was sent down to be man's guidance, and an explanation of that guidance." "As soon as any one of you observe the moon let him set about to fast." Every good Mussulman abstains from all food during the day, attunes his mind to self-recollection and disposes it to devout meditation. This self-denying spirit has been carried to such an extreme by the Mohamedan doctors that the zealous devotee will not kiss his wife or children during that time, nor does he swallow his saliva, nor open his mouth too wide, lest he should inhale too much fresh air. The women are not allowed to indulge in the luxury of the bath, and men are only permitted to do so on the condition that they will not wet their head. The sultan alone is exempted from the austerities which this religious festival imposes upon all. Travellers and sick persons are temporarily excused from complying with the requirements of the law, but the opportunities must be retrieved as soon as possible after convalescence or the completion of the journey. A great number, however, evade these strict injunctions by passing the day in sleep and feasting all night. The last day of the fast is consecrated to prayer and the solemn service of the mosques. In the evening the roar of cannon announces the commencement of the time of rejoicing, and the mosques, the minarets and other public buildings are lighted up by a general illumination. Formerly the *sultana valide* or queen-mother presented to the sultan on the closing evening of Rhamadan a young

¹ This preference assigned to the poor in paradise or in heaven is of a political rather than a religious import; for it is intended to make the poor believe that if they are wretched and suffering in this world they should be contented with their fate, for they will be the more favoured in the world to come; while the rich laugh in their sleeves, and are contented to enjoy themselves in this world.

slave virgin of exquisite beauty and surpassing loveliness, who was generally a Circassian or Georgian purchased from the slave-merchants at a fabulous price.

The fast of Rhamadan closes with the festival of the Greater Beiram, which lasts three days. A sheep is killed in the presence of the municipal chief of the place, who plunges his hand into the blood and then touches the national flag. Seventy days afterwards follows the Lesser Beiram, called *Koorban Beiram*, which is the commencement of the Turkish year, and commemorates the offering up of Ishmael (*Il al adha*) by Abraham. This is a period of general rejoicing, and all business is suspended. On this festival day the sultan holds a public levee and the great dignitaries of the empire pay their homage to the *padishah*. Every Osmanli is dressed in a new suit made of as costly materials as his means will allow. Ladies visit their friends and receive ceremonial visits from their nearest male relations. Acquaintances offer to each other mutual congratulations on meeting. A lamb is killed by every father of a family. The sultan visits the mosque in gala, and on his return he slaughters the victim of sacrifice with his own hands.

The Mohamedan priesthood does not form an ecclesiastical hierarchy, nor does it exercise any political power. Those who minister to the religious wants of the people are attached to the mosques which generally have rich endowments, from which their means of support are derived. The officers who officiate in the mosques possess no authority by virtue of their office; they do not constitute a distinct body separate from the rest of the nation; they are not ordained, nor are they invested with a sacred character. The high esteem in which they are held is entirely due to their personal piety and learning. They have no vested rights and may be displaced by the wardens, and thus lose their title and their salary. Their monthly pay is very small, but many engage in other business, and some of them are druggists, perfumers, or school teachers; or if they have no regular occupation they are paid by private parties for reciting the Koran in their houses. Each grand mosque has one *sheikh* who acts as an ordinary preacher, and has the rank of a judicial *muderrî*. The *khatib* is the preacher, he offers up prayers every Friday in behalf of the reigning sultan (*khoontbe*), and has the grade of a *mulazim*. The *imam*¹ performs the functions of the real priest; he is the chief of prayers, which he makes five times a day at fixed hours; he directs the attitude and gestures of the "faithful" by his own motions; he conducts the ceremonies of marriage, circumcision and funerals. As administrative officer the *imam* is the director of the primary school, he keeps the register of births and watches over the good morals of the people under his jurisdiction. His signature is necessary to give legal validity to contracts of pur-

¹ *Imam* in Arabic means "he who goes first or is the head." It signifies chief or commander, and in no way implies the idea of sacerdotal function. The title was also applied to learned men whose writings in the first century of the *hedjira* settled the dogmas and laws of Islamism. It likewise signifies any person whatever chosen by the assembly of the faithful to offer up prayers for them. Such are those attached to the mosques.—Ubicini's Letters on Turkey.

chase and sale. His influence is very great in the community in which he lives, and he is consulted in all important affairs, but this influence is altogether of a temporal character, and has no political significance. His office is so highly respected that an Osmanli was formerly punished with the loss of his hand and a Christian with death for striking an *imam*. The *muezzin* is charged with the duty of ascending the minaret to call the "faithful" to prayer in the consecrated formula. He tells them at daybreak that prayer is better than sleep, and at the dinner-hour that prayer is better than food. He also sings religious hymns on the occasion of religious festivals. The *kaims* or *nazirs* are subordinate functionaries of the civil order, who act in the capacity of wardens, and are the trustees of the funds which arise from lands, houses and other possessions of the mosques. In small towns the *imam* performs the function of *khatib*, *muezzin* and *kaim*.

The mosques, or houses of worship of the Mussulmans, are edifices of some architectural pretensions; they are either round or square, and are generally surrounded by colonnades which form the peristyle of the temple, where the women, who are not permitted to enter the sanctuary, assemble to perform their devotions. The roof is surmounted by a dome from which rises the minaret in the form of a lofty column, being of the same dimensions up to the gallery, where the *muezzin* stands to call the "faithful" to prayer. From there it tapers off in a spire and terminates in a crescent, the Mohamedan emblem of faith. The interior of the mosques is frequently decorated with marble tablets and columns on which lamps are suspended, and the walls are generally ornamented with inscriptions from the Koran. There are neither statues nor paintings, neither chairs nor seats, but carpets are spread on the floor upon which devout worshippers prostrate themselves at certain passages of prayer. Upon one side of the mosque is a stone called *kiblah* which looks towards Mecca, to which every Mussulman turns his face in performing his devotions. Below the *kiblah* is an altar (*mihrab*), which is simply an excavation from six to eight feet deep. The *mimbar* or pulpit of the *muezzin* is to the left of the altar, and that of the *sheikh* is to the right. Opposite the *mihrab* is generally a platform surrounded by a parapet and supported by small columns, with a kind of desk placed in front of it that holds a volume of the Koran, from which a chapter is read to the congregation. All mosques have large courtyards planted with trees, in which a fountain pours its water into a basin, where the customary ablutions are performed. There are two classes of mosques, the lesser mosque, chapel or *mesdjid*, and the greater mosque, *djami* or the "assembly," because on Friday the prayer called *djooma* or "the day of assembling" is recited.

The mosque is truly the house of God, before whom all mortals stand on a footing of perfect equality. Here the rich and the poor, the humble and the powerful, stand side by side on the same carpeted floor, abstracted in religious meditation, and absorbed in pious devotion. There are no money collections made here for pious purposes, no alms-boxes for the poor, no worldly thought disturbs the

prayer of the "faithful," who are nevertheless taught, that "virtue consists not in turning to the east or to the west, that the virtuous are those who believe in God, in the day of judgment, in the Book and in the prophets, who for the love of God assist their neighbour and the orphan, the poor, the traveller and all who ask for help; who redeem the captive; who do not neglect prayer; who give alms freely; fulfil their promises, and show themselves patient in adversity, in times of privation and violence. These men are just and fear the Lord."

The ceremonial forms of ablution (*woodoo*) and prayer are somewhat complicated and considerable practice is required to perform them according to the ritual. The worshipper tucks up his sleeves a little above the elbow, and says in a low voice or inaudibly: "I purpose performing the *woodoo* for prayer." Then washing his hands three times he repeats: "In the name of God, the Compassionate, the Merciful. Praise be to God, who has given water for purification, and made Islam to be a light and a direction and a guide to thy gardens, the gardens of delight, and to thy mansion, the mansion of peace;" and he adds: "O God, assist me in the reading of thy book and in commemorating thee, and in thanking thee, and in the beauty of thy worship." He next throws water up his nostrils three times, which he blows out by compressing his nose with his fingers, saying: "O God! make me to smell the odours of paradise, and bless me with its delight, and make me not to smell the smell of fires (of hell)." He then proceeds to wash his face three times by throwing up water with both hands, repeating: "O God! whiten my face with thy light, on the day when thou shalt whiten the face of thy favourites, and do not blacken my face on the day when thou shalt blacken the faces of thine enemies." He next washes his right hand and arm up to the elbow, and says: "O God! give my book in my right hand, and reckon with a slight reckoning." Then washing his left hand and left arm, he says: "O God! do not give me my book in my left hand, nor behind my back, and do not reckon with me with a difficult reckoning, nor make me to be one of the people of the fire." Raising his turban, or fez cap, he next draws his wetted right hand over the upper part of his head while reciting this prayer: "O God! cover me with thy mercy and pour down thy blessings upon me, and shade me under the shadow of thy canopy, on the day when there shall be no shade but its shade." If he has a beard he combs it with his wetted fingers, and putting his forefingers into his ears and twisting them round he says: "O God! make me to be of those who hear what is said, and obey what is best," or "O God! make me to hear good." He next wipes his neck and repeats: "O God! free my neck from the fire, and keep me from the chains, the collars and the fetters." He then performs the final act by first washing his right foot up to the ankle, passing his fingers between the toes, while he repeats the following supplication: "O God! make firm my foot upon *El Sirat* on the day when feet shall slip upon it;" and then washing his left foot in the same manner, he adds: "O God! make my walking be approved, and my sins for-

given, and my works accepted, merchandise that shall not perish by thy pardon, O Mighty Forgiver! by thy mercy, O most Merciful of those who show mercy." At the close he looks towards heaven and recites the following prayer: "I declare there is no God but God, and I acknowledge that Mohamed is his servant and his prophet." The ceremony is completed by reciting once or twice the ninety-seventh chapter of the Koran. Generally, however, in making the ablutions the prayers are omitted, and it takes but two minutes for the performance. In reciting their prayers the Mussulmans make use of a chaplet composed of ninety-nine beads made of aloe or other odoriferous wood; or they may be of amber, coral, certain fruit-stones or seeds. The whole string is divided into three sections of thirty-three beads each; and the whole number corresponds to ninety-nine names of Allah.

In the performance of the *rickats* or prostrations the worshipper drops gently upon his knees, saying: "God is most great," *Allah akbar*, and stretching his hands so as to touch the ground, he bows so low that his nose and forehead touch the carpeted floor, while he repeats three times: "I assert the absolute glory of my Lord the Most High." He then raises his head and body, throwing himself backward on his heels, and placing his hands upon his thighs, he says: "*Allah akbar*," "God is most great." The same movements are repeated three times.

The dervishes are monastic orders whose practices are founded upon the doctrines of Mohamedanism, but are entirely independent of the national religion, or the religious establishments of the country. They are the legitimate successors of a society of mystics, called *sofis*, which once flourished in Turkey and other parts of the Mohamedan world. Their system embraced two degrees of progressive advancement in the knowledge of their doctrines. The one was open and was published without concealment and disguise; the other was secret, and was only communicated to those who had submitted to probationary trials previous to their initiation into the inner sanctuary of the order. They professed a kind of pantheism; but their morality was irreproachable. They inculcated, by their preaching as well as their example, the duty of concord and sobriety and the practice of universal benevolence. They maintained that ignorance was the origin of all evil that existed among men, and that it was the principal cause of all error, and gave rise to the prevailing discord and contentions. The candidate for admission into the order was required to lead a religious life, and to be distinguished for his honourable conduct and social virtues. He was then prepared for the higher degree of knowledge. If he patiently subjected himself to a series of penances and mortifications, he was supposed to be sufficiently purified of the dross of this world, and his mind was considered to have reached that degree of elevation to enable him to see the truth face to face without being blinded by its ineffable light. It was then revealed to him that the Koran was a compilation of political maxims expressed in allegorical language, and that it was entirely devoid of spirit and vitality, unless vivified by the luminous spark of rational interpretation. It was made clear to him that as he had dispelled from his mind all

clouds of error and darkness, and had entered the sphere of pure abstraction and spiritual devotion, he could regard all external forms and religious ceremonies as vain and useless.

This sect of philosophers was superseded by the monastic order of dervishes who, from the contemplative life of asceticism, and a seclusion from the world and indifference to all temporal affairs, adopted doctrines which would render all religious and political authority nugatory and of no effect. Their fundamental principle is contained in the sententious maxim: "The men who follow the laws of society form one class; those who are entwined by divine love form another. The lovers of God are the people of no other master save God." This assumed superiority and independence necessarily saps the very foundation of every political institution, and the recognised precepts of morality. It led to that most preposterous of all human delusions, now arrogated by the pope of Rome—the absolute submission of the many to the arbitrary will and the decision of the supposed inspired teacher (*pir*) who is the oracle of divine wisdom, and whose judgment is infallible. The *sheikh* (*pir*) of the dervishes is the interpreter of the law. He claims for himself sovereign authority, for there is no law but his will. "I am the law," he says, "everything is good that I command, and everything that I forbid is bad. You ought to slay your mother and your sovereign if I command it, for my sentence is the sentence of God." The dervishes are divided into different orders, and although they are venerated by the common people as holy men, yet many of them are regarded by the higher classes as impostors or charlatans, and their number has been limited by public authority. They are generally lazy and uncleanly in their habits, and lead, in appearance at least, a life of poverty and abstemiousness. The dancing dervishes (*mevlevîs*) do not take the vow of celibacy, but lodge in the *tekié* or monastery with their wives and children. They live in a simple style, attend to their religious duties at regular hours, and for the rest of their time, they follow their ordinary avocations, and mingle, on a footing of equality, with their fellow-men of the secular classes. Their obligation, with regard to the institution of which they are members, is not perpetual, and they can secede whenever they may see fit to do so. Their religious exercises are of an eccentric character. Their devotions in the sanctuary of the *tekié* commence with extemporaneous prayer recited by the *imam*, during which the dervishes listen with their hands folded on their breast and their eyes cast down towards the ground; the supplication being concluded with an act of prostration on the part of all the members present. While the assembled dervishes pass three times around the enclosure in procession, headed by a band of music playing on flutes and *tabookas*, the wild and melancholy air is joined by the deep monotonous chant of the choristers. After these preliminary services the dancing evolutions commence, and the saintly performers spin round in rapid rotary motion with their robes inflated, their arms spread out horizontally, their head sunken on their shoulders, their eyes closed, and their countenance glowing with delirious ecstasy. They pretend that they are favoured with celestial visions while en-

gaged in this whirling motion, of which they give marvellous descriptions to the credulous multitude.

The howling dervishes are either fanatics or impostors. They claim superior sanctity for repeating during many hours the ninety-nine names of God.¹ They pretend to possess miraculous power, and they deceive the masses by tricks of jugglery. They hold red-hot iron between their teeth, and apparently thrust daggers into their arms and neck; and he who succeeds best in the sleight-of-hand deceptions is considered the greatest saint. While engaged in their religious devotions, they form a continuous and uninterrupted chain, by laying their hands on each other's shoulders, and at a given moment they utter, with their united voices, in a hoarse, prolonged howl coming from the depth of their chest: "Allah-hon," one of the names of God; then falling down simultaneously they repeat the most unearthly shouts until their imagination becomes so highly wrought up, that their eyes begin to shine, their lips are foaming, their face is distorted, and after rising in a body they again fall back into a prostrate position with the stentorian howl of "Allah-hon" on their lips.

The *sheikhs* of all the orders exercise much authority over the members. The *dédés* or "fathers" who occupy the first rank in the fraternity owe absolute obedience to their chief; they form the administrative council of the institution, and they possess a perfect knowledge of its secrets and its traditions. The *murids* who are merely affiliated members are not held to strict obedience, and they never reside in the *tekié*, and a certain number of them are placed under the order of the *sheikhs* and the *dédés*. Each order has a conventional sign of recognition, and they are also distinguished by the peculiarity of their costume.²

The Osmanli, like all Mohamedans, are excessively superstitious. The Osmanli women wear a profusion of charms or amulets around their neck. One possesses the virtue of making them fat, another is quite efficacious to make them fruitful; some are highly esteemed for averting the evil eye, which is bent upon mischief whenever a stranger takes pleasure in praising the strength and beauty of their children; while others are supposed to be sufficiently powerful to keep *sheitan* or the devil out of the house. A triangular paper, surmounted by an amber bead, is much valued for preserving the lustre of their eyes;

¹ The seven mysterious names of God are: 1. La Illa Illallah, "There is no other God but God." 2. Iallah, "O, God!" 3. Ia Hu, "O, He!" 4. Ia Hakk, "O, the True of the True!" 5. Ia Hajj, "O, the Dispenser of life!" 6. Ia Kajum, "O, the Eternal God!" 7. Ia Kahhar, "O, the Avenger of the avengers." These seven names allude to the seven heavens, the seven lands, the seven seas, the seven planets, the seven metals and the seven stones.

² The different orders of dervishes are very numerous, and they differ to some extent in various parts of the Mohamedan world. The Bektashis, who may be called the free-thinkers of Mohamedanism, the Mevlevis, who are the orthodox monks, and the Rufai are all found in Turkey. The Kadris, whose piety consists in repeating the names of God 999 times at every nightly assembly, and the Djelali are principally met with in Arabia; the Oveisi and Nurbakhshi Nimetullahi have their home in Persia. The dervishes of India are called Khibali and Zahibi, and the Nakischehendi and Sofi Islam are met with in Central Asia. The Kalenters or Mendicants are found in all Mohamedan countries, as they have no fixed abiding-place.—See Vambéry in *Anthrop. Memoirs*, 1865-66, p. 15.

and a bunch of garlic is considered as the most powerful antidote against all kinds of malignant influences.

Formerly astrology played a prominent part in the public life of the Osmanli. The court astrologer (*munedshimbashi*) was once an important government functionary; he was consulted by all government officials of every grade and condition before they took definite action in matters of public interest, or before they carried into effect an important resolution concerning public affairs. No government agent would set out on a journey or engage in public service unless the astrologer had declared the stars to be propitious to the projected enterprise.

The superstitious temperament of the Osmanli is so much influenced by fixed and irreversible ideas that they draw auguries from the entrails of recently killed animals, and predict future events from the flight of birds. They submit to misfortune and disappointment without complaint; they believe that all that happens is inevitable, for the *kismet* or inexorable fate is no respecter of person. When disturbed in their sleep by unpleasant dreams, or when depressed in spirit by melancholy fancies, they tear off a strip of their robe and tie it to the iron railing of the tomb of a saint, and they are fully convinced that the evil will be deposited with it. When they are seriously ill they have full faith that they will recover their health by drinking the water contained in an earthen pot, the interior of which was inscribed by some sainted personage with passages from the Koran. They even attach amulets against the evil eye to the roof of their houses, the prow of their pleasure-boats, the fez of their child, the neck of their horse and the cage of a pet bird. Formerly the belief in magic was universally prevalent. The spiritual magic (*rhumancee*) was considered a deep science, and its marvellous results were supposed to have been effected through the agency of God, the holy angels, the good genii and other mysterious appliances. It could only be employed for good purposes by men of probity and good character, who possessed the traditional knowledge of the names of those superhuman beings from whom they obtained, by proper invocations, the gratification of their wishes and the compliance with their requests. The writing of charms for noble and laudable ends was a branch of this science, as well as astrology and the mystery of numbers. The highest attainment in divine magic was supposed to consist in the thorough knowledge of "*Ism el Azam*," which is the most exalted name of God, and which, it was asserted, was only known to the prophets and apostles of God. The devotee who was initiated into this mystery could, by merely uttering this name, raise the dead to life, strike men dead in an instant, transport himself at pleasure through space and perform any other miracle. The low magic (*sooflee*) was employed for bad purposes by wicked men through the agency and with the assistance of *sheitan*, the *djinn*s and the unbelieving genii.

Various magic processes are employed for the cure of the diseases. The *nefs* is the mesmeric charlatanism which attempts to cure the patient by certain touches, passes and the laying on of hands. The *booi*os are exorcisms consisting in prayers, the utterance of mystic formulas, fumigations, aspersions and other puerile practices. To re-

lieve the fever patient they tie his wrist with cotton twine previously wetted with the saliva of the holy man, supposing that by impeding the regular pulsations the evil spirit would depart and would cease to trouble the sick person. The melting of a piece of lead near the head of the sick is considered the most efficacious means for getting rid of the malicious *djinns*. To counteract the pernicious influence of the *nazar* or the evil eye, it is only necessary to make some pious exclamation, such as: "May Allah preserve us from the *nazar*." They believe in the prophetic nature of extraordinary dreams, and to ascertain the precise import of the nocturnal vision they consult their dream-book, in which the precise interpretation never fails to be found. The words of a dying person are considered as sacred truths, and they shape their actions accordingly. They reverence fools, madmen and idiots, because they imagine that the minds of these unfortunate beings have been unbalanced by having been deeply touched by the divine afflatus.

Constantinople or Istamboul was founded in 330 A.D. by the Roman emperor Constantine, after whom it is named, with the object of transferring the seat of empire from the west to the east.¹ This change of the seat of government was unfortunate, for it led to the permanent disintegration of the Roman power, which was finally divided into the Latin and Greek empires. The latter outlived the former many centuries, and it was only in 1453, after Constantinople had been previously conquered by the Venetians, that it finally succumbed to the conquering hordes of the barbarous Turks, who changed Constantinople from a Christian into a Mohamedan city.

Constantinople is built in the form of an unequal triangle resembling a harp; and like Rome, it is situated upon seven hills of moderate height, washed, on the one side, by the harbour called the Golden Horn, and on the other by the Sea of Marmora; while on the third side it is bounded by a most fertile and picturesque country. The natural beauty of its situation; the fertility and variety of the territory by which it is surrounded; the facility with which supplies can be obtained; the beautiful azure sky and the salubrity of its atmosphere render it the most delightful city in the world. The climate is mild and agreeable; the winter cold is moderated by south winds, and the heat of summer is fanned with cooling freshness by the breezes coming from the north-east; and here the extremes of atmospheric changes are entirely unknown. Rains are frequent during winter, and the sky is almost always cloudy during this season when the winds blow from the Black Sea; but the weather is bright and the sky is serene when the breezes are flowing in from the Archipelago. It rarely freezes during the day, and the thermometer hardly ever descends two or three degrees below the freezing-point. Snow is sometimes frequent, but it melts in falling, and rarely lies on the ground more than a few days.

The circumference of Constantinople is estimated at from twelve to

¹ According to tradition, in the year 658 before the Christian era colonists of Megara under the leadership of Byzas founded at the mouth of the Bosphorus upon the promontory of Thrace between the Golden Horn and the Sea of Marmora, a city which they called Byzantium, after the name of their chief.

fourteen miles. It is protected by a wall which, from the Seven Towers to the harbour, extends a distance of four miles, flanked by a triple fortification studded with lofty towers of every shape. There are five gates which are reached by means of stone bridges that span a ditch twenty-five feet wide. The gate called Sublime Porte, which leads to the seraglio, is not remarkable for architectural beauty.

On viewing Constantinople from the Bosphorus, it presents the most enchanting panorama that can be imagined. This immense broad stream, which separates Europe from Asia—the two great continents of the world—exhibits on its banks the most beautiful landscape scenery, contrasted by the stupendous works of human industry and human art. Here are scattered in every direction magnificent palaces, picturesque kiosks, lofty towers, gigantic minarets and gilded domes which loom high above the dark and gloomy cypress, and the luxuriant foliage of rare exotics brought from more sunny climes.

The private houses, which are, in great part, of wood on a brick foundation, and are rarely more than two or three storeys high, generally occupy the slopes of the hills, and are nestled amidst clumps of trees and ornamental gardens, which impart to those favourite quarters of the city during the fine season a rural aspect that charms the eye and excites feelings of delight and pleasure on extending the view to the lovely shores of the Bosphorus. Near the shore are summer houses, mostly of Saracenic architecture, which are surrounded by flower-gardens of exquisite beauty, and are provided with terraces raised upon high walls painted in green colour, all commanding a splendid view of the harbour. The population was estimated in 1850 at eight hundred and sixty-six thousand souls, of all races and professions, but in 1864 the number of the inhabitants had increased to one million and seventy-five thousand souls.¹ The streets of the Turkish capital are rather irregular. Many of the common houses are insignificant wooden structures, with windows unglazed, and being destitute of a fireplace they are warmed by means of an earthenware dish filled with burning charcoal. The houses of the opulent Osmanli are large and commodious, but the best part of the building is taken up by the harem. The apartments are remarkable for their neatness, and they are luxuriantly furnished either in the Eastern fashion or in the European style.

Constantinople is divided into various quarters, some of which are principally occupied by foreigners or Franks, others by people of Turkish nationality, but non-Mussulman in their religious profession. Pera is situated on the declivity of a rising ground, and is traversed, in its length, by a principal street which has a considerable ascent to the top of the hill. It is very irregular; at some places it is tolerably wide, at other points it is contracted into a narrow space. The most elegant shops are found here, and some few tastefully constructed edifices, belonging to foreign embassies, are interspersed among numerous restaurants and several good hotels. The street is constantly filled by a crowd of pedestrians, and the bustle and noise of business

¹ Of these 480,000 are Mohamedans, 250,000 Orthodox Armenians, 30,000 United Armenians, 220,000 Greeks, 55,000 Jews and 40,000 of other sects.

life commences at the earliest morning hours. Here pass the bread-sellers, the wood dealers, and the vegetable hucksters who, carrying their merchandise on their head, indicate their readiness to serve customers by a peculiar tone of voice which is universally understood. The bootblack announces his arrival by a sharp knock with his brush on the footscraper. The tea-vender prepares his delectable beverage on a portable stove at the street corner, and he is favoured with profitable patronage. Men on horseback and on foot hurry along in quickened pace to reach their offices or places of business. Here heavily laden ox-carts are dragged along with tedious slowness; there panting porters are oppressed under the heavy weight of barrels or boxes which are suspended from poles resting on their shoulders. Rich equipages, occupied by elegant ladies, stop in front of the shops, and the polite merchant's clerk brings the desired goods to the carriage that its quality may be examined. The population of Pera is principally composed of Europeans, who form separate colonies according to their nationalities and religious profession, each of which has its own church and its own schools. Here is also a French theatre where concerts are sometimes given, which are generally well patronised. The cloister of the dervishes is situated in the lower part of the great Pera street, where it connects with Galata, which is contiguous to Pera, and communicates with it by an underground railway. The northern boundary of Galata is the Osmanli cemetery called Piccolo Campo. In following the shore from the Golden Horn it extends from the second bridge to Top-hané. It is crossed by two principal streets which run parallel with the shore-line. This is the principal quarter of the city, where the wholesale trade is concentrated. It is traversed by the tramway, and the part near the harbour gives it the appearance of an important seaport town. Here are vast warehouses, numerous shipping offices; and sailors' drinking establishments are not wanting. The streets are very animated, and it is difficult to force one's way through the crowded thoroughfares. The stock exchange is also situated in this suburb, which is connected with old Byzantium by means of a ship-bridge. Scutary, one of the most important and most beautiful suburbs of Constantinople, is principally inhabited by Mohamedans. The houses are ranged in amphitheatric form and are surrounded by a cypress forest which shades, with its sombre foliage, the monuments and the tombstones of an Osmanli cemetery. The living thus dwell among the dead, and are in constant communion with them. It extends along the shores of the Bosphorus and up to the hills which look out upon the Sea of Marmora. A magnificent fountain of great architectural beauty, eight mosques principally founded by sultanesses, and a dervish cloister are the most remarkable edifices of the Turkish quarter of the capital. The Phanaris is the aristocratic quarter of the wealthy and higher classes of Greeks. Its houses are of stone of considerable architectural pretensions, some being provided with balconies, and others are ornamented with sculpture. The most ancient buildings have been constructed with a view of being able to sustain a siege. The walls are enormously thick; the iron shutters are bullet-proof; the windows

are protected by massive gratings, and the cornices have the appearance of battlements. The Phanariote Greeks are the descendants of the old Byzantine grandees, among whom are the Comines, the Ducos and the Palæologus, in whose veins flows the blood of emperors. They are proud of their lineage and live a retired life; but are distinguished for their urbanity and their high intelligence, and they were once celebrated for their great diplomatic talents, of which the government formerly availed itself to settle its international affairs. The Balata is the Jewish quarter, to which the Jews were formerly confined, and they were not permitted to pass beyond its boundaries. The houses are dilapidated and old, ready to fall to ruins; "the roofs seem to be afflicted with scurvy, and the walls to reek with leprosy." Here was once the only refuge of safety of a poor and despised race who, by their industry, their sagacity and their prudent economy, had accumulated wealth, but had the privilege denied them of enjoying it. They were hunted up even in their filthy dens of apparent poverty, and by threats and cruel punishments they were made to disgorge the earnings of a lifetime to rapacious, barbarous and pitiless enemies. Thanks to the Jews of France and England, who had elevated themselves by their talents and genius to the highest positions of honour and power, the Jews of Turkey, as well as those of Italy and Germany, have gained by their good conduct their emancipation, and it is only such countries as bigoted, prostrate little Spain, and that northern despotism, no less bigoted and still more barbarous—gigantic Russia—who still persist in their injustice of withholding from the Jews their inborn rights of subjects or citizens of the country that gave them birth.

The true Constantinople or the old Byzantium of the Greek empire has an antique and very venerable appearance. Its principal streets are dark covered bazaars, where the most costly articles of merchandise gathered from the East and the West are offered for sale. These streets are intersected by narrow deserted alleys bordered by high walls with closely barred windows. Mosques are seen in every direction, some of artistic but mostly of indifferent architecture, generally distinguished by high towering minarets and fantastically ornamented fountains. Coffee-houses are crowded with silent smokers, and women, closely veiled and muffled up in the ample *feretjé*, pass the streets at every corner. The tramway is the only innovation that gives a modern touch to this part of Constantinople. To the left of the tramway is the Sublime Porte, "*Bab-Ali*," which is the government building occupied by the grand-vizir and the minister of foreign affairs. Its numerous blind windows give it a barrack-like appearance. From here the gardens of the seraglio, which are open to the public, can be seen; and in the botanic garden, which is well entertained, stands the famous column of Theodosius. The most extensive public place in Constantinople is the Atmeidan, which was formerly occupied by the hippodrome constructed by Severus. On one side is the mosque of sultan Achmet; but the most remarkable object presented here is the Egyptian obelisque of sienite sculptured over with numerous hieroglyphics, and resting upon a marble block supported

by four metallic cubes. A much higher obelisque is composed of several pieces and has been stripped of the metal plates with which it was once covered. Between these two antique monuments is placed the Serpent Column. On public occasions this great square is overcrowded with people, for it is here where all public processions and festal ceremonies take place. The Top-hané or Golden Horn is famous for its busy life and its crowded population. Here all races and all nationalities meet in their various costumes. During the period of the Rhamadan, when the nights are turned into day, and the place is well lighted up, there can be seen the Bulgarian in his huge overcoat and his fur-trimmed cap; the Georgian with short tunic and lacquered casque; the Arnaoot with his sleeveless embroidered jacket covering his bare brawny chest; the Jew dressed in black *caftan*, and his black cap entwined with a blue handkerchief; the Greek islander wearing ample trousers, with his waist encircled by crimson sash and his head covered with a *tarboosh*; the modernised Osmanli with his single-breasted frock-coat and red fez; the old Turk still clinging to his old-fashioned turban and pink, yellow or pale blue *caftan*; the Persian with his conical, black lambskin cap; the Syrian strutting about in gold-embroidered scarf; and Franks of various nationalities dressed in European style. Here are the stalls where milk and curds are sold, the confectioners' shops, much visited by the Osmanli, the counters of the water-venders inviting customers by the chiming of small bells; and booths where sherbet and snow water is served to thirsty pedestrians. Tobacco-shops and coffee-houses, which are patronised by the higher classes of pleasure-seekers, are found here in great numbers. The place of Bajazet, which derives its name from a mosque that borders one of its sides, is one of the most animated and busy public thoroughfares of the city, for here is one of the terminal points of the tramway, and the Great Tsharshy bazaar forms one of its boundary-lines.

The seraglio or imperial palace is composed of a number of buildings which occupy various courts, and are surrounded by gardens. In the second court is a pavilion which contains, in one of its halls, antique treasures of great value. There are magnificent court dresses studded with diamonds and pearls, vases of classic form, costly arms, vessels of gold, silver and ivory ornamented with precious stones. On passing through "the Gate of Fortune" (*Bab-leadet*), another court is reached surrounded by an open colonnade, carpeted with green sward and refreshed by purling fountains. The Ortu Kapuzi or middle door is flanked by towers and leads to the court of the *janizaries*, which is now lonely and deserted. On the south-west corner stands a building which is now used as an arsenal, but was formerly the church of St. Irene. The *Bab-hoomaïum*, which is built of white marble and forms the principal gate of the seraglio, separates the outer court from the city. In front of it is the beautiful marble fountain of Achmet III. The interior of the seraglio is not remarkable for its architectural and artistic decorations, but for the rich furniture and ornamental articles with which it is supplied with luxurious extravagance. The principal articles of furniture are

the divans, the carpets and the mirrors. The apartments which are designed to be occupied during the summer season are provided with sparkling fountains of great beauty, which impart freshness to the air, and produce a kind of monotonous music that sounds gratefully upon the ear of the musing, solitary dreamer or thinker. Silk and cloth of gold are everywhere the coverings; the fringes are strung with pearls and jewels, and the walls are wainscoted with jasper, mother-of-pearl, and are veneered with ivory. This is really "a house of precious things." In the hall of audience where ambassadors are received by the sultan is a throne of resplendent beauty, surmounted by a canopy of velvet fringed with jewels. On one side of it is a niche, in which is placed on blocks of marble the turban of state, adorned with plumes formed of the most valuable diamonds; but this precious relic of Saracenic splendour is never worn by the sultan. The sultan's apartment in the harem is no less magnificent. The saloon is lighted by thirty windows, all hung with purple velvet curtains fringed with gold; its divan is cushioned with cloth of gold and its walls are profusely ornamented with mirrors and gilding; its floor is artistically inlaid, and the very tables are scattered over with gems. This apartment connects with a chamber furnished with a bed in European style which is curtained with flowered muslin, and decorated with knots of coloured ribbons. The *mangal* is of silver richly gilt, and two recesses at the end of the room are filled with jewelled toys of the most gorgeous description. There are incense-burners of gold studded with precious stones; ring-trays wreathed with rubies; a miniature portrait of the sultan in a frame thickly set with diamonds resting upon a cushion of white satin; a toilet of filigreed silver; a chocolate-cup of enamel set with pearls; a gilt salver covered with watches of great value. There is also a manuscript copy of the Koran, and a collection of prayers written by sultan Mohamood splendidly illuminated, bound in gold, with the imperial cipher wrought in each corner in brilliants; while a border is formed, round the outer edges of the volume, of passages from the holy writings in different-coloured jewels.

The buildings of the most remarkable style of architecture in Constantinople are the mosques. Of these, the mosque which was formerly the church of St. Sophia is most celebrated. In the flagged court there is an elegant fountain, with its waters purling into a marble basin, which is covered with an iron network and is shaded by an octagonal roof. The floor of the interior of the mosque, although composed of marble, porphyry, jasper and verd-antique, is nevertheless covered with rich carpets. The dome which surmounts the edifice is encircled by gigantic pillars. The columns are by no means uniform in size or material; some are of Egyptian sienite which once formed a part of the temple of Heliopolis; others are of porphyry, others again of scagliola and various coloured marbles, and a few are of verd-antique which formerly belonged to the temple of Ephesus. The interior walls are lined with slabs of marble, jasper, porphyry and verd-antique as high up as the gallery which runs round the temple and is equally as rich in columns and the composition of its flooring

as the main body of the building. While St. Sophia was still a Christian church, the dome was considered the most artistic part of the edifice, for it was lined with the most elaborate mosaics, but this has been taken off, and was replaced by a simple coating of whitewash when it was converted into a mosque. The pulpit is of white marble, is ascended by a noble flight of steps and is closed by a marble door. The Achmediyeh, built in 1614 by Achmet I., is surrounded by a court which is planted with shady ornamental trees. The edifice has nine cupolas, and has an air of solemn religious grandeur still heightened by the dim twilight that enters through the windows of clouded glass. Its side gallery is roofed with mosaics, and is supported by marble pillars. It contains a rich collection of antique vases, many of them richly inlaid with mother-of-pearl and various coloured stones which are suspended from the transverse iron bars that serve as support for the lamps, interspersed with ostrich eggs, bunches of corn and other symbols of abundance. The most attractive part of the mosque is the inner court, which is really beautiful. It is surrounded by an open cloister supported by the most elegant columns in the Saraccenic style, of which the capitals are in the form of stalactites with slender shafts exceedingly light and graceful. A magnificent fountain pouring forth its limpid waters occupies the centre; a marble balcony, from which the imperial decrees are read, extends to the left, and an immense block of porphyry of remarkable beauty stands near the gate of entrance, on which the dead are deposited previous to interment. The mosque has six minarets, two of which are attached to the main edifice, and the other four loom up in lofty grandeur above the giant forest trees, girdled by galleries of perforated masonry, and dipping their pointed spires, glittering in golden light, in the blue mist of the atmosphere. It is in this mosque that the sultan annually celebrates the Beiram festival. The Solimaniyeh has been founded by Soliman the Magnificent in commemoration of a victory he gained over the Persians. Four porphyry columns sculptured in the most elegant proportions, which form the corners of the temple, served formerly as pedestals to as many antique statues. The dome is likewise supported by four pillars, which are somewhat light and slender, but symmetric in outline. The interior is in the highest degree cheerful and attractive. The windows of stained glass are masterpieces of art; the pulpit, of snow-white marble, resembles an arum-flower in form, and the great doors of the main entrance are richly inlaid with mother-of-pearl. A gallery extends along the northern side of the edifice filled with chests and boxes, which contain gold and silver and other treasures deposited here for safe keeping; and this sacred trust is kept inviolate; no revolution, no change of government can ever prevent its restoration to the proper owner on producing the requisite documents. The *tekîé*, or cloister of the dancing dervishes, is a building very simple in its construction. It is situated in a courtyard planted with far-branched larch-trees. The walls are pierced by grated windows, and the doorway is surmounted by an entablature bearing an inscription from the Koran. The mosque, which forms a part of the structure, is surmounted by a cupola painted

blue, and has a minaret attached to it glittering in resplendent white. The interior is gaudily painted in blue and white of the purest tints, and offers a fine view of the Bosphorus. The hall, in which the religious dances are performed, is at one extremity of the court, and its interior resembles both a ballroom and a theatre. The centre floor is perfectly smooth and highly polished, and is enclosed by a circular balustrade about three feet high. A gallery supported by slender columns contains reserved places for distinguished visitors, a box for the sultan, and closed seats, screened by lattice-work, for ladies. The musical band occupies one end opposite the *mirab* or pulpit, which is ornamented with tablets inscribed with verses from the Koran, and with monograms of the sultan's vizirs who had been benefactors of the order.

The bazaars of Constantinople are of themselves one of the curiosities of the Turkish capital. They are not remarkable for their elegance, but for the great variety of merchandise exhibited to view, the manner in which customers are treated, and the great multitude of people that crowd these narrow passages. The shops are cloistered chambers of which the open front entrance communicates with a covered passage lighted from the roof. Each peculiar class of dealers has its own bazaar. The goods offered for sale have no fixed price, double their value is sometimes demanded, and bargaining is the only means of protecting the purchaser from the grossest imposition. The Osmauli patiently sits cross-legged on a carpet-rug for many hours in his shop counting his beads, smoking his pipe or sipping his coffee, until his attention is aroused by a customer who presses him to exhibit his wares, and ventures to make him a bid of two-thirds of the price demanded. The Greek, more voluble, praises his goods beyond measure, but he is much more cunning and eager for gain, and it requires caution on the part of the purchaser not to be outwitted. He indulges in hazardous speculations and daring adventures and delights in bringing great commercial enterprises to a successful conclusion. The Armenian, somewhat slow in his movements, but of placid temper, feels quite animated when there is a prospect of obtaining the sight of money, which is the magic wand that transforms his whole being. He is well adapted for the calculating, patient ploddings of trade, and all steady commerce, on a great scale, is in his hands. Strange to say the Jew, everywhere active and prosperous in the business world, occupies here but the third rank, for in Constantinople the Greek and Armenian are far more Jewish than the Jew. Here, if he is not engaged in some mechanic trade, or as a perambulating auctioneer, or as a porter, he follows the profession of broker, in which he acquits himself with honesty and credit. A few of them are money-changers (*farajfs*), but the Armenians have also nearly monopolised that part of the financial interchange of money values.

The Bezeſtin or grand bazaar covers an immense surface, with streets, squares, passages and fountains interlaced in inextricable confusion. It is overarched, and the light is admitted through small cupolas which dot the flat roof. The principal street of this bazaar

is intersected by arcades constructed of stone alternately black and white, and the ceiling is decorated with half-effaced daubs in the Turkish rococo style. The Bezestín is sumptuously fitted up with jewels, although gems of great value are rarely exposed to view in the glass cases that ornament the counters. The most valuable precious stones are locked up in coffers kept within wirework enclosures. Here are found diamonds from Visapore and Golconda, pearls from Oman, topazes from Brazil, opals from Bohemia, in addition to turquoises, garnets, aqua-marina and agates in greatest abundance. The jewelled ornaments found here are principally necklaces, ear-rings, head-jewels, stars, flowers, crescents, anklets, bracelets, swords and poniards. The jewellers are nearly all Armenians who combine with their trade the profession of money-changers or usurers. The embroiderers' stalls are very attractive on account of the picturesque appearance of their merchandise. They offer for sale tobacco-pouches, purses, head-dresses wrought in gold and silver, richly worked handkerchiefs which display admirable taste and wonderful skill. In the shoe bazaar are exhibited slippers embroidered with seed-pearls, and gold and silver thread worked upon velvet or brocade of every shade of colour; and here are also sold laced boots of yellow morocco. The perfume dealers present a collection of sweet odours gathered from the East and the West, from the long slender flask of eau de Cologne to the small gilded bottle of attar of roses closely enveloped in cases of embroidered velvet. Here are sold the most exquisite essences of jasmine and bergamot, depilatory powders, an endless variety of cosmetics, little bags of musk, rosaries of ivory, bloodstone, amber, rose and sandal wood, Persian mirrors framed with exquisite paintings, enormous square combs with large teeth, and numerous other toilet articles. The porcelain dealers are supplied with a complete assortment of ancient and modern china of great elegance and value. In another quarter are the silk merchants, who are always ready to serve their customers with the richest silk stuffs, satin, velvets and gold gauzes. The drapers display broadcloth of glowing colours, the borders of which are decorated with gilt letters or armorial blazons. The bazaar of arms represents Turkey of old while yet in the height of power. "The old Turk sits here fossilised and immovable, regardless of the great improvements that are introduced from foreign lands, looking with contempt upon modern innovations, and he would spit the Christian in the face if he dared to offer such an insult. His costume still consists of a huge turban, wide Mamelook trousers and broad sashes." Here is found the Osmanli of the pure race with features as impassive and immovable as fate; grave, stern eyes, hooked nose, long white beard, sallow cheeks and robust frame. This bazaar closes at noon, and the owners of these antique treasures retire to their kiosks on the shores of the Bosphorus. The collection of rare arms is well worthy of the inspection of the antiquary. Damascus blades dating back to the time of the Great Saladin; *handjars* of dull, blue steel, keen-edged and strong, which pierce a cuirass with great facility, being ornamented with handles composed of masses of jewels; old guns carved and inlaid with the most elabo-

rate art, and battle-axes which may have been wielded against Timur and Ghengis-Khan. From the arched roof are suspended saddles and housings embroidered with gold and silver gilt, gorgeous with suns and moons of diamonds and stars of sapphires; bits and stirrups of silver gilt. The Egyptian or drug bazaar presents a precious collection of valuable drugs and aromatics. Here are exposed, in piles and in open sacks, henna, antimony, sandal-wood, dye stuffs, dates, benzoin, pistachio-nuts, mastic, ginger, opium, hashish, pyramids of cloves, heaps of cinnamon and bags of mace. Behind the street stalls, on ascending two or three flights of stairs, shops are reached where articles of great value are stored away in drawers and chests. Here are found beautiful striped shawls from Tunis; shawls and carpets from Persia so exquisitely embroidered as scarcely to be distinguishable from cashmere; mirrors inlaid with mother-of-pearl, stools richly covered or inlaid, on which salvers for sherbet are placed; desks beautifully ornamented for reading the Koran; censers of gold and silver, or of engraved and enamelled brass; little hands of ivory or tortoise-shell for scratching one's back; the bowls of *narghilis* or Persian water-pipes in Khorassan steel; China and Japan cups, and numerous fancy articles suitable to oriental taste.

The slave bazaar of Constantinople was one of the most unsightly blots that stained with unmitigated iniquity the civilisation of the Mussulmans. Here the negro women of Darfoor and Senaar were crowded together in dungeons on the ground floor, fully reconciled to their condition, and giving vent to their animal spirits in roars of laughter and peals of merriment. Their coarse and repulsive appearance was favourably set off by the copper-coloured beauties of Abyssinian Gallas, remarkable for symmetry of features and elegance of form. In the upper storey the pale Circassian, the languid Georgian and the delicate and slender Greek were either despondent for having been ruthlessly torn from the embraces of their kindred and friends, to serve as plaything to a stranger unacquainted with their language, and frequently hostile to their religion; or they were in a state of hopeful expectancy, awaiting the opportunity of entering the harem of some Turkish grandee, and to become the favourite mistress of a wealthy lord. Here the vilest Moslim, and the most vulgar black-guard that wore a turban, could gain admission under the pretence of becoming a purchaser, and subject to the closest scrutiny the form, gait, limbs and features of young girls, and of women that had long since passed the age of maturity.¹

Coffee-houses, wine-shops and restaurants are very numerous in Constantinople. The coffee-houses are fitted up with an airy lightness, and are painted with very little artistic taste. The saloon is about twelve feet square with an arched whitewashed ceiling. The side walls are covered with wainscoting about six feet high, around which is ranged the divan decked with ordinary straw matting. In

¹ Such was the condition of the slave bazaar in 1827, but since that time through the efforts of the European powers the external slave trade has been abolished, and the slave bazaar does no longer exist; though slaves are still sold privately as a marketable commodity.

the centre a white marble fountain purls forth a fine stream of water, which falls back into the basin in the form of foamy spray. The furnace is lighted in the corner, and there the coffee is prepared in little brass pots containing no more than a single cup. The coffee is served on demand accompanied by a glass of water, which the Osmanli drinks before he tastes the coffee. The host hands to his customer a *chibouque* or *narghile*, but every one brings his own tobacco, which he carries in a box. Little shelves are fixed to the walls, holding a number of razors, and elegant pearl-mounted mirrors hang near by for the use of the guests that wish to avail themselves of the service of the barber, who is quite an important personage of the establishment. The money is dropped in a box, pierced with a hole, which is placed near the door.

The public-houses frequented by the opium-smokers, called *theriakis*, have long since been closed by the order of the government. The dose necessary to produce the desired effect, if the drug is eaten, varies from three grains to a dram. The reveries thus induced are of the most delightful nature; the whole soul is full of fire and animation. The imagination is exalted, and its active powers are vastly increased. Poetic inspirations of a high order are not uncommon, and oratory pours out its flood of eloquence without effort, and without the least regard to the probable or possible. Some imagine themselves to be sultans, the possessors of vast harems, or in the actual enjoyment of the celestial paradise surrounded by a host of *hoooris*. The gestures of those who are under the complete influence of opium are frightful, their features are flushed, their eye has an unnatural brilliancy, they talk incoherently, and the general expression of their countenance is horribly wild. The excitement produces both moral and physical debility which is as frightful as it is degrading. By long continuance of this terrible practice, the appetite is entirely destroyed, the nervous sensibility is blunted, every fibre is trembling, and the muscles become rigid and lose their elasticity.

There is no real Turkish theatre in Constantinople, where the actors belong to the Osmanli race. Pious Mussulmans have no taste for that wicked counterfeit of social life called the drama, and much less can they appreciate that confounded confusion of musical sounds known as the modern opera. Their idea of theatrical performances is a kind of puppet-show exhibition by means of figures reflected upon a transparent surface, who are the actors. Here a white linen sheet serves as curtain, a tambourine constitutes the orchestra, and a single lamp performs the service of a many-branched chandelier.

The public baths of Constantinople are superb edifices with cupolas, domes and columns of marble and alabaster, and artistically painted with a variety of tasteful designs. The mode and manner of passing through the various stages of the bathing operations are very complicated. The bather is introduced into the "hall of repose," where he undresses previous to his entering the heated chambers. In the centre is a fountain of cold water which is surmounted by a lofty dome. In the first apartment the bather wraps himself up in ample drapery, and proceeds, in passing a small chamber which is but

moderately heated, into the principal inner room, where the heat is intense. Here the floor is of white or black marble inlaid with red tiles in mosaic style. A jet of hot water is thrown out in the centre of a marble platform on which the bather seats himself. Hot water is also supplied through pipes descending from the dome, which is poured into a trough, thus rendering the atmosphere quite steamy. On entering the hottest chamber the sensation is overpowering, the whole nervous system is in a state of depression, which is, however, relieved in a few minutes by profuse perspiration. The attendant takes hold of the bather, and commences the operation of shampooing, which is a kind of kneading of the muscles. He next cracks the joints of those who desire to submit to the operation. After this the feet are rubbed with a coarse rasp, and the rest of the body with a finer instrument of the same kind. The head and face are next covered with lather, which is thoroughly washed off by being drenched with hot water, and this cleaning process is repeated two or three times. When all these manipulations are completed, the bather is enveloped in a dry piece of drapery and is led back to "the reposing-room," where he is well rubbed, and is assisted in dressing himself. Here he may tarry for some time to take his rest, enjoy his pipe and coffee, and partake of other refreshments.

Education is much encouraged and receives considerable attention in the Turkish capital. There are three hundred and ninety-six elementary schools distributed in the different quarters of the city, placed under the supervision of a central committee of managers, who take care that the intentions of the government are carried into effect. All classes and ranks are here admitted on an equal footing, and the poor and the rich receive the same instruction from the same teacher. The *medresses* or colleges supported by the mosques are also very numerous.¹

Constantinople is rich in libraries, which are about forty in number, but all of them together do not contain more than eighty thousand volumes including manuscripts and printed books. These works treat of Arabic and Persian literature, of philosophy, theology, poetry, history and science, and they comprise a number of treatises on conduct and manners in society, to which the Osmanli attach much importance. The *kitab-khaneh* (libraries) are generally elegant buildings with spacious and airy halls, where the books are arranged on shelves in book-cases closed with latticed or glass doors. The catalogues, which have been compiled with great care, give not only the title of each work, but a short notice of its contents. The libraries are open daily to the public except on Tuesday and Friday. Readers are permitted to make extracts or even entire copies of any work.

The institutions of charity are not much multiplied in Constantinople; but the poor are nevertheless provided for, and the hospitality of the Osmanli is so munificent that no one need to suffer for want of food. There exist, however, public kitchens (*immarets*) for the poor where bread, rice and meat are distributed twice a week, and in some

¹ For education and schools see *supra*, page 361.

of these institutions the distribution takes place every day. To be entitled to a distributive share it is necessary to present an authorisation from the administration of the mosque, and a certificate from the *imam* of the quarter. These *immarets* feed each from two to three thousand persons including the *softas* of the schools, who are also gratuitously supplied. The *daroosh shifa* or care-houses and the *dewa kane* or medicine-houses are large and commodious buildings set apart for the reception of the poor and the infirm who have no other home. The rooms are large and well ventilated, but the only furniture of the establishments is the divan which serves as seat and sleeping-couch for thirty or forty persons. There are gardens attached to these retreats of poverty and helplessness, where the inmates may take the fresh air, or perform their ablutions in the fountains which pour forth streams of living waters.

The cemetery of Scutary is one of the most remarkable sights of Constantinople. Its peculiar situation, with a magnificent view over the glossy waters of the Bosphorus, and the pictorial effect produced by the shipping, renders it a spot of rare beauty that can hardly be equalled. The forest of tall and lank cypresses, with their sombre foliage, diffuse an air of melancholy and solemn grandeur over this vast city of the dead, that contrasts most effectually with the mildest blue of the azure sky and the undulating curves of the purple waves. The white marble tombstones and the more pretentious monuments are equally overcast by these funereal trees with a pall of shade so dense, that one might believe it were palpable, only here and there lighted up by glittering sunbeams which colour the lonely glade in cheerful green. There are sculptured blocks of marble, turban-crowned shafts, polished slabs inscribed with gilt-lettered epitaphs, miniature columns crowned with a fez in bright scarlet, or more magnificent mausoleums (*turbé*) composed of arcades in Saracenic style—such are the memorial monuments of Scutary. The raised terraces enclosed by a railing are family vaults consecrated to the dead. Flowers are placed in flat stone basins at the foot of the sepulchral monuments, and milk and perfume are presented to the dear departed as tokens of love and devotion. Every tomb is marked by a cypress which is generally of gigantic height, and shoots up in graceful form—an emblem of life and immortality.

Besides the modern tramway, which affords a cheap mode of conveyance through the interior of the city and its suburbs, the most pleasant vehicles of transportation in Constantinople are the *caiques* or row-boats which are found, in immense numbers, in the harbour at the disposal of pleasure-seekers and sight-seeing strangers. The *caique* is about fifteen or twenty feet in length by three feet in width, pointed and turned up at each end, so that it can be rowed in either direction with equal facility. The sides are carved on the inside with designs representing flowers, foliage, fruits, scrolls and knots and other ornamental figures. Two or three boards, carved with open work, are placed transversely to act as braces by strengthening the sides against outside pressure, while the prow is armed by a kind of iron beak. The whole is waxed and varnished, sometimes relieved

by bands of gilding, which gives to the boat an elegance and a neatness of design that are irresistible to the lovers of boat-travelling. The *cailjis* or oarsmen are seated on a low cross-bench covered with a sheepskin, each pulling a pair of oars with their strong brawny arms. They are generally dressed in loose linen trousers of pure white, striped shirts with looped-up sleeves, a red fez, from which a blue or black tassel is suspended, and a woollen sash, striped with yellow and red, which encircles their waist in several folds. The passengers sit in the bottom of the boat near the stern, or on a carpet, and by this arrangement they slightly elevate, by the downward pressure of their weight, the bow of the craft, and thus make it sail more smoothly. Steamboats are also plying between various points of the Asiatic and European shore, which start from the harbour every hour, and are always filled with a goodly number of passengers of all races and nations.

The masterless dogs, which are privileged denizens of the Turkish capital, are entertained in the capacity of public scavengers, who devour all the offal that is rejected from the houses. They are housed at regular stations in straw huts which are built for their accommodation and comfort. The Turks treat these animals with great tenderness; they deem it as meritorious to feed them, as to supply with food their own poor. They are congregated together in leashes in various quarters, forming a kind of close mess, and no straggling outsider is admitted into the privileged body, but is driven off with signs of anger and contempt by growls, barks and bites. To kill one of these dogs would almost be considered sacrilege by pious Mussulmans.

Constantinople is guarded and protected by a regular police force (*kavashlar*); but there exists no city in civilised Europe where crime is less prevalent, and where the people are more peaceful, law-abiding and quiet. There are no street riots, no gaming houses, no murderers, no inebriates among the Osmanli population. The police serves more as a preventive check than as a defensive force.

As the houses in Constantinople are, in great part, constructed of wood, fires are very frequent, and sometimes whole quarters are burnt down, for in former times no measures were taken and no counteracting means were employed to arrest the ravages of the destructive element. The sultan and grand-vizir were required to be present at every large conflagration if it lasted longer than an hour. On these occasions the women assembled in groups round the sovereign, and upbraided him for his wickedness and mal-administration which had caused this great calamity to come upon his people; and they were allowed to give vent to their ill-feelings with perfect impunity. But these good, old times are passed away, and Turkey is now in a transition state which is somewhat critical, and may, in course of time, terminate the national existence of the Osmanli in Europe, where they are only strangers and intruders.

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UGRIO-TURANIANS.

GENERAL CHARACTER.

THE Ugrio-Turanians are the most insignificant and least numerous of all the branches of the Turanian stock. They form, like the Celts, an appreciable part of the population of States, composed of a variety of races, that have been consolidated into a single nationality. With two exceptions, their internal development had never advanced beyond the rudest barbarism, and although their intellectual faculties are at least equal if not superior to the most civilised Turanian nations, yet they have produced nothing that assigns to them a high rank as pioneers of civilisation in the progressive march of human society. The Magyars, who have been early converted to Christianity and had come in contact with races of much greater energy and of equal if not superior intellectual powers, had been roused up from their apathetic indifference by uncontrollable circumstances. They were threatened to be subjugated by a people whose religion they did not profess; and availing themselves of the advantages of their position, they became, if not a conquering race, at least a warlike nation capable of resisting with obstinate pertinacity the impetuous onset of a colossal force which produced a stunning effect, but could not crush its weaker adversary. The mass of Ugrio-Turanians have remained stationary for the last five hundred years, which is principally owing to the fact that they have always occupied wild and desolate countries, where the sun, with its elevating and life-giving influences, is not sufficiently powerful to counteract the stiffening, stupefying and brutalising effects of an arctic winter. The excessive cold of the polar climate dwarfed their mind as well as their body. They became dull and heavy in their intellectual movements, a killing hoar-frost deadened their feelings. After they had wandered away to regions of eternal ice and snow, in order to escape powerful enemies whom, on account of their want of energy and their want of union, they could not resist, they did not produce a single original idea, their thoughts are still those which had been instilled into their mind at the ancient homestead, where they passed the earliest infancy of their race. They are excessively credulous and superstitious, and their simple and untutored imagination has created a mythology which, dark and gloomy as it is, is illuminated by some brilliant flashes of poetical inspiration.

The Ugrio-Turanians have always loved liberty and independence, and though they are not skilled in statesmanship, nor in the art of government, nor do they possess indomitable bravery to assert and

defend their rights, yet they have never been enslaved. They have voluntarily submitted to an irresistible superior power, but they have always maintained their own customs and laws, and have preserved the franchises which they have inherited from their ancestors. They are a quiet, peaceable and contented people, are industrious and much devoted to home life ; like all Turanians they are conservative in their disposition, and tenaciously adhere to the teachings of their fathers regardless of the improvements that are going on around them. Many of them are still addicted to the most abject and degraded idolatry and superstition ; and destitute of ambition as well as philosophy, they are destined to perish from inanity, or to be absorbed by other nations more enterprising and more energetic than themselves.

Neither the Finns proper nor the Magyars are pure Ugrio-Turanians ; the first have for centuries come in close contact with the Swedes, the Scandinavians, and the Russians ; and the Slaves, the Germans and the Wallachs have for hundreds of years occupied the same regions of country with the Hungarians of the present day ; and it is hardly possible that in the course of so many centuries there had not been frequent intermarriages and an intimate intermixture of races. Nor is the present advanced state of civilisation of the Finns and the Hungarians an original development, but it is simply a modified copy of the Scandinavian and Slavonic types. In ancient times the Ugrio-Turanians occupied the whole extent of territory of North Russia, lying between the Baltic and the Obi river, and between the Volga and the Arctic Ocean. Here they formed numerous independent tribes that were protected against the hostile inroads of the more recently developed and far more warlike Iranian races, by their inhospitable climate, their comparatively unproductive soil, their marshy lowlands and their dense, impenetrable forests. As they had nothing to fear from external enemies they cultivated the arts of peace ; and if the Norman legendary traditions contain a grain of truth they had developed in Barmia-land a far higher civilisation than that found among the half-christianised scattered tribes who still inhabit the land of their fathers. But the Russian leviathan who, if his voracious propensities are not checked by the united resistance of all the civilised nations of Western Europe, will certainly swallow up the world, has made himself master of all the Finnish races ; and the Ugrio-Turanians, with the exception of the mixed Magyars, have ceased to have an independent existence, and they are all submissive subjects of the Russian autocrat to be finally absorbed, or to become extinct as a useless excrescence that encumbers the ground.

FINNS.

FINLAND, called Suomi (swamp) in the language of the country, is situated between $59^{\circ} 48'$ and $70^{\circ} 6'$ N. latitude, and in its greatest length from west to east it extends from $35^{\circ} 50' 40''$ to $50^{\circ} 2'$ E. longitude. It includes within its territorial domain Åland, the duchy of Karelia, Kemi-Lapland and a part of Tornea-Lapland, measuring in its greatest breadth from north to south a hundred and fifty-four and a half geographical miles. The country lies between the White Sea in the east and the Gulf of Bothnia in the west; it is bounded on the south by the Gulf of Finland, has Lapland to the north of it, is divided from Sweden by the Muonio and Tornea rivers, and touches on the east the government of Archangel, Olonetz, lake Ladoga and the government of St. Petersburg. Its surface soil rests upon granite masses covered with sand, loam and alluvion, and is dotted in every direction by an infinite number of lakes and swamps. It is traversed by an uninterrupted chain of elevations and depressions without forming high mountains or extensive valleys. The granitic rocks, which, in the south, extend into the sea, form promontories, and an immense multitude of islands which, under the name of *skars*, cover the south and west coast, extending as far as the Åland group. Navigation is rather dangerous on this rocky coast, although there are a few good harbours where ships can land in safety. The numerous lakes are scattered over a region of country that stretches from north-west to south-east. The rivers often form lake-like expansions; or their narrow beds are confined within rocky banks; and torrential streams and precipitous cascades are not rare. The Wuoxa river flows through the Siama lake, and forms, at its exit, the Little Imatra, and in its lower current the Great Imatra, with its celebrated waterfalls, which empties into lake Ladoga, and is the most powerful torrential stream in Europe. The Kymmene river has its source in the Päijanne lake and empties into the Gulf of Finland.

The climate of Finland has a continental character; it is, however, sufficiently mild in the south, and much more severe in the north; but generally the atmosphere is raw and unfavourable to agriculture. In the south the winter lasts five months; but in the north it continues from October to the middle of May with prevailing winds from the north-west. The thermometer sinks down— 56° F.; while the summer heat marks as high as 100° F. The transition time between the two seasons is extremely rough, so that the harvest is often destroyed during frosty nights. At Åbo the mean annual temperature is $37^{\circ} 3'$ F., and at Enontekiö $27^{\circ} 4'$ F.

Finland furnishes fine building stones in the form of granite; and variously coloured marbles are found north and north-east from lake Ladoga. Limestone, slate and feldspathic rocks are abundant in various localities. But its greatest mineral treasure is iron, which is not only obtained from the mines, but also from the lakes. Copper and tin exist also in limited quantities. The forests are rich in timber trees, mostly of the coniferous species, such as pines and firs. Elders

and willows are most common, but oak and ash trees do not grow beyond 60° or 62° N. latitude. The animals most common are wolves, foxes, martins, hares, ermines, moles, bats and rats. Otters are rare, but seals are often met with on the coast. The most ordinary water-birds are pelicans, plungeons, coots, eider ducks and a great variety of common ducks. Fish of excellent quality are most abundant.

Finland forms an integral province of the Russian empire, of which the population is estimated at from 1,857,035 to 2,043,253;¹ of these 1,550,000 are of Finnish nationality, and the rest are principally Swedes intermixed with a small proportion of Russians and Germans. The Finns call themselves in their own language *Suomalainen* (swamp men), and they are known by the Russians as *Tshuds*. From the dialects which they speak they are divided into two tribes: the *Tawaster* and the *Karelian*; but historically considered they are composed of four different tribes. The Finns proper, who occupy the south-west corner of the country, are closely related to the *Tawasters* that inhabit the central part of Finland. The *Karelians*² hold the whole of the eastern regions which border on the south on the Gulf of Finland. In the north the *Karelians* encountered the *Kvanes* who were driven from North Sweden, and from this mixture the inhabitants of East *Bothnia* take their origin.

The Finns are the most advanced in civilisation of all the tribes of their race except the *Magyars*. At the time when Rome had reached its climax of prosperity and civilisation, the Finnish tribes were distinguished for their brutality and their poverty; hunting and fishing were their principal occupations. Not being acquainted even with the use of iron their arrow-points were made of bone. They were nomadic in their habits, and had no permanent habitations; and the skins of the animals they killed in the chase constituted their clothing. At the time of the arrival of the Scandinavians in Sweden they found there a Finnish tribe which they called *Jotuner*, who understood the art of working iron, they were engaged in agricultural pursuits and had great reputation as skilful sorcerers. The Scandinavians often encountered them in hostile conflicts, and they are described as brave and warlike giants. The Finnish branch had wandered away from the cradle land of their origin, and roamed about in Northern Asia until they reached the region of country between the *Obi* and the *Volga* on both sides of the *Ural* mountains. The *Magyars* and the *Ostyaks* dwelled on the banks of the *Obi* and the *Irtish*. On the west of the *Ural*, near the *Kama* river, were the *Votiaks*; further south the lands on the lower *Volga* were occupied by the *Mordwins* and the *Tcheremiss*; while the Finns held possession of the territory situated along the middle course of the *Volga*. The *Lapps* went furthest north of all the Finnish tribes. At a later period the Finns were made tributary to the *Goths*, who, in the fourth century, had founded an empire on the *Black Sea*, and being pressed too closely by the *Bulgars* that had turned from the *Danube* to the north, they settled on lake *Ladoga*,

¹ The population of Finland in 1836 was 1,410,400 souls. In 1882 its population is reported to have been 2,060,000.

² The *Karelians* are estimated at 260,000 souls.

thence spread towards the Gulf of Finland and took possession of the peninsula where they had long maintained their independence. They followed the pursuit of agriculture, paid much attention to the rearing of cattle, and established themselves permanently in village communities. They cultivated wheat, rye, oats and barley, and turnips and flax formed a part of their agricultural products. Besides bee-culture much of their time was occupied with hunting and fishing. Here they came in commercial connection with the Slaves, the Lithuanians and the Goths, and they navigated with their boats lake Ladoga and its tributary streams. Novogorod was then already a centre of commercial activity; the Dwina river was a high road of intercommunication, and many a sailing craft floated up and down its tranquil waters. Their principal articles of export were furs and skins, which they exchanged with the traders for necessities and luxuries. The mechanic arts were also partially practised by them. Spinning and weaving were the ordinary occupations of their women; and the men who followed a handicraft that required some skill, such as making pottery or forging weapons, were called by the honourable name of *sepa* or artists. They converted the iron ore into the metallic form,¹ and they had no superiors, in their time, as smiths who were particularly skilful in making weapons which had acquired considerable celebrity. Copper, silver and gold were equally known to them, and were used for economical or ornamental purposes. They were not entirely ignorant of the musical art; they performed on the trumpet (*torwi*), played the flute or pipe (*pilli*), and sounded the goat's horn (*sarwi*) pierced with five holes. In their social relations they were kind and affectionate; they treated their women with much consideration, and they called their wives "*waimo*," which was originally the word used for heart. They entertained great respect and love for their mothers. They preferred selecting their wives from tribes different from their own. When a young man wished to marry he asked for the hand of the maiden, after the consent of the family had been previously obtained. But before a favourable answer was returned he was required to show, by three distinct trials of skill, that he was an expert workman in the handicraft which he followed; and he could only be certain of final success by offering rich presents to the family of the young girl. Polygamy was not practised; but slaves, who were either bought or taken as booty, occupied a subordinate position as members of their domestic establishment. They buried their dead, and deposited by the side of the corpse knives, hatchets, darts, clothing and pieces of gold and silver. They had a confused idea of a future state of existence; the grave was supposed to be the home of the ghostly spectres, where they followed their terrestrial occupations; for their mode of life was not different from that to which they had been accustomed while living upon earth.

¹ Though both copper and tin are found in Finland, yet no evidence exists that the Finns originally understood the art of manufacturing bronze weapons, while they were acquainted with the art of smelting and forging iron, which proves most conclusively that there never existed an exclusive bronze age, but only an age of metals.

Different village communities were united into judicial districts (*kihlakunta*), and the people met in public assemblies (*käräjät*), where disputes that arose between individuals or between communities were adjusted; affairs of general interest were discussed, and plans were devised for projected warlike expeditions. They were governed by the customary law (*sunka*), and the *sunka* was the executive officer of the community who enforced its observance. Their war and hunting weapons were the club, the sword, the bow and arrow, the lance and the shield. The prudent exercise of physical strength was the highest glory of the warrior, and in order to show his earnestness, in bidding defiance to an enemy, he bent the blade of his sword, or strung his stiff and unyielding bow. They sometimes decided their contests by single combat, a practice which was in full force among them. Each warrior had a companion of arms, from whom he never separated himself. They always attacked their enemy with an impetuous onset, and they never failed to carry off some booty. They never defended themselves *en masse* against invaders, nor did they ever engage in great battles to maintain their liberty and independence; and this want of concerted action made them an easy prey to unscrupulous conquerors; and yet they showed the most determined bravery when war was forced upon them, their power of endurance was never at fault, and their intrepid courage bordered on temerity. They made piratical expeditions to the Baltic coast, and exposed themselves to many adventurous encounters. The ancient pagan Finns were much addicted to sorcery, which, like religion, has its source in the weakness and impotence of man in the presence of the overpowering forces of nature. They had no priests, but professional magicians, who were called *noijats*, had devised numerous charms made up of magic words and formulas, by the aid of which, it was supposed, they could counteract all malignant influences which they pretended made themselves felt, from time to time, in the natural course of events. They were held in great esteem, and their influence was everywhere predominant even in more modern times. They were, however, as much feared as they were respected. They had their disciples and their followers, their flatterers and their favourites. Those who dared to defy their power or excite their wrath became the victims of their audacity. They were visited by pestilence and famine, wild boars and famished bears invaded their dwelling; their canoe was upset when navigating the ocean, their harvests were destroyed, their cattle perished, and they were haunted by the ghosts of the dead. If their favour was courted by appropriate presents they lent their aid in the cure of diseases, in finding strayed-off cattle, in discovering objects that had been stolen or in consulting the horoscope of a new-born child. They pretended to exercise control over the winds, and when they started out on a maritime voyage they carried with them a quantity of air enclosed in a leather bag, which they emptied when the necessity of navigation required it. Songs were considered the most powerful and most effective means to conjure the genius of evil, which indirectly contributed much to give impulsive force to the development of the poetic art.

The religious ideas of the ancient Finns were reduced to a system which already exhibits some degree of refinement and intellectual cultivation. The original being, which existed "before air and water separated," "before the earth issued from the water," was called by most of the Finnish tribes Tschash Thora, by the Lapps Thiermes and by the Finns proper Jumala (Jubmel), which was the specific signification for the God of heaven. In the Finnish Runic verses the supreme governor of the universe is called Ukko (Ancient), who "reigned the Mighty One in the clouds," who ruled the storm, and who, by his omnipotence, was powerful to send relief in misfortune, and render assistance to the sons of men in every emergency. He was arrayed in blue stockings, gaily coloured shoes covered his feet, his dress was a shirt of fire, he held the rainbow in his hand, by means of which he hurled his fiery copper darts, and the lightning was his sword. As creator of the universe (*luoja*) he called into existence all primitive elements in their rude and uncombined state.¹ Akka, his wife, was the goddess of thunder, who gave birth to two sons Wainämöinen and Ilmarinen, who were charged with the special duty of developing the compound forms of matter, and it was by their action that the present world was produced. Both were present and assisted the creator when he "placed pillars upon the air vaulting heaven's lofty arch." When Ilmatar, the goddess of ocean, broke the glittering egg that contained the embryo of the world which she bore on her knees, while dwelling in the boundless ever-surging sea, Ilmarinen, who seems to have been the god of air (*ilma*), "hammered out heaven's canopy," and it was he who presided over the winds and tempests. Wainämöinen put together the land with its peninsulas and islands, and covered their naked surface with lofty trees and useful plants. He was the tutelary divinity of social progress and worldly prosperity; the inventor of song and human knowledge, and who, after the pagan worship was superseded by Christianity, "high up in distant clouds to heaven's higher spheres withdrew." Besides these gods of heaven, air and ocean they had numerous inferior gods. The world was peopled by the daughters of nature (*Luonnotarret*), who had names given them according to the different functions they exercised. They were called the daughters of the air—Ilmatar; of the sun—Päiwötär; of the moon—Kuntar; and of summer—Suvetar. Akka, the wife of Ukko, was also the mother of the earth. A god in dual form ruled over the waters. He who is rich in treasure, "Akto, reigning over the waves;" "Seaking with his reed beard," and his veiled spouse Wellamo, "the princess of the waves," "Mother of the sea with her reed breast." They were the gods of lakes, of fish and of fisheries. In the depth of the forest, in lovely Metsola (forest home) reigned Tapio, a family of gods; "the forest's golden king," who was called by the name of Kuippana,

¹ These expressions are simply paraphrastic translations of the original text made by men who applied their Christian ideas to the crude notions of their pagan ancestors. The ancient Finns had not the least conception of such expressions as the universe, creator or omnipotent. Besides, this is mythological poetry and has but very little connection with religion, and is probably of a very late date.

"the most auburn-bearded wood spirit;" his cap was made of needles of fir, his vest of lichens, his beard was brown, and his neck was long; and his spouse was Mimerkki, "the careful hostess of Tapiola," who was the mistress of the woodland and the mother of the honey-comb. A castle of pine-branches served them as dwelling, and the game of the forest were submissive to their will. They were adored as the beneficent givers of game and honey, and as the protectors of cattle in the summer pastures. Their son Nyirikki was well shaped and comely; he made bridges and laid stepping-stones when the ways were bad and the bogs were deep. He marked trees and guided travellers and huntsmen on the road. Kekri caused herds and flocks to increase rapidly. Peller kept watch over the women who attended to the harvest. Sukkamieli was the goddess of love and licentious pleasure. Every natural condition had its protecting genius, and to every man a guardian spirit (Haltija) was assigned, who influenced him in his conduct through life. The evil spirits or demoniac divinities were also numerous. The abode of souls was called Manala or Tuonela, and its local habitation was subterranean. It was a desolate, dreary land surrounded by the Tuoni, a stream of which the waters were black and gloomy. Here reigned the stern, inexorable Tuoni or Mana in the midst of his family, obeyed by his clan. An old hag was his wife, who regaled her guests with snakes and frogs. His son Tuonenpoika was the guardian of the lower world. The life there was represented as being that of earth-born mortals, never lighted up by one gleam of joy, or hope, or love. Hüsi was a wood demon who produced the serpent, and was the cause of all evil, for he sent sickness and pestilence unto men.

Wainämöinen is the hero of the Finnish mythology. When Christianity was introduced the heroic age of the Finnish nation was closed, and the expiring notes of the Runic poet proclaim the appearance of the rising star in these words: Then the ancient Wainämöinen, excited by anger and blushing for shame, sang his last song, and he made himself a bark of brass, a boat with an iron bottom, and in this boat he sailed away to a great distance into the highest space as far as the inferior regions of the sky. "Here his bark stopped, and here his course ended."¹

The Finns performed acts of worship in honour of Ukko, their supreme god. To him they addressed their prayers, him they implored for aid in time of war, and to him they offered sacrifices which they carried to the highest mountain summits. They also paid divine reverence to sacred groves, to lofty trees and springs which they imagined to be the favourite abodes of the gods. Bears, eagles, cuckoos and other birds received divine reverence. They celebrated numerous festivals. The Ukon mala was an expression of joy at the return of spring; the Sankiaiset was the harvest feast, the Willawaona celebrated sheep-shearing and the Kekri festival took place in late autumn in honour of the tutelary goddess of cattle. The Koowon-pääliset was a funeral festival which was celebrated in honour of the

¹ From this it appears that this poem was composed after the Finns had been converted to Catholicism.

bear, who was kind enough to permit himself to be killed by the lucky hunter. From the whole neighbourhood all the people, dressed in their best attire, assembled at an appointed place. Young boys and girls found here an opportunity of meeting on neutral ground, and many a match was concluded between the parents of the loving couples. The head of the bear, which was suspended from a tree, attracted the eyes of all the guests, and words of praise and triumphant exultation gave expression to the glory of the fortunate hunter who had slain the mighty beast of the forest, and he was distinguished by a copper key which was attached to his weapons as a mark of honour. The stewed bear's meat was then brought out, and standing at the threshold of the dwelling the master of the house said: "Let the children leave the hall; prevent the young girls from crowding round the door, for the noble one comes to visit the *tapa*, the celebrated one is introduced into the house." The feasting then commenced, and was continued till late in the night. At the close of the banquet the Runic bards expatiated, in measured verses, on the homage that had been rendered to the bear, the favoured victim of the feast, urging him to report to his brethren of the forest the high consideration with which he had been treated, and following his example, they may permit themselves to be despatched for the benefit of some adventurous huntsman.

In physical characteristics the Finns differ according to the tribe to which they belong. The Tavasters have a strong, firm, robust body; broad shoulders and coarse lower limbs; their stature is above medium height, and persons quite tall are not unfrequently met with. They are moderately muscular, and have a dirty greyish complexion approaching the olive tint. Their head is large, short and tolerably angular; their face is rather flat: their lower jaw is much developed; their nose is small but broad, either stubbed or hooked. They have a large mouth; small eyes which are sometimes oblique, and are of a greyish blue colour. Their hair is of light auburn or of a reddish hue, and their beard is scanty. Their outward appearance is rather homely and listless, and their look is somewhat gloomy.

The Karelians are not as strong and robust as the Tavasters. They are slender, well-proportioned, and they are not only above medium height, but tall, stately figures are numerous. Their complexion is of a brownish tint; their hair is dark, mostly of a chestnut colour, and is generally curled, while their beard is scanty, except along the chin. Their head is not as large as that of the Tavasters; their face is proportionally long with the jawbones well developed. They have a long, straight and pointed nose; a well-proportioned mouth, and dark, greyish, blue-coloured eyes of medium size, which are rarely oblique. Their expression is animated, often agreeable, at the same time sufficiently earnest. The women are ordinarily better formed than the men; some of them have pretty faces, exhibit much energy in their general character, and have a pleasant and lively expression in their outward appearance.

The Finns are somewhat indolent by natural disposition, they are particularly distinguished for reserve, and their spirit of persistence

borders on obstinacy. Although they have much power of endurance in the practical affairs of life, yet they make but slight efforts to better their condition. They are remarkable for their veracity and integrity; they are strictly honest and are not addicted to gross vices except that of drunkenness, in which they do not differ from the rest of the Russian population. They have exhibited considerable aptitude for agricultural pursuits, and on the coast they are skilful mariners; and although they are unambitious and are habitually inclined to neglect their business, yet many of them are industrious, and have acquired considerable wealth by their personal exertions. Accustomed from early youth to hard labour they are earnest in all their undertakings, and deep reflection and forethought control their action. Their hospitality is most exemplary, and yet they are persistently suspicious and distrustful of strangers. They are very vindictive and never forgive an insult. They are frank in their intercourse, proud and independent in their bearing, and only submit to a master from a sense of duty and from a conviction of necessity. Avarice is none of their failings; they do not seek to enrich themselves by high official position or commercial speculations. They prefer to follow the old routine of their ancestors, of which the efficacy has been tested by long experience, rather than entrust their bark to the unstable waves of modern reform and intellectual progress. They are credulous and even imprudently confiding until bad faith has roused them from their dream of security, when they become excessively suspicious. They bear want and suffering with wonderful patience and fortitude. They are of melancholy temper, in a high degree fatalistic, are frugal and contented with little, and manifest their friendly disposition rather by deeds than by words.

The Finnish peasants live in cottages (*poerti*) constructed of rough-hewn logs, or merely put together with round tree-trunks stripped of their bark, surmounted by a sloping roof covered with boards. The chinks are filled up by stuffing moss between the open crannies and plastering them over with clay. Square apertures in the walls, sometimes provided with glazed frames and always with sliding shutters, serve as windows for the admission of air and light. In the winter the room is heated by a large unsightly stove erected by the side of the wall, and the smoke escapes through a chimney-flue made of wood. The best peasant houses of modern type are oblong buildings mostly divided by an entry-hall into two large square apartments; one is fitted up with a stove of which the smoke passes through an opening in the roof, while in the other the stove communicates directly with a stone chimney-flue. In the back part of the entry-hall is a small cabinet which serves as dressing-room to the women. The stoves are built of square, round or flat stones, fitting closely almost without mortar, with an opening in front about a foot and a half square. They are a rough and unsightly piece of furniture. Rough wooden benches arranged along the walls, a long plain wooden table, a few stools, sometimes a cradle and a bed for small children is the whole household outfit. The inmates of these dwellings sleep on a bed of straw on the plank floor or on the benches. Most of the peasants have small

bathing huts close to their family dwellings. Here a heap of stones is heated to redness, and after the room is filled with hot steam by pouring water upon the glowing mass men and women enter together perfectly naked and amuse themselves in the darkened cage for a considerable length of time. They generally scourge themselves with the young branches of the birch-tree until their skin becomes perfectly red. If a stranger should surprise them while indulging in their sanitary exercises, the women would not feel in any manner discomfited, and both sexes, after leaving the vapour bath, often converse for a time with their neighbours without thinking for a moment that modesty requires them to cover their nakedness. In winter when the thermometer is about 30° or more below the freezing-point, they leave their heated chamber and roll themselves in the snow without the least inconvenience. The other outhouses are the stables, the *darre*, where the grain after it is cut is dried, and on the best farms a storehouse; all built of logs. Their kitchen and table ware consists of an iron kettle which is used as a cooking vessel, buckets that serve as water-holders, china cups and saucers, plates and dishes, mugs, a wooden mortar for pounding coffee and salt; baskets, boxes and sieves.

In the towns the houses are substantial and convenient, they display considerable taste, and indicate some degree of prosperity and wealth.

The clothing of the Finnish country people is as simple as their houses. The rich wear a grey jacket of calfskin, or a long coat of coarse white woollen stuff ornamented with brass buttons, pantaloons of the same coarse material and a waistcoat of woollen cloth which is mostly of a red colour. Their head is covered by a black, broad-brimmed felt hat. The poorer peasants content themselves with a sheepskin for their outer dress, which is girded round the waist by a belt. High six-cornered fur caps of wolf's skin serve as head-covering, and thick coarse boots and sealskin stockings protect their feet, or coarse woollen socks supply the place of boots. The gown of the women is mostly red striped, trimmed with many metal buttons and ornamental tinsel. Above this they wear an over-dress or shirt of cotton cloth. They encircle their forehead with a leather strap ornamented with yellow buttons. Their feet are protected by stockings and shoes made of birch-bark or of skin. Their waist is girded by a leather belt, from which are suspended by a chain a small sheathed knife, keys and some trinkets. In some districts the women wear as outer dress a short, white jacket with long sleeves, a black gaily striped petticoat, and a yellow and white striped apron. Their ornamental finery consists of gilt finger-rings, a silver buckle with which the jacket is fastened and a neckband.

The Finns are very frugal in their habits. The poor and middle classes are well supplied with coarse provisions, and never suffer from want. Their staple articles of food are butter, fresh and curdled milk, potatoes, salted fish and occasionally some salted meat. Bread, which is baked at certain times of the year at long intervals, is dried, and being strung in slices on a string, it is suspended from the ceiling of the room. The rye or barley flour is mixed with finely powdered

straw, Iceland moss, fir or birch bark and other ingredients before it is baked into bread. Hospitality is practised with patriarchal simplicity; the Finnish houses are always open to strangers, to house guests (*inhysingar*) and even to beggars, and they are loth to receive even a trifle in return for their kindness and attention. Before sitting down to the repast a small quantity of brandy or bitters is taken to stimulate the appetite, and between dinner and supper they partake of punch and toddy, and never fail to drink to the health of the guest.¹ The women, who do not indulge in spirituous liquors, are very fond of coffee, which has become to them one of the necessities of life; and every stranger that enters the house never fails to be regaled with a cup of coffee or rather chicory. The Finns rise at daybreak, and immediately take for their breakfast rye-bread often with salted fish, and sour milk or a kind of drink called *rapakalja*. They next attend to their daily work, and on their return between eight and nine they feast on potatoes, or gruel of rye or barley flour, or a fish soup with potatoes, or a mush prepared with sour milk, rye or barley flour. They then indulge in a *siesta* for an hour; after which they go again to work. The dinner-hour is two o'clock; the meal is, however, not very sumptuous, being made up of rye-bread, salt fish and sour milk. In the evening they take for supper rye-bread, salt fish, potatoes, mush, gruel, &c.

The Finns, notwithstanding the severity of the climate and the swampy nature of the soil, follow the pursuit of agriculture with much success. The best arable land lies in the southern part of the government of Abo, and in the southern coast region of Ostbotten, Tawastland and Nyland. Karelia and Sawolan have a strong but sandy soil; while the northern part of Ostbotten presents nothing but sandy heaths, lakes and marshes. The cereals cultivated are rye, barley, oats, and to a limited extent also wheat and buckwheat. They also grow potatoes, turnips, cabbage, cabbage turnips, field pease, flax, hemp, hops and tobacco sufficient for home consumption. In many parts, however, they do not produce a sufficiency of grain to supply their domestic wants, and they are compelled to purchase a part of their supplies from the proceeds of the wood which they cut in their native forests, and sell in the neighbouring towns and cities. Vegetable gardens are only found near the cities; and orchards, which prosper only in the southern districts, are planted with apples, pears, plums, and cherries, all of which attain here to full maturity. The Finnish peasants prepare the land for cultivation in different ways. To clear forest land old trees are cut down and are allowed to lie on the ground for two years, when they are burnt and the cleared field is then sown with barley. If the land is only covered with young saplings they are burnt immediately after they are cut, and in the ashes corn and turnips are sown. Lands overgrown with bushes are cleared in the spring; and as soon as the brushwood is dry it is burnt, and the field is first sown with wheat and later with buckwheat and flax. As soon as the sowing is completed, the ground is turned up with a fork-

¹ Their passion for brandy has grown on them since Russia has taken possession of their country. See Kohl's *Ostseeprovinzen*, note, vol. ii. p. 446.

like plough to which an ox is hitched, and is levelled with a wooden harrow made of split fir saplings whose branches are left uncut, on account of the stones which are everywhere mixed with the soil. Many of the marshes, which are very numerous in the country, have in late years been drained, and by this means they have been converted into extensive and beautiful meadows, thus affording great advantages for the rearing of cattle. These redeemed lands are also sown with rye, barley and oats, which thrive well and yield good crops. After the grain is fully matured it is cut with the sickle, though recently the scythe has been introduced in some localities; it is next bound into sheaves and is stacked in the field.

The tillers of the soil in Finland are divided into three categories. The crown peasants cultivate the crown lands on their own account, and pay a certain amount of rent charge to the State, which is invariable, and as long as it is paid they cannot be deprived of their possessory right, which is transmissible by inheritance, or may be alienated by sale or disposed of by donation. They have the privilege of becoming full proprietors by paying the rent of three years in advance. Other peasants are tenants of the nobles, whose lands they cultivate upon such terms as are mutually agreed upon by the proprietor and the tenant.¹ Peasant proprietors own the land they cultivate. The immense pine forests of the country furnish an abundant supply of resin and tar. In order to obtain the resin, the bark of the tree is cut away from the base upward to the height of four feet with the exception of a narrow band on the north side which is left uncut to prevent the tree from drying up altogether. After the lapse of three years all the bark is removed, including the reserved band, for an additional height of two feet. By this operation all the resin contained in the branches accumulates during the summer in the trunk. The coming autumn the tree is felled, and is cut up into long slender sticks which are heaped up in piles in a circular form, and by the application of fire the resin is obtained by a kind of distillation.

The rearing of domestic animals is much more profitable and much more important than agriculture. The Finns have large herds of cattle, and their export of butter alone amounts to two and a half millions of rubles. Hogs and sheep are found on every farm, and horses, which are used for agricultural operations and for transportation, are raised everywhere; and though they are rather small, they are stout and swift-footed. In the northern provinces the breeding of the domestic reindeer is an important branch of business.

As the coast on the Gulf of Finland and on the Gulf of Bothnia abounds in fish, fishing affords the principal means of subsistence to the inhabitants of the coast regions. Formerly the herring fishery was very important; but in recent times the supply of that species of fish is rather insignificant. On the other hand, the number of sardines

¹ The net products of the harvest are divided between the noble and the land proprietor, and the tenant is bound to render labour service with a horse for several days in the year, cut and bring in the firewood, make the hay and store away the corn in the granary of the noble. If he is employed in some extra-work he receives regular wages.—See Kohl's Ostseeprovinzen, vol. ii. p. 446.

taken each year is prodigious. River and lake fishing is very productive, and supplies a great variety of fish of fine quality, such as salmon, trout, pikes, carps, karas, plotvas, breams, perches of different kinds, codfish, loles, eels, and the somneor (*Siluris glanis*), which sometimes attains an enormous size, weighing as high as three hundred pounds. In Nyland and other inland lakes pearl oysters are still found in small quantities, but the pearls which they furnish are not much valued. Hunting is more followed as an exercise or for pleasure than for profit, for the number of wild animals still roaming in the forests has been much reduced by the indiscriminate destruction of the game on the part of professional huntsmen.

The country people are much dependent on their own mechanical skill to make repairs and supply themselves with numerous articles for immediate use; for professional mechanics are scarce among the rural population. In a Finnish peasant family the master and mistress of the house perform the labours of the carpenter, the shoemaker, the tailor, the fisherman, the miller and the baker. Every farmer of means has his own corn-mill, which is simply constructed of wooden planks, is moved by sails, with a stone not exceeding that of a hand-mill. While the women are spinning wool into yarn, the men are engaged in cutting faggots, making fishing-nets or mending their sledges. In the cities manufacturing industry is not entirely neglected. They have factories for preparing smoking tobacco and refining sugar. Their looms produce broadcloth, silk, ribbons, linen and fustian. Knitting-machines have been introduced, and laces of fine quality are also produced. In addition to these all the ordinary mechanic arts and trades usually carried on in all civilised countries are practised here with considerable skill and taste. In recent times numerous ironworks have been established, and in 1835 there existed already fifteen high smelting furnaces and twenty-one tilt-hammers. The country is very rich in iron, and numerous mines have been opened which cannot fail to contribute much to the prosperity of the country.

The external as well as the internal commerce of the Finns is quite brisk. Their merchant marine comprises fifteen hundred and twelve sailing vessels, having an aggregate of a hundred and twenty-eight thousand, seven hundred and eighty-seven tons burden, and a hundred steamers of three thousand five hundred and sixty-four horsepower, which are manned by about ten thousand men. They have commercial intercourse with Russia, Germany, Great Britain, Spain, Portugal, France, Belgium, Holland and Denmark. The foreign imports amounted in 1874 to 148,260,000 marks, and the exports to 93,320,000 marks. They have four hundred and forty-five miles of railway in operation, of which the Petersburg and Röhkimäki road, that connects Helsingfors and Wiborg with the Russian capital, is the most important. There exist several commercial ports where ships of large tonnage find a safe shelter. The principal articles of export are butter, oils, iron, nails, copper, pease, resin, tar,¹ pine and fir planks

¹ As early as 1837, 162,000 tons of resin and tar have been exported.—Galitzin's Finland, p. 223.

and pine logs. The imports principally comprise tobacco, coffee, wine, raw sugar, salt, rye, wheat, hemp, a certain quantity of groceries and drugs of various kinds, besides stuffs used for clothing.

The Finnish language is the type of that class of languages which have been developed by its own inherent power of expansion. As it was but little subjected to external changes by virtue of foreign influences, its idiomatic peculiarities and organic structure were fixed at an early period by the poetic productions of the native bards and minstrels. It is harmonious in the diversity of its parts, complete in its forms of expression, melodious in its pronunciation and clear in its grammatical construction. Its flexibility is unequalled by any other language, the picturesqueness of its images, the variety, the richness and the originality of its figures, cannot be surpassed. The same idea is expressed in numerous different ways without the least effort, and without palling the imagination by monotonous uniformity.

The root words of the Finnish language are all monosyllabic; the derivatives, on the other hand, are composed of two syllables, of which the first is accented and is pronounced with a full voice; while the second or end syllable is, so to say, the dying echo of the first, and being only a rhythmical appendix, its function is principally euphemistic. The radical of every word is fixed and invariable, it does not admit of prefixes, it always occupies the first place in the word of which it forms the dominant and essential part, and gives meaning and force to it; while the suffixes or terminal syllables are simply modifying particles, and must, in all respects, conform with the root word, for they express no independent idea. Substantives are inflected in fifteen different cases, seven of which are simple and seven of compound form; and with the exception of the nominative they are distinguished by syllabic suffixes. The suffix *ta* signifies movement from a place, and when used to designate the partitive case it denotes a part taken from the whole. In the caretive case it designates what is left behind, or it indicates the condition of being deprived, or of being in want of a thing. The illative signifies movement to a place. The essive denotes absence of motion, or the simple being of the derivative word. Thus in saying by means of the essive, "he flew as a bird," expresses the idea that he flew in the form of a bird. The partitive, the illative and the essive form five new cases by placing before their respective suffixes the letters *s* or *l*. Thus *ssa* forms the inessive, *sta* the ellative, *lla* the adessive, *lta* the ablative, *lle* the allative, *tsé* the prosecutive and *ksi* the mutative. The genitive always stands before the word to which it belongs. There are several objective cases, but there exists no real accusative in the Finnish language. The partitive is used as objective case; when the object depends but partially on the verb, and the genitive is used when it depends wholly on the verb. Thus partitive, *syön leipä-a*, "I eat bread;" genitive, *syön leiva-n*, "I eat the whole bread." Verbs must be connected with an objective case according as their signification has a partitive meaning, or is used in the sense of totality. For instance, *kasso*, "to look at or to observe," must have a partitive

objective, while *tappa*, "to kill," has invariably the genitive. *Minä lyön koira-a* (part.), "I beat the dog;" *minä lyön koira-n* (gen.) *kuoleke tsi*, "I beat the dog to death." The genitive plural is never used as object, the nominative takes its place. The partitive has the same form in the plural as in the singular, as *näki talo-g-a*, "he saw houses." The partitive may also be the subject of a sentence; as *vet-tä juok-see*, "water flows;" i.e.: "water is flowing." The genitive plural has the plural sign *i* and the suffix *n* whenever it has a collective meaning; as *iktu*, "weeping," *on*, "is," *lapse-i-n* (gen.), "of all children," *tapa*, "the habit;" i.e.: "weeping is the habit of all children." Finnish nouns have no gender; the masculine and feminine of human beings, animals and birds, are either expressed by specific words; or the sex is indicated by words signifying male or female, or by corresponding adjectives. As the language has no article, the demonstrative pronoun *se*, "this or that," supplies the place of the definite article; and when this adjunct is wanting the noun is taken in an indefinite sense. Adjectives are declined like nouns, and the same word has sometimes both an adjective and a substantive meaning. Thus *lämmin*, "hot," means also "heat," and is used in the substantive sense: "the hot." The adjective precedes the substantive and agrees with it in number and case. The comparative degree of adjectives is formed by the suffix *mpa* or the softened terminal sound *mpi*. The superlative is developed from the comparative by placing the letter *i* before the comparative suffix. Not only adjectives and adverbs but substantives are likewise compared; as *ranta*, "shore," *hän seissö*, "he stands," *ranne mpa-na*, "nearest of all;" i.e.: "he stands nearest of all to the shore." The general plural sign is the letter *i*; the nominative plural, however, forms an exception, for it takes a *t*, which is also its case sign; as *lapse*, "child;" *lapset*, "children." The original personal pronouns in the first and second person are *me* and *te*, which occur only in the nominative plural; in all other cases they are declined with the plural sign *i*, with the case suffixes, in the same manner as nouns. The nominative of the third person singular is expressed by *hän*; in all other cases the terminal case-sound is attached to the word, except in the nominative plural, which is *he*. An independent declinable possessive pronoun does not exist, and the genitive of the personal pronoun takes its place; as *se on hänen miekka-nsa*, "he took his sword."

The verb is very plastic in giving expression to the various relations and conditions to which it may be subjected, which are all indicated by specific suffixes without the least change of the radical. All the verbs in the language, with the exception of the substantive verb *ole*, "to be," are conjugated in the same manner; all forms and moods being indicated by the same personal endings and the same modifying suffixes. The suffixes follow each other in regular order; next to the radical stands the suffix of the verbal forms, which are the causal, the diminutive, the frequentative, the intensive, the momentaneous and the inchoative; then follow the suffixes of the various voices, which are the active, passive and intransitive; then come the suffixes of the different moods, and last of all the personal endings. There is no

real future tense in the Finnish, but it is paraphrastically expressed by the participle and the auxiliary verb "to be." By this kind of paraphrastic conjugation the Finnish language is able to express the most delicate graduations of time. The participle indicates the time whether past or future, and the auxiliary clearly designates the mood relation of the given tense. For this purpose the preterit participle or future participle is used. Thus with the future participle *ottava*, "*capturus*," *olen ottava*, "*capturus sum*" is equivalent to the simple future. *Olin ottava*, "*capturus fui*;" *ollen ottava*, "*capturus sim*;" *olisin ottava*, "*capturus essem*." With the preterit participle active *ottanut* is formed *olen ottanut*, "I have taken;" *ollen ottanut*, "I may have taken;" *olin ottanut*, "I had taken;" *olisin ottanut*, "I would have taken." The passive voice is conjugated in a similar manner with a passive participle. The different forms of verbal expressions, which are indicated by suffixes, do not occur in all the verbs, but the speaker is at liberty to apply them to any verb he may deem proper. The suffixes for verbal forms are also combined in one and the same verb, and by this means the most delicate modification of sense is produced which may take all the ordinary verbal voice, mood and personal suffixes.

The Finnish language is very rich in synonyms; for brilliant light, for instance, there exist verbal radicals which differ according to the source from which the light is derived. The verbal radicals which refer to the light from lightning, from the aurora borealis, from the moon, from the rising moon looking from behind the clouds, from the sun, and from the rising sun are all differently expressed.¹ The Finnish has neither a negative nor an affirmative particle, but it has a negative form of conjugation. The infinitive mood is often used as gerund, and as such it is transformed into a verbal substantive and is declinable.²

The Finns have shown much poetic genius during the infancy of their national existence. They have created an epic which, if it is not equal in sublimity, in graphic description and in its moral tone to the masterpieces of Greece and Rome, or to those minor lights of more modern times, is nevertheless impressed with the stamp of lofty inspiration, and may be placed side by side with Ossian, which it resembles in many respects, having, like it, been compiled from the legendary traditions that have survived the wreck of time. The Kalewala is a Finnish Ossian; its machine-work rests upon a spiritual mythology representing in its various personifications the phenomena of nature in a forcible and figurative mode of expression. It is written in the peculiar Runic metre, with its short and swiftly flowing verses, which, when once set in motion, run in a smooth but

¹ As an example, for the word thunder the following different modifications may be used all derived from the same root word: *ukkonen*, "the thunder." *Jyräjä*, "it thunders continuously and low;" *jyrise*, "it thunders continuously and strong;" *jyrähtää*, "it roars once;" *jyrälee*, "it thunders low and repeatedly;" *jyrähtelee*, "it thunders strong and repeatedly;" *jyrähtäisse*, "it thunders once very loud."

² In Finland the Finnish language is spoken by 1,500,000 or 1,600,000 persons, and the Swedish language by about 250,000 persons.

irresistible current, whose course cannot be arrested. The narrative is original, novel and interesting, the images are simple and pointed and the allegorical allusions are extravagant and striking. The imaginative faculty of the early Finnish poets was wild and uncultivated; their images border on the extreme, the wonderful, the improbable; and by creating a monstrous ideal, they defy all the evidence of reality and of natural proportion. Heaven and earth are mere playthings, and in their artistic combinations they are arrayed in hostile conflict one against the other. All nature becomes animated at their bidding, and objects without life, and even without motion, are infused with a spirit of intelligence, and are made to speak the language of reason. "The sun and moon converse with mortals, the fishing-canoe weeps upon the beach, and the road answers the question of the traveller." Their poetry, being the daughter of the extreme regions of the North, is clearly marked with the impress of its origin. It finds a thousand charms in the roar of the cataract, the whirlpool of the torrential stream, the quiet calm of the unruffled lake and the humid vapours of the night. The lofty pine, which dips its summit in the clouds, suggests the most gigantic creations; the sight of the northern lights, and other nocturnal aspects of a northern sky, give rise to the most fantastic ideas and to the conception of the supernatural power of magic. The severity and long duration of a nearly arctic winter transformed the fire into a manifestation of divine power and grandeur. It peoples the forests with virgins that are the tutelary genii of the chase, and the warm skin and the sweet-flavoured flesh of the bear are idealised into divine bounties. Taking as type the impenetrable fog that enshrouds all visible objects, the unrelieved monotony of the snow-crust that envelops the earth, as it were, in the ceremonies of death, it creates, at pleasure, a number of malevolent divinities; it dips its pencil in the most sombre colours, descends to the lowest depth of the tomb and breaks the solemn silence by uttering cries of woe and desolation. The gods that support the machine-work of the poetical structure overturn the world by their nod of power; and its harmony is restored at their command; they control the elements, hurl down the sun from its azure vault, and keep it captive under a rock; they traverse space "borne on the shoulders of the stars;" all diseases vanish at their will, and the ravages of the pestilence are stayed by their powerful hand. They fight monsters and always come off victorious, for life and death and even all nature are always ready to obey them, and to show themselves submissive to their will. But these powerful gods are not free from the weaknesses and frailties of mortals, for men everywhere create their gods after their own image, endowed only with higher powers,¹ such as they would wish to exercise themselves if permitted to enter into the sphere of the supernatural and divine.

¹ It is not precisely known in what part of Finland the Kalevala songs had originated, nor at what time they were produced, but it is supposed that it could not have been later than the fourteenth century, corresponding to the time when Catholicism was introduced in Finland probably by Swedish missionaries.

The Runic versification is so closely connected with the genius of the Finnish language that even uneducated peasants, by the simple effect of their intellect, are able to improvise these short-metre verses with the utmost facility upon any subject which the occasion may suggest. The Finnish peasants never fail to lament in measured language the death of persons of distinction; to celebrate in the joyous notes of song the happy event of a marriage; or to recite tales and satires in public assemblies, sometimes produced by an extemporaneous impulse, at other times previously studied, but rarely committed to paper, and much more rarely printed. When they sing their poetic improvisations in public, they are surrounded by a large crowd of people, and as the bard completes a verse, the assistant that accompanies him joins the song by taking up the last word, and repeating the verse in the same tune in which it was first sung.

In modern times the Finns have produced men of learning who have obtained a world-wide reputation. The labours of Sjögren, Lönnrot, Castren and Kellegren have contributed much to extend the general knowledge of philology, and it is through their exertions that the ancient Finnish literature has been rescued from utter oblivion. Finland has a great university which was formerly located in Abo, but has since 1827 been transferred to Helsingfors. It is well supplied with learned and able professors, who are paid an annual salary by the Russian government. The schools are organised after the German model, and the mode of teaching is but the counterpart of the German type. In recent times numerous high schools have been established and the cause of education has received much aid and encouragement. There exist at present an agricultural school, three polytechnic schools, six gymnasia and a normal school for the education of teachers. The first Finnish elementary school was established in 1858, to which since thirteen higher and thirty-three lower elementary schools have been added. The country has besides numerous common schools and eight schools for girls, so that the Finnish youths of both sexes are instructed in reading and writing.

The musical instruments of the Finns, which have a national character, are the *kantele* or guitar, and the *harppu*, which has only five metal strings, corresponding with the number of fingers of one hand. Their modulation of musical sounds does not extend beyond five notes of the octave. But the violin has been introduced, and the modern Finnish music has taken a much wider scope.

The Finns, from earliest youth up to old age, are passionately addicted to smoking tobacco, and they are hardly ever seen without having a black pipe in their mouth. They love to listen to the improvised songs of their bards as they accompany themselves with a kind of harp. The peasantry still amuse themselves in their national dances, and their desperate leaps and violent jumps indicate neither grace in their movements nor variety in their steps; nor do the dancers display any emotional manifestations in their attitude, nor any intellectual expression in their countenance. In some localities they execute the bear-dance, in which the men place themselves on all fours, like the animal they wish to personate, and observing the

measure of the music, they direct their steps accordingly, but this exercise is so laborious that the performers are exhausted in two or three minutes' time.

They celebrate annually on the night of St. John's day (*Johanna-Päivä*) the *kokko* festival. Four tree-trunks of the birch are placed at the four corners of a quadrangular space, and between these a wood-pile is erected extending from the ground to the top of the birch-trunks. In the interstices of the pile chips and tow are introduced, and the pile is set on fire from top to bottom. While this burning structure is wrapped in flames all the villagers dance round it to the music of the song or some musical band, and here the young and old enjoy themselves chewing and smoking tobacco, and drinking brandy to their hearts' content. Their most important religious festival is Christmas, when they cover the floor of their houses with straw, and in many localities a light is burning all night on Christmas eve. About Whitsuntide bonfires are kindled in the evening in some districts.

In former times marriage was not a free institution in Finland; its solemnisation could only take place once a year on a fixed day in autumn. The lover had not even the privilege of visiting the fair one for whose hand he expected to sue; and he had to pine away in lonely retirement until the propitious time arrived when he was permitted to pay his addresses to the person who was the idol of his heart.

In modern times marriage requires the consent of the young woman before parents can dispose of their daughter. Among the peasantry many curious customs prevail which are the remnants of the social usages of their early national life. In the province of Savolaxa and other parts of Finland when a young man has determined upon the choice of the young girl he wishes to marry, he sends to the maiden, by an old woman who acts as professional matchmaker, a sum of money¹ or some other present with a message of love and affection for her person. To accomplish the object of her mission the matchmaker generally chooses the moment when the girl is about retiring to go to bed. While she is undressing herself the old woman enters her chamber, and expatiates on the great qualities of her lover. As soon as she has finished her laudatory discourse, she drops into the bosom of the maiden the present destined for her reception. If the missive article is accepted it is a sure indication that the girl favours the proposal of marriage, and the young people consider themselves as betrothed. If, on the other hand, she is disinclined to take upon herself the responsibilities of wedded life, the token is rejected; but a renewed attempt may be made by the suitor to change the resolution of the fair one; unless after having unclasped the belt of her gown, she lets the present, which has been placed in her bosom, fall to the ground, which is equivalent to a peremptory refusal, that would render all future solicitation useless.

On the day appointed for the celebration of the marriage, one of

¹ According to Retzius the amount is ten rubles, which is certainly a little fortune to a poor peasant.

the neighbours who is recognised as the professional orator of the community presides over the festival, and recites some verses suitable to the occasion. Numerous guests are invited, who are regaled with the best the country affords. Next day the wedding guests are again assembled, and the young husband is bound to declare in their presence whether his wife had reserved to him the favour to which he was entitled. If the answer is in the affirmative the orator celebrates in prose or verse the happiness enjoyed by the young couple, and taking a cup he empties it to the health of the newly married husband and wife; but if, on the contrary, the question is answered in the negative he empties a cup which is leaky at the bottom, in allusion to the imperfect felicity of the husband. The orator concludes with some remarks which are far from being flattering to the young wife. But in either case he takes the garment of the husband which the latter brings for this express purpose, and vigorously striking the wife with it he says: "Woman, be fruitful, and fail not to produce heirs to thy husband."

In one of the Finland parishes young girls suspend from their girdle the sheath of a knife to indicate that they are not married, and that they are ready to contract an engagement. A suitor who wishes to pay attention to one of these marriageable young women, buys a knife of the size of the sheath, and on his first visit he approaches the fair damsel and imperceptibly slips the weapon into the empty case. If the maiden keeps the knife the offer of marriage is accepted, but if it is returned to its owner it is an absolute sign of refusal. In the parish of Kemi previous to the day fixed for the marriage, the two lovers sleep together for a whole week, without, however, entirely undressing. If during this time, which is called the week of the drawers, the love which they entertain for each other acquires its climax of intensity, they are subsequently united in marriage; if, on the contrary, their mutual affection has cooled down in the close contact with each other, the connection is definitely broken off.

The wives of the Finnish peasants are always delivered while indulging in a bath, which relaxes the sexual organs and facilitates childbirth. The aid of a midwife is but rarely necessary, as the efforts of nature are sufficient to bring about the desired result.

The funeral ceremonies of the Finns do not differ in any particular from those of any other Christian nation. When a death occurs in a family the corpse is shrouded in white, while the coffin is mostly coloured black or white; more rarely blue or any other colour. Frequently the body must be carried to the church at the distance of several miles, and the transport is generally effected by water. The mourning dress of the women is a white cap, a white tippet that covers their shoulders, and a white apron that covers the front of their black gown. This is considered the full mourning dress, which is worn for three months. The men wear a black coat, of which the collar and facings are covered with white crape, and a white crimped band is attached to their white cravat.

Class distinction is unknown among the Finns. Serfdom or slavery never existed in Finland, and the peasant was always a freeman.

But they nevertheless recognise the privileges of a class of nobles, who are, however, mostly of Swedish origin.

Although since 1812 Finland has been a provincial dependency of Russia, yet the Finns have been favoured with a kind of provincial autonomy with a separate constitutional government. The emperor of Russia, as grand-duke of Finland, is invested with the highest executive power, and exercises legislative as well as administrative authority. He makes all official appointments, confers all dignities, and every sentence inflicting capital punishment must be submitted to his sanction. He possesses the pardoning power, calls the legislative body together and proposes all projects of law for their consideration. He commands the military forces, provides for the defence of the country, declares war and concludes treaties of peace and alliances.

The senate is composed of the department of justice exercising the highest jurisdiction, and the administrative department; the two departments forming the plenum of the senate. Both departments are presided over by the governor-general. The senators are nominated by the emperor for three years, but their appointment may be renewed indefinitely. A procurator-general has the right to be present at the sessions of the senate, and watches over their legal proceedings, but he can take no part in the deliberations nor can he vote. He is appointed by the emperor, receives his orders from the governor-general, and to him the district attorneys and the fiscal officers are subordinate. The senate prepares the projects of law and the other propositions of the emperor, gives its advice about the resolutions and petitions of the diet and about international questions, and performs many other acts. As a court of justice it tries in the last resort all civil and criminal cases coming up from a court of appeal, or from a special or a superior military tribunal. It also examines all demands for pardon, and may pardon those condemned for misdemeanours, or modify the penalty inflicted by the appellate court. It controls and manages all the administrative departments, that of the interior, of finance, of war, public instruction and public worship and agriculture, including railways. It promulgates the laws as well as the imperial decrees and ordinances not submitted to the legislature.

The governor-general exercises executive powers in the name of the emperor; he watches over the police and other public functionaries. He is the commander-in-chief of the Finnish troops as well as of the Russian troops garrisoned in Finland.

The Minister Secretary of State for Finland is appointed by the emperor. He makes a report of all the affairs submitted by the senate and the governor-general for the decision of the emperor, military affairs only excepted, and countersigns all the acts and ordinances of the emperor in his capacity as grand-duke. With him is associated a committee which examines all affairs communicated to it by the Secretary of State and gives its advice.

The legislature or diet is composed of four orders: the nobility, the clergy, the burghers of the cities, and the peasants of the rural

communes. Each of these orders has the same competency and the same authority. The States assemble at least every five years in an ordinary diet, but the emperor may convoke the assembly in an extraordinary diet. The normal duration of an ordinary session is four months, but the session may be prolonged, or it may be closed before the expiration of the legal term upon the demand of all the orders, or if the emperor judges it expedient to dissolve it. The nobility is represented by the chiefs of the noble houses; the clergy by the archbishop, the two bishops of the Lutheran church and twenty-eight deputies elected by the clergy and a number of deputies elected by the professors of the university and lyceums. The electoral franchise of the burghers is exercised by all the inhabitants of the cities where they have their legal domicile, and have duly paid their communal taxes; and the cities are authorised to regulate their system of election with the approval of the emperor. Of the order of the peasantry each commune is entitled to a deputy; the electoral franchise is exercised by proprietors of taxable immovables in the second degree. Every Finland subject is elector, without regard to the religion he professes, and must be registered three years before he is allowed to vote, having attained the age of majority. Every elector is eligible in the order to which he belongs, provided he is twenty-five years of age, and professes a Christian creed. The laws that relate to real estate and to privileges can only be changed and new taxes can only be imposed by the concurrent vote of the four legislative branches, and they only acquire legal force after having received the sanction of the imperial signature. Every other question can be decided by the concurrence of three of the four constituent bodies, and they are legally binding after they have been approved by the executive.

The whole of Finland is divided into eight *län* or governments, each of which has a *landstämning* or governor at the head of its administration, who is the executive chief and exercises the highest administrative and police authority in the district. He is also superintendent of the crown lands, and has control over the high-roads and penitentiaries. Each government is subdivided into smaller districts (*härader*), presided over by a prefect (*krono-fogde*)¹ whose duty it is to superintend the collection of taxes and the police. In the towns the municipal chamber (magistrate) and in the large cities the police offices are the agents of the governor, for police and executive affairs. The municipal council, whose members are elective, is invested with considerable local powers. In the rural communes these powers are exercised by the communal assembly and the communal council.

Justice is administered by regular courts of first instance, which are subordinate to three appellate courts that have their seat at Abo, Viborg and Wasa. The country is governed by a code of civil and criminal laws adopted in Sweden in 1734, during the reign of Frederick I. Crimes are punished by hard labour for a limited period or for life. Capital punishment is inflicted for high treason, sacrilege,

¹ These designations are not of Finnish but of Swedish origin.

sorcery, rebellion, counterfeiting money, bigamy, pederasty, arson, highway robbery and murder. But the provisions of the code have been modified by the imperial *ukas* of 1821; the death penalty is now only applied in a few exceptional cases; and deportation to Siberia has been substituted in its place.

The revenues of Finland are derived from a land tax, business licences and a capitation tax. Excise duties are laid upon brandy, and custom duties are collected on foreign importations. The other direct contributions are a poor tax, a militia tax and a revenue tax. The annual receipts amounted in 1875 to 25,984,551 marks, and the expenditure to 25,791,153 marks. The public debt, which was principally contracted for the building of railways, amounted in 1875 to 65,020,592 marks.

The Finnish army and marine force is made up of hired troops who enter the service voluntarily, and bind themselves for six or ten years. They merely comprise a battalion of riflemen composed of six hundred and eighty men and a company of marines numbering a hundred shipmen. The Russian military force is placed under the chief command of the governor-general.

The Finns have been converted to Catholicism at the close of the eleventh century, and as Finland was formerly a provincial dependency of Sweden, at the time Gustavus Adolphus was the illustrious chief of Protestantism in Europe, the Finns followed the guidance of this glorious leader, and adopted the Lutheran form of religion which they still profess; although in recent times a number of Greek churches have been established under the patronage of the Russian government. All the Lutheran parishes are placed under the control of the archbishopric of Abo and the bishopric of Borga; but the emperor of Russia, as grand-duke, is recognised as the head of the church. In most of the parishes the pastors preach either in the Finnish or in the Swedish language, or in both. The pastor of a Finnish parish is the most influential and most important personage of the community. He acts not only in the capacity of preacher, but he is the physician, the lawyer, the judge and teacher of his parishioners, and he is the counsellor and adviser of the people in all matters of consequence. In the southern districts the Lutheran pastors are remarkably well paid, and everywhere their residence is a spacious and well-constructed building, where strangers are always most hospitably received. The high dignitaries of the church are salaried functionaries paid by the State; but the common pastors are supported by the parishes over which they preside.

There are four authorities established by the law of 1869 for the administration of church affairs. The church council exercises control over all religious questions, and advises the emperor about the needs and wants of the church, and in this assembly both the clergy and laity are represented. The diocesan chapter, composed of the bishop and a number of priests, exercises spiritual control and administrative jurisdiction. The parish council, presided over by the pastor and composed of the other priest and at least six lay members, directs and controls the administration of the church property and watches

over the morals and discipline of the clergy. The assembly of the parishioners is only convoked to decide financial questions.

Helsingfors, the capital of Finland, is situated on a fertile peninsula surrounded by the Gulf of Finland, and forms a part of the government of Nyland. It is the ancient and beautiful city of Suomi built upon a solid granite foundation. Its large harbour, which is defended by the fortress of Sweaborg, is sufficiently capacious to admit the largest war vessels and merchant ships of the heaviest tonnage. A vast esplanade planted with trees extends in front of the basin, which is bordered by elegant buildings constructed in modern style, among which the imperial palace, with its railings surmounted by crowned eagles, an obelisque erected in honour of the wife of the emperor Nicolas, and the government chancellery, are the most remarkable. A short distance from this stand upon an isolated terrace the barracks of the Finnish garrison, which display considerable architectural art. Pretty villas, built in fantastic and picturesque style, are, as it were, the jewelled ornaments of the harbour. The observatory, with its triple tower, commands a wide view of the sea, and raises its lofty pinnacle to the sky. But above all these looms the lofty spire of the Nicolas Church, with its sky-blue dome interspersed with golden stars. The interior of the city is not quite so attractive. The streets are wide and are perfectly straight, but they are often uneven and hilly, and are paved with sharp-pointed pebbles. The convenience of a smooth side-walk, where vehicles cannot intrude, is but rarely found in this northern city; for it is left to the discretion of the owners of the houses to construct and entertain them, and they rarely avail themselves of this privilege. Most of the houses are built of stone, and generally belong to the merchants who occupy them, and who are engaged in commercial pursuits. The shops are without show-windows, and were it not for the sign above the door which indicates, in Swedish and Russian, the vocation of the occupant, no stranger would suspect that they are mercantile establishments. Even the coffee-houses cannot be recognised by any exterior marks, but are nevertheless much patronised. The old city is, however, gradually disappearing, and new houses of stone or granite, more in conformity with the needs and comforts of modern society, are rising in every direction to replace the old wooden buildings. The palace of the senate and of the Academy, the university building attached to the botanic garden, and the lunatic asylum as well as two large churches, are edifices of considerable artistic pretensions, and have an imposing and monumental aspect. The streets are generally quiet and very little animated, except perhaps during the summer months, when numerous Russians and foreigners visit the place for the convenience of sea-bathing. The place in front of the basin presents, however, a striking picture of life and motion. Here a market is held every morning, and a great crowd of buyers resort hither to purchase fowls, fuel, herrings, skins, dress materials, cheese, fresh meat and other provisions. About noon the carriages of the aristocratic ladies pass the streets with the object of making the customary visits or doing their shopping. At two o'clock, which is the dinner-hour, perfect silence pre-

vails in all the thoroughfares. In the afternoon the military music that accompanies the soldiers in their exercises interrupts the monotony, while the bells are ringing, calling the pious to church. At night watchmen (*klokans*), who also perform police duties, and who are appointed for every district, cry out the hour in a plaintive chanting voice, with the addition of a doggerel verse.

The society of Helsingfors is divided into the aristocratic and burgher class, who, here as elsewhere, never mingle, but form exclusive circles. The high life society is made up of eight or ten families, who have receptions five or six times a year, or at most once or twice a week. The men of this class are generally well educated, and the women are distinguished for their charming amiability, for their graceful bearing and unaffected demeanour. The ordinary amusements are balls, amateur theatricals, card-playing and *tableaux vivants*. The saloons are richly furnished with all the ornamental appendages of fine tapestry, bronze statues, paintings and a profusion of chandeliers, in addition to numerous curiosities that attract the attention of the visitor. Among the aristocratic class the Swedish or French language is most used in conversation; the last is mostly spoken by the ladies.

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L A P P S.

THE extreme north of the European continent, between the White Sea on the east and the Arctic Ocean on the west and north, constitutes a dreary, inhospitable region of country, where the sun never sets in summer nor rises in winter, when the nights as well as the days are only illuminated by the aurora borealis, the sun's permanent twilight, the flickering of the stars and the dazzling glare of the snow. Here the temperature is excessively cold, the atmosphere is clear, and the aspect of the sky, when unclouded, is brilliant like a sparkling crystal. This country, called Lapland by civilised Europe, but Sameaedna or Sameladde by the natives, lies between 28° and 49° E. longitude and extends from 63° to 71° N. latitude. This vast territorial extent is partly traversed by several mountain chains, generally called the Northern Alps, which are, in part, covered with forests, but in the higher elevations they are entirely bare and destitute of vegetation. A much smaller part of the country is composed of level and marshy plains interspersed with lakes, and overgrown with stunted birch-trees and willow-bushes. Other localities present a barren, sandy waste covered with moss and heath plants. The high elevation of the whole country renders the climate extremely rough and severe. The winter season continues everywhere for eight months, and from November to February the ground is not only covered with snow many feet deep, but as the sun does not appear above the horizon universal night prevails in these dreary inhospitable regions. During the short summer the sun never sets for weeks in the northern districts, while in the south it only disappears for a few hours, leaving a clear well-illuminated twilight behind. The summer heat is most oppressive, and during its continuance it germinates and matures all vegetation with the most marvellous rapidity. Barley ripens in ten weeks after it has been sown, but this cereal is only produced in Southern or Swedish Lapland. Myriads of flies and wasps with poisonous stings spring into life, as if by magic, and men and animals are exposed to their teasing, torturing attacks for the space of six weeks. The wild animals mostly met with in South Lapland are the wild reindeer, bears, red and black foxes, wolves, a few lynxes, martins, gluttons, beavers, otters, squirrels, ermines and lemmings. Seals are abundant on the coast. There are some birds which are peculiar to the country, such as the *Scolopax*, which is a species of woodcock, the wagtail (*Motacilla trochilus*), the nut-hatch (*Motacilla suecica*), also called the northern nightingale, eagles, falcons, owls, crows, ravens, cuckoos, partridges, eider-ducks, water-hens, swans, and many others. Fish of different species are abundant on the coast, and salmon are found in all the large rivers of Lapland. Among the useful plants the most important are the Andromeda, the birch, the willow and the blackberry-bush (*Rubus arctica* and *R. chamæmorus*). Nor are flowering plants entirely wanting. The most ornamental species are the Gentian, the Gnaphalium, the Lychnis, the Potentilla, the

Rhanunculus and the *Saxifraga*.¹ The minerals found in Lapland are copper, iron, plumbago, zinc, wolfram and arsenic.

Lapland is politically distinguished by three principal divisions, which are known as Norway, Swedish and Russian Lapland.² Norway Lapland or Finmark is for the most part mountainous, and with the exception of the Altenelvs, the nature of the country rendered the development of an extensive river system impossible; while Swedish Lapland is traversed by numerous watercourses which, from time to time, are transformed into torrential streams. There are in Finmark numerous bays and inlets and several promontories. This part of Lapland is but thinly inhabited, the population being partly composed of Lapps and partly of Finns. The whole number of Lapps that inhabit Nordland, Tromsø, Finmark, Trondhjem and Hedemark is estimated at 17,000 or 18,000. Swedish Lapland is peopled by about 27,500 souls, of which 7248 are Lapps, and the rest are Norwegians, Swedes and Finns. The surface presents a high plateau, which, with the *fjelden* land or woody mountain land, gradually sinks down towards the coast on the side of the Gulf of Bothnia. The higher regions are destitute of vegetation with the exception of a few spots which are covered with grass and moss. The defiles and valleys are overgrown with willows and dwarf birches. The forests of Lapmark are composed of ash, service-berry, birches, willows, firs, and pines which, in the northern districts, assume a dwarfish or bushy form, and are mere creepers on the highest slopes of the *fjelden*. Russian Lapland, situated in the north-east, which belongs in part to Finland and in part to the government of Archangel, comprises the eastern part of Lapland with the Kola peninsula, including the districts of Kemi and Tornea. The interior is an elevated plain mostly overgrown with fir-trees. In the north-east swamps and forests gradually merge in the sandy coast region. The geological formation is composed of gneiss, mica, feldspath, and here and there some quartz, red granite and limestone. The population numbered in 1859 nine thousand one hundred and thirty-four souls, of which two thousand two hundred and seven are Lapps, and the rest are Karelians and Russians. The aggregate number of Lapps does not exceed twenty-six thousand souls.

The Lapps, who call themselves *Suomelaiset*,³ are of Ugrio-Turanian origin of pure Finnish descent, and yet they are not entirely an unmixed race, for their manners, their religion, and even their language were greatly modified by their early contact with neighbouring Scandinavian tribes. They are much inferior in physical development to

¹ Lapland has 685 flower-bearing plants, of which 108 are found on the Swiss Alps and 16 on the Scotch mountains; 124 are Arctic plants, of which 19 only are exclusively of Lapland growth.

² Russian Lapland has an extent of 13,000 square miles; Swedish 10,500; Finnish 6000, and Norwegian 3500. Total, 33,000 square miles.—Du Chailu, vol. ii. p. 165.

³ The Biarmi were the first Finnish colonists that emigrated to Lapland. The name of Lapp was given to them by the Swedes, meaning a patch, an expression of contempt.—A. Dillon's *Winter in Lapland and Iceland*, p. 218.

According to Mr. Tromholt they call themselves *Sabme* or *Sabmeladsjak*. *Suomelaiset* is the name by which the Finns call themselves.

the other Ugrio-Turanians, which may be attributed to the climate and their scanty mode of living. They are of low stature, and very few of them are even five feet high ; they are spare and lightly made, and their limbs are slim and calveless. They have a dark and swarthy complexion, smooth black or brown hair and an exceedingly scanty beard. Their distinguishing features are a broad and low forehead, hollow blear eyes, a short flat nose, a wide mouth, thick lips, a round face, prominent cheekbones, and a long pointed chin. They are keen-sighted, broad-chested, strong-limbed ; are very agile, swift of foot and of amazing strength. They are hardy and laborious, and capable of enduring great fatigue and excessive cold. Many of their women have good figures, their black hair is long and glossy, their eyes are dark and piercing, and their hands and feet are small ; but their otherwise fair exterior is set off to their disadvantage by the prominence of their cheekbones and the sharpness of their chins. In Finmark some of the Lapps have auburn hair and blue or light-green eyes, thin lips and a light complexion ; but they have probably Swedish blood in their veins. They are slow and dilatory in action, they never do to-day what they can put off till to-morrow, and they only take a resolution after a long and mature reflection. They are of a vacillating disposition, frequently change their mind, and when they finally decide to accomplish the task proposed, they are cautious and slow in its execution.

The moral character of the Lapps was developed in strict conformity with the circumstances by which they are surrounded. Their ignorance and the contracted state of their mind makes them exceedingly credulous and superstitious. Their want of experience and their superior knowledge of the locality in which they live, and of the language which they speak, make them vain and self-conceited, imagining that they are far in advance of every other people, and cause them to look upon strangers and foreigners, who are not able to converse with them in the vernacular tongue, as stupid barbarians. Before they were subjected to the supreme control of neighbouring nations, and money and traffic were unknown among them, they had much reputation for honesty, but since traders and travellers have visited them, they have learned the value of money, and they have not only become covetous, but cunning and deceitful, always ready to take advantage and overreach those not possessed of sufficient capacity to avoid being cheated. They have felt the superior power of the dominant race in the use of coercive means to command obedience, and they are timorous and easily frightened at the arrival of a strange ship, or even at the sight of a strange man. They are talkative and social, and as the topics of conversation are rather limited, they are remarkable for their censoriousness and their spirit of detraction. Their timidity and their defective power of reasoning render them suspicious and jealous, and their cowardly disposition urges them to take precipitate vengeance before the mischief with which they are threatened can be carried into execution. Among the poorer classes the supply of food is frequently precarious, and they often treat their aged parents with neglect, considering it a heavy

burden to provide for their subsistence. Their huts are simple in construction and their capacity is very circumscribed, while the nights are extremely cold, and in the hovels of the poor they sleep together promiscuously without regard to age, sex or condition, closely coiled up to keep each other warm. Their virtues are highly commendable. As each individual is master of his own possessions, which are acquired by personal industry and labour or by donation, they are highly incensed if they are deprived of their property by stealth, and they hold theft in great abhorrence.¹ They marry but one wife, who is only yielded up by the parents of the young woman after an inducement has been offered in the shape of valuable presents, and as she brings with her a dowry as a marriage gift, she is looked upon as a desirable accession to the household, is well treated, and the marriage vow is hardly ever violated, but is held in great esteem and veneration. The better classes, who are in prosperous circumstances and whose store of provision never fails, receive the destitute into their huts, and supply them with necessaries. They are also hospitable to strangers by offering them a shelter and fire, but they hardly ever invite them to their meals; and among themselves they are ever cheerful and gay. They have much curiosity, love riches and money, are peacefully inclined, and scarcely ever engage in quarrels. They are much addicted to lying and cursing in the most trifling affairs. Many of them are of a melancholy and serious temper, and all are quiet and submissive in their general deportment. The Mountain Lapps are far more savage and undisciplined than the Sea or Fishing Lapps. Their boldness and candour often degenerate into contemptuous disregard of propriety, morals and law. They love to maintain their rights by the exercise of self-revenge; their language often borders on insolence, and their whole bearing is rude and arrogant. All without distinction possess great power of endurance and submit to every hardship without murmuring and complaint. They sleep on the bare ground, are often suffering from hunger and want, and are exposed to sudden climatic changes. They are bound to follow their herds to a great distance to find suitable-pasture ground where the moss is abundant; and in the winter they travel over dreary wastes during violent storms.

The dwellings of the Lapps vary in kind and construction according to the mode of life of the occupant. The Sea Lapps set up transient hovels or tents (*kata*) on the banks of some river or lake, or at the edge of the woods, or at the foot of the mountains, and whenever the supply of fish or game is exhausted, they remove to some other locality at no great distance, where the prospects of success are more favourable. But frequently they have a more permanent habitation (*gamme*), which is constructed of four slender poles stuck into the ground, the ends of which are bent inward so as to form the oval roof-frame, and the whole structure is covered with birch-bark

¹ As regards the Fishing Lapps Mr. Tromholt states that they have no scruple in capturing a reindeer at night from a neighbouring herd, which they kill and skin on the spot, and they thus provide themselves with a supply of meat; but they do not consider this as theft, though they know that if detected they would be prosecuted.

and turf, leaving an opening at the top for the passage of smoke. The door is very low, and it is impossible to enter without stooping. The interior, which is hardly high enough to stand upright, is decorated with leafy birch-twigs that cover the side walls. Two piles of stones heaped up opposite the door constitute the fireplace, over which a kind of latticed frame is erected for the support of the boiler or kettle used for cooking purposes; or in the absence of this contrivance the cooking-vessel is suspended from a chain. The floor being strewn with birch-leaves, is covered with reindeer-skins, which serve as seat in the daytime and as bed at night. To light up the darkness of the night, the seal-hunters make use of a lamp which is simply the valve of a large sea-shell with a bundle of dried bulrushes for a wick, and seals' oil for burning material. The Mountain Lapps, who are principally engaged in the herding of reindeer, live in the woods during the winter, and ascend the mountains in summer to select a suitable pasture-ground for their animals. Their dwellings (*laine guatto*) are tent-like structures; they plant four posts firmly in the ground in a quadrangular position, and the two pairs of sloping rafters of the opposite sides, being supported by a centre post, meet at the upper end, where they are held together by being tied to the ridge-pole which extends from one pair of rafters to the other, and gives to the frame a roof-like form. The walls are composed of sheets of coarse woollen cloth (*vulmal*) which are stretched from post to post, and equally cover the roof-frame. The Lapps take this hut apart with the greatest facility, and they carry the materials with them in their periodic migrations. Their winter huts, which are erected in a sheltered place in the woods, are constructed of boards and poles which meet at the top in the form of a cone, and are covered with boughs of the pine and fir tree, or with bark and turf. The huts are divided off by logs which enclose spaces set apart for particular uses. One of these divisions is exclusively occupied by the men. Daughters always sleep by the side of their parents, and sons remain in the part assigned to the servants. The fireplace is in the centre of the floor, where the fire is constantly burning within a circle of stones, which is only extinguished at midnight. Each tent as well as hut has a front and back door or entrance. Their miniature storehouses are placed on the top of tree-trunks, to preserve their supply of meat and fish from the voracious pilferings of bears and wolves. They are reached by means of ladders and are provided with a kind of trap-door. Some tribes, especially in Russian Lapland, build their houses of logs arranged in hexagonal form, of which the chinks are closed up with bark or moss. These substantial and permanent cottages are arranged in regular villages (*pogost*), of which the site is changed every ten or fifteen years, whenever the supply of wood and of reindeer moss is exhausted. Both the chapel and the other building materials are transported on the back of the reindeer to the locality selected for the new village.

To get rid of mosquitoes, flies and gnats,¹ the Lapps burn tinder or

¹ The gnats prevalent in Lapland are the *Culex pulicaris*, the *C. reptans*, and the *C. pipiens*.

elder-twigs, and when the dwelling is filled with smoke, these pestilential tormentors are driven out with leafy boughs, and to prevent their re-appearance in the interior of the hut tar, fir and pine bark are kept burning near the door. To protect themselves while reposing on their lowly bed, they fasten a leather strap to the roof-frame, to which they attach the central portion of a blanket to bring the four corners and the sides in close contact with the ground, where their nightly couch is spread.

Among the Enare Lapps, who are principally engaged in fishing and are permanently settled and have fixed habitations, the huts are of square form, with a foundation composed of three logs placed horizontally one above the other, while the pyramidal superstructure is made of planks. In Utsjoki, where timber is scarce, the lower part of the hut is built of stones, surmounted by a hemispherical or bell-shaped covering; the whole house being lined inside with turf to keep the dwelling warm during winter. These tents or huts are divided into nine compartments by two parallel longitudinal logs, crossed by two parallel transverse logs. The three front divisions serve as woodshed, and are used like lumber-rooms to store away shoes and household ware. The three rear divisions are the store-rooms for provisions and the more valuable domestic utensils. In the centre division is the fireplace, which corresponds with the smoke-hole; to the right of it is the lodging-place of the master and mistress of the house, and the left is occupied by the other members of the family. If the family is quite numerous, some of the less important personages must content themselves to take up their abode in some of the other compartments.

The furniture of the Lapps corresponds with the simplicity of their lowly dwellings. Reindeer-skins spread upon a heap of dry birch-leaves are used as bedding; in summer they strip themselves entirely naked, and are only protected from the bite of insects by the overhanging blanket; and in winter a sheepskin covering keeps them sufficiently warm and comfortable. Their cooking utensils and table service consist of a wooden pot, a tinned iron kettle, wooden dishes, horn spoons, and some tin and copper vessels which are only found among the better classes. The rich have even dishes of tin and spoons of silver. The stomachs of the reindeer, which serve as milk vessels, are suspended from the roof-frame. The cradle (*komse*) is an indispensable article of furniture in every household. It is made of a section of a tree-trunk properly hollowed out and neatly cut, lined inside with furs and covered outside with skins. To the upper end a semicircular hoop is attached, over which a piece of skin is stretched for the protection of the infant's head, and a toy, in the form of a ring of beads, is fixed to it by a string. When travelling, the mother carries the cradle fastened by a cord round her waist; and to lull the child to sleep, she places it upon her lap, or suspends it by a rope from the rafters, or from the branch of a tree. Round baskets braided of stout twigs with a hole in the centre contain the cheese, which is dried and smoked on the lattice-frame above the fireplace.

The dress of the Lapps changes with the change of the seasons. In summer the men wear closely fitting trousers reaching down to the ankles, and a shirt-like under-dress of broadcloth or woollen stuff, which descends to the knee, is bordered, at the edges, with narrow strips of coloured cloth or fur, while its open breast is covered with a gaily coloured flap. The coat or *kafiti*, which constitutes the over-dress, is of white or grey *radmal*, is open at the breast, has a high collar, and is gathered round the waist by a belt neatly garnished with studs of tin or silver. From the waistband are suspended a knife sheathed in a scabbard, a needle-case with thread, and a leather pouch containing a crystal, a steel and sulphur to strike fire, besides tobacco and other odd things. The richer classes are not restricted to white or grey for the colour of their coat, but they frequently select a more lively tint which may be green, red or blue, but is never black; it is always trimmed with a cloth border of a gay colour, and is ornamented with a fringe (*luskulak*) at the lower edge. The *peski*, which is a shirt-like coat of black-coloured, tanned reindeer-skin, is worn by the Enare Lapps as a common summer dress. Their cap is of fox, beaver or badger skin, or of red-coloured cloth bordered with otter or ermine fur, and it is also frequently made of the feathery skin of geese, ducks or cocks. Their shoes are of reindeer or sealskin sewn together to fit the foot, and kept in position by means of leather thongs. Their winter coat (*mudda*) is made of the young, wild reindeer-skin, or of coarse broadcloth. It is in the form of a tunic closed all round, and extends to the calves of the legs, with its high stiff collar, and sometimes also its cuffs are ornamented with strips of red cloth. The sleeves are rather short, but the hands and arms are protected by long fur gauntlets or mittens lined with woollen stuff and reaching to the elbow. In very cold weather an additional *mudda* is worn with the fur turned inside. The *poossa* or trousers, which are of coarse woollen stuff, or tanned leather, or reindeer-skin, are tied round the ankles with long woollen bands of variegated colours, and by this means they are connected with the half-boots (*komager*). During excessively cold weather a *tork* of sheepskin forms their under-garment. The Mountain Lapps throw a bearskin over their shoulders with a hole in the centre through which the head is passed; and they tie a foxskin round their neck, with the tail hanging loosely down, when undertaking a long journey. When travelling they never forget the brandy-flask, which is kept from freezing by being placed in the breast part of the *mudda* that serves as pouch, being prevented from falling through by the belt. The foot of the reindeer-skin is made into gloves (*baellinger*) and leggings, and the head into boots which are stuffed with hay or moss. Their snow-shoes (*andror*) are of wood, about six feet long and five inches wide, with the front end turned up. To afford greater facility for turning, one is made shorter than the other. They are fixed to the foot by a willow band twined into a circle. These shoes are indispensable for quick locomotion over snow and ice, especially on the mountain slopes. Their winter cap (*ricok*) reaches down to the shoulders, with a small opening in front, which leaves the eyes uncovered. The form and material of the head-

dress vary in different parts; in Finmark it is conical and is bordered with dog's fur, but in Lapmark the caps are mostly of red or blue cloth, are filled with eider-down, while the thick wide border, which is often made of otter's skin, can be turned up in frosty weather. The men generally wear their hair long, which is only shorn once a year at the beginning of summer.

The summer coats (*volpi*) of the women, which are made of coarse or fine woollen cloth, are sufficiently ample to cover the whole body, and are gathered round the waist by means of a girdle. They wrap a long red-coloured cloth scarf (*atsaleppel*) around their neck, which hangs down in flaps in front, serving as protection to the breast, where it is frequently ornamented with silver studs engraved in various devices. A handkerchief, with a red border, which is sometimes ornamented with a strip of linen, constitutes their head-dress. At Karasjok red caps are worn ornamented with tinsel, and terminating at the top in an appendix in the form of a horse-shoe, so as to give it a helmet-like appearance. Their winter costume does not materially differ from that of the men, except that their coat has no collar. In its place a little shawl is thrown over the shoulders, and on festive occasions their number is increased to two or three, of which the uppermost is of silk. Their belt encircles their waist much higher up, and is often ornamented with silver plates engraved with birds and flowers, and various rings are fixed to it which hold their pipe, tinder, scissors, knives, needles and reindeer sinews for sewing. They are very fond of tinsel ornamentation, composed of chains, plates and bracelets of tin, silver or gold. Young girls have their hair braided in long tresses which hang loosely down behind.

The food of the Mountain Lapps is exclusively derived from the reindeer. They eat its flesh, which is dried for summer use; make pudding out of the blood; drink its milk and curdle it into cheese. The tongue and the marrow are considered the greatest delicacies. Milk, which is the chief article of daily consumption during the summer months, is frequently curdled by boiling it with sorrel-leaves. After it has been sufficiently thickened over the fire it is preserved in the stomach of the reindeer, and is buried in the ground until needed. In the winter the milk is poured into a large wooden vessel, where it is left to turn sour, and after it is frozen into a solid mass it is kept for future use. The fresh winter milk is often mixed with blackberries or wild currants, and is preserved in a frozen state in a reindeer stomach. When used small pieces are cut off with a hatchet, which are eaten as a delicacy before the usual dinner-hour. Meat and fruit are often mixed with rich milk, which, notwithstanding its oily consistence, is more or less hardened by freezing. Butter is produced by the Mountain Lapps in considerable quantity by beating. They prepare a kind of pudding by mixing the milk, cheese and blood of the reindeer with flour. Horse-flesh, whenever procurable, is a favourite dish.

The hunters and fishermen, who live in the woods, subsist principally on the animals they kill in the chase, or on fish they take from the rivers or the waters of the coast. Bear's flesh is more highly

valued than any other kind of animal food. The Lapp women prepare sauces of blackberries, strawberries and wild angelica, which are served up as luxuries on extraordinary occasions. The use of bread and salt is almost unknown to the Mountain Lapps. Among the Sea Lapps fish ground into meal serves as a substitute for the first, and to supply the want of a condiment they boil the dried inner bark of the pine-tree, which is the principal article they possess for seasoning their food. They sometimes procure a small quantity of flour on the coast, which they boil in water and make it into a soup. They make a kind of bread of *schmachteorn* mixed with chaff, which are ground together and are converted into meal. From the dough produced by the addition of water, cakes are formed that are baked in an oven, and are only eaten after they have been thoroughly dried. While among the better families of South Lapland cakes are prepared of barley flour, the poorer classes use black bark bread which is composed of rye flour mixed with pulverised fir-bark or even sawdust or reindeer moss. Cooked and pounded cabbage turnips mixed with barley flour are converted into cakes of a somewhat sourish taste. The boiling process is their ordinary mode of cooking. Sometimes, however, they roast their meat by fastening it to the end of a wooden spit which is stuck into the ground, and inclines towards the fire. The marrow-bones are broken and are boiled in water to extract their oily contents. The entrails are also cooked and eaten; the liver, being the only part rejected, is fed to the dogs. The Sea Lapps eat dried salmon raw, previously dipping it in train oil for seasoning. All other kinds of fish are either dried or roasted. Stockfish are filled with fish liver and are thus roasted; or the livers are pounded with berries into the consistence of a mush and are taken as a relish. They prepare a kind of soup of barley or rye flour, seasoned with salt, dried meat or lard; and sheep's or goat's cheese is also eaten.

While eating the Lapps sit cross-legged on skins, forming a circle round the kettle which contains the meat, and each one helps himself with his fingers, and places his share on his glove or in a cup. Liquid food is served in birch-bark trays. Sometimes the meat is placed in the centre upon a log or a woollen cloth. Among the Christian Lapps the master of the house divides out the meat to the members of the family with his knife, or he presents it on a wooden tray to those whom he cannot personally reach. Each one dips the piece allotted to him in a dish that contains the grease. Before the host serves his guests he takes off his cap, and all present, with their hands joined, turning their eyes towards heaven, recite a short prayer. This devotional exercise is repeated at the close of the meal, after which all shake hands. When their provisions are abundant they are very gluttonous, and eat to repletion; on the other hand, when their supply of food is insufficient they practise abstinence with the most commendable resignation. The cooking operations are all performed by the men, and the women do hardly any kind of kitchen work except the occasional washing of the cooking vessels, which happens, however, very rarely. Ordinarily water is their common drink, but they are so passionately fond of brandy that both sexes and people of

all ages never fail to drink to excess whenever a favourable opportunity presents itself. Most of the Lapps now obtain by barter from the traders coffee, sugar, flour, tobacco and other luxuries; and among the more civilised Lapps coffee forms a favourite and common drink; it is generally taken with sugar and reindeer milk; and to make it more savoury salt and butter are frequently added.

The Lapps were originally, and are even now, to a great extent, a nomadic race, who live almost exclusively from their reindeer herds, and for this reason they are called Reindeer or Mountain Lapps. They occupy the highlands during winter, while in the summer months they come down to the plains and the shores of the Arctic Ocean. They carry with them on their march all their property, except their silver, which they bury in some isolated spot; and they carefully keep concealed even from the knowledge of their wives and children the locality where their treasure lies buried. Those who have left their Alpine heights and now inhabit the plains are divided into Forest or Hunting Lapps and into Sea or Fishing Lapps. The first have some few reindeer, which they entrust to the care of the mountaineers, and they erect their huts during winter in the vicinity of the fir forests, where the supply of tree-bark, that serves as bread material, can be readily procured. The last who, by some accident or misfortune, lost their herds, wander from lake to lake, to follow the pursuit of fishing. Or they settle down near a lake or the sea-coast, where they construct a wooden hut, and are partly occupied in the tillage of the soil and in the breeding of reindeer, a few cows and sheep. Along the coast of Nordland and Finnmarken they are principally engaged in the cod-fisheries. As they are good sailors they are often employed on Norwegian boats.

The reindeer is the greatest boon nature has bestowed upon the Lapps.¹ It feeds and clothes them; its bones are cut into arrow-heads, spoons and various ornamental trinkets; its sinews are used as thread for sewing; it is the beast of burden as well as the draught animal which is hitched to the sledge to convey its master to some distant locality. The reindeer are marked by notches or holes in the ear so that the owner can always determine whether the animal belongs to his herd. They feed during the summer months on grasses, water plants and willow and birch leaves. In winter they are restricted to snow for their drink, and their food is exclusively confined to the *Lichen rangiferina* or reindeer moss, called *viste* in the Lapland tongue. Their scent is so delicate that they smell it in the distance, and they make use of their horns and hoofs to remove the crust of snow that covers it. It is of a pale greenish colour, rather dry and of a somewhat musty taste, but the starch which it contains affords

¹ According to the late census there are in Sweden (1870) 6702 Laplanders with 220,800 reindeer; in Norway (1865) 17,178 Lapps with 101,768 reindeer; in Finland (1865) 675 Lapps with 40,200 reindeer, and in Russia (1859) 2207 Lapps with 4200 reindeer.—Du Chaillu, vol. ii. p. 168.

The total number of tame reindeer in the whole of Lapland is estimated at 400,000. There are wealthy Lapps who possess from one to two thousand reindeer or more. A Lapp is rich who has a herd which cannot be less than 300, of which 100 must be full-grown cows, and who can bear the slaughtering of 30 or 40 full-grown deer a year.—Tromholt, vol. i. p. 165.

sufficient nutriment to supply the frugal reindeer with scanty food. The herds are regularly driven to the pasture-grounds where the moss is abundant, and they are guarded by the children, or the servants, or even by the recently married wife. Many have trained dogs which are of great service in protecting the herd from the attack of wolves. When the alarm is given, they promptly gather the scattered reindeer into a compact group, and effectually defend them against the bloody marauders. When in the winter season the herds are brought back to the hut or tent their number is ascertained, and it is instantly known if one of them is missing, unless the herd is exceedingly large, for there are rich proprietors who possess as many as three thousand head of reindeer. During the summer months the herds are often allowed to wander at large in the woods or along the coast without special guard. The udders of the dams, after they have been sucked, are daubed over with dung or fat to prevent the calves from touching them. At milking-time the reindeer cows are brought to the cattle-park, where they are milked by the women, after the udders have been thoroughly washed. The male reindeer are castrated without the use of a knife, by making a hole with the teeth in the scrotum and mashing the testicles by biting them. After this operation they fatten and increase in weight, which gives them a much greater market value for butchering. The animals killed in autumn for the supply of winter meat are generally eight or nine years old.

While the ground is covered with snow the reindeer are extremely valuable for sledge travelling. The sledge called *padha* has an elevated prow in front to cleave and keep out the snow, and it is sufficiently high behind to support the back. Its sides and bottom are made of several pieces of wood sewn together with strong reindeer sinews, or they are fastened by means of wooden pegs, with four or five ribs to support the frame. It is provided at the base with a plank which, having a vertical position like the keel of a boat, serves as runner, and upon this single support the vehicle is balanced. It has more or less of a rolling motion, which can only be counteracted by the skilful shiftings of the occupant, whose body is rendered immovable by being securely tied, with only his hands free to hold the reins, and to support himself in case of falling. From stern to prow the vehicle is scarcely more than four or five feet long, and it is just wide enough to admit one person of moderate size. It is covered outside with a coat of pitch, has a sealskin attached to its fore part, so as to cover the legs and the feet of the traveller, and to this a large blanket is fixed which extends as high up as the breast. The sledge known as *kierres* is entirely open from one end to the other, and the driver being seated in the back part extends his feet to the front end. It is extremely light, and can easily be carried on the shoulder. The *raido-kierres* is a vehicle of transport; it is larger, longer and deeper than the *kierres*, and to protect it against the snow that may be falling, its upper space is covered with several tarred skins fixed to the sides with reindeer sinews. The *loh-kierres* is the largest transport carriage of the Lapps. This sledge has a deck which extends from one end to the other, and it is principally used for transporting provisions. The rear part is

provided with a small trap-door, which is closed by means of a bolt and staple. The sledges are sheltered during the summer months under a wooden shed (*bildagak*); they are generally turned upside down, and in this wise they answer the purpose of a safe to store away the surplus meat of the game killed in the hunting trips. The reindeer is hitched to the sledge by means of a rope or trace (*raktes*) of deerskin, fastened to a cloth collar (*kesas*), and passing between the fore and hind legs of the animal. A single rein of plaited deer sinews or walrus hide fastened round his head serves at once to guide and urge him on, and it is only necessary to give to the thong a sharp side-twitch to quicken the pace of the deer. The reindeer generally travels in a steady trot, and though he is continually panting, he may be driven seventy miles a day without apparent fatigue.

The Sea Lapps change their habitation but twice a year, in spring and in autumn, and they leave their huts standing to find them in place at their return. But the Mountain Lapps are continually wandering about, and it is in midsummer that they start out for the coast regions in search of new pasture-grounds. They always walk on foot, transporting their tents and household ware on the backs of the reindeer, followed by the herds which are slowly driven up by the children and the servants. The drum-carrier closes up the moving caravan. In autumn they return by the same route to the mountains. They travel at a slow pace, and while on their way they kill as many wild reindeer as possible, and lay up the meat-supply in a hut-like stor-house which they construct for this purpose, to be ready for use on their return during the coming year. If they make a migratory excursion during the cold winter months they load their tents and household materials on sledges drawn by reindeer. The head of the family always occupies the first sledge, the second sledge is managed by the wife; and if she has an infant she places the cradle by her side. The rest of the family follow the sledges on foot. A number of transport sledges, which are each drawn by a separate reindeer, are connected together by a rope fixed to the rear part of the vehicle and tied round the neck of the animal that is hitched to the succeeding sledge. The whole train is conducted by a single driver who sits in the front sledge.

Fishing is not only followed on the coast, but in all the lakes and the great rivers which empty into the Arctic Ocean and into the Gulf of Bothnia, where salmon are most abundant. The fishing season commences in midsummer, when the salmon are fattest. They are secured by constructing dams across the river-bed, which prevent the fish from returning to the sea after they have deposited their spawn. When a considerable quantity has been taken they are disembowelled and carefully washed. They are next salted, and after being saturated with the brine, they are packed away in barrels of oak-wood, and are compressed by means of heavy weights. The barrels are supplied with fresh brine for several days until the mass is sufficiently impregnated with salt, after which the barrel is closed up and the fish are thus preserved for future use or for sale.

The Enare or Russian Lapps are either Fishing or Forest Lapps,

but both consider fishing their chief occupation, although the latter attend to their small reindeer herds during winter, to keep them together and protect them from wolves. The spring is the most important season for the Finmark Lapps. About this time they make an excursion to the Norwegian sea-coast to engage in fishing in the "Faelleds district," according to ancient usage. Two or three Lapps join in with a Norwegian fisherman who is familiar with the coast, and who furnishes the boat and the fishing-tackle, and he is entitled to one-half of the fish caught for his services, while the other half is divided out among the Lapps. One-tenth part of the whole haul has to be delivered over to the parochial clergy of the district. In June they return to fish in their own lakes which, in the meantime, have been freed from the ice. They wander from lake to lake immediately after the spawning season, either by boat, if the water-basins are connected, or they must transport their boats and fishing-tackle by land to reach the various fishing stations. In the autumn they catch fish under the ice, but this is hardly more than sufficient to supply their daily wants. In the winter they subsist principally on dried fish, besides an occasional supply of the flesh of the wild reindeer, which is far more nourishing food. The reindeer hunt is their most important winter occupation. Formerly this useful animal was almost doomed to extermination by wholesale slaughter. A *uammon* was constructed, which was a triangular lane two miles long and one or two miles wide, set up in a rocky treeless plain by planting stakes into the ground at regular intervals. The stakes, which had a black scare-crow attached to the top, approached closer and closer with the gradual contraction of the lane, which terminated in a pitfall leading to the bottom by five steps. The hunters traversed the mountain regions and drove all the reindeer herds they met towards the *uammon*, and whenever the animals entered the gradually narrowing passage they were driven up behind, and they did not dare to escape in a lateral direction on account of the unsightly scare-crows that frightened them. In the meantime the reindeer apprehended no danger until they reached the narrowest part of the lane, which was strongly fenced in so as to render escape impossible; and here, being urged on from behind, they met their inevitable doom by entering the pitfall, where they were mercilessly slaughtered by the hunters. The modern Lapps prefer the more manly mode of pursuing the reindeer by shooting them with guns, although snares are occasionally employed as a means of securing the prey.

The hunting weapons of the Lapps are bows and arrows for killing small game, and spears and guns for hunting bears, gluttons, deer, foxes, seals and wild reindeer. They also make use of mechanical contrivances in the form of traps, and pits or holes covered with snow. The killing of a bear is considered a feat of daring, and as it is an eventful occurrence, it is celebrated by feasting and rejoicing. In summer they make use of dogs to run down the game, but in the winter they move with the greatest celerity along the steep mountain sides with their skate-like shoes (*ski*). While running the hunter steadies himself with a long staff shod with a wheel three inches in

diameter to prevent its sinking. Without his snow-shoes the Lapps would be entirely helpless in pursuing a wild deer, a bear or a wolf in the rugged declivities of the mountains. Their bows are of birch or pine wood covered with birch-bark, and their arrows are either blunt or they are tipped with bone or iron points. They construct boats of pine or deal boards fastened or sewed together with twigs or reindeer sinews, caulked with moss, and propelled by one or two pair of oars. Their wooden chests are neatly put together, the lid being inlaid with reindeer bone in various figures. They are the most skilful basket-makers, and for this purpose they use the root fibrils of trees so closely interwoven as to render their baskets, which are either square, round or oblong, perfectly watertight. They make spoons and carve tobacco-boxes of bone or horn. They cut in bone animals and flowers, which serve as moulds for casting ornamental plates of tin or silver. Their drinking-cups and their milk-pails are of good workmanship. They make knife-blades of steel, to which they fix handles neatly inlaid. Sawmills have been introduced among them, but the hatchet and knife are their principal tools. The women perform all the household duties, except cooking; they attend to the sewing of coats, shoes, boots and gloves, make nearly all the reindeer gear, twist thread of sinews, spin the hair of fur and knit it into caps. They prepare fox, deer and otter skins and other furs for commercial exchange. To dress these they scrape off all the fleshy part, and rub the skin with train or fish oil. They draw out tin-wire with the aid of a machine, and embroider with it the reindeer harness and various articles of clothing. They understand the art of dyeing cloth yellow for various ornamental purposes; and they manufacture the *vadmål* or felt which serves as tent-covering, and is formed into blankets.

In the southern part of Swedish Lapland agriculture is carried on to a limited extent. Barley, potatoes and turnip-cabbage are cultivated with some success at 68° N. latitude; rye, oats, turnips, cabbage, hemp and flax at 67°; wheat and pease at 66°; and red and white clover even as high as 69°. The fields and meadows are only manured every two years; cereals yield a five or ten-fold and potatoes a twentyfold return.

Formerly the trading operations of the Lapps were exclusively effected by the exchange of commodities; and the negotiations were conducted by nods and silent gestures. But at the present day they engage in regular commercial transactions, they make themselves understood through the intermedium of interpreters, and they recognise the *patacoon*, which has the value of two ounces of silver, as the regular medium of exchange. The articles which they offer for sale are fish, ermine furs, reindeer hides, the skins of foxes, otters, gluttons, badgers, martens, beavers, squirrels, wolves and bears. They also dispose of a surplus of Lapland shoes, boots, gloves and cheese. In return for these commodities they buy cloth of various kinds, blankets, bulls, cows, goats, sheep, spirits, flour and other provisions, as well as coffee, sugar, tobacco and articles of luxury.

The language of the Lapps is descended in a direct line from the Finnish, with which it agrees not only in grammatical construction,

but in the radicals of such words which are expressions for natural things that exist everywhere. It is divided into three dialects: the Lulean, which is the harshest; the Umean, which is intermixed with numerous Swedish words, and the Tornean, which approaches nearest the original Finnish language. These dialects differ materially from each other, so that the South Lapps scarcely understand the language spoken by the North Lapps. The language is very rich in words which relate to objects that are connected with everyday life. Snow, in its various states and conditions, is designated by six different words, and the reindeer by more than twenty, each of which implies some property peculiar to the animal. But all the dialects are very poor in words referring to abstract ideas. The language is very concise; whole sentences are frequently expressed by a few words, and sometimes even by a single word. Its pronunciation is much softer and fuller than that of the Swedish language. It is, however, quite peculiar; many consonants are often interchanged, as *b* for *p*, *b* for *m*, *g* for *k*, *d* for *n*, and many others. The utterance of the words is loud and distinct, and the vowels are clearly sounded, while the consonants are but slightly touched.

The Lapp language has been reduced to writing by the missionaries, who have translated the Bible in that tongue, and have published a grammar and a lexicon. The Lapp language has no grammatical gender, and different specific words are used to indicate the sexual distinction of men and animals. The plural of nouns is formed by suffixing *ch* to the singular; as, *gät*, "hand," *gäteh*, "hands." The nine cases of the nouns are the nominative, the genitive, the dative, the accusative, the vocative, the ablative, the privative, the instrumental and the locative. There are two declensions, one for nouns ending in a vowel, and another for those ending in a consonant. The case-signs of the privative and instrumental are the same in both numbers, and the two forms of the dative and accusative belong to different dialects.¹ The possessive pronouns are expressed by affixes; as, *parne*, "son," *parnech*, "my son;" *jubmel*, "God," *jubmelat*, "thy God;" *nipe*, "knife," *nipechs*, "his knife." The comparative of adjectives is formed by the addition of the letter *b* to the positive, if ending in a vowel; and the superlative is formed by the suffix *mus*; as, *gedze*, "graceful," comparative: *gedzeb*, superlative: *gedzemus*. If the adjective ends in a consonant, *ub* and *umus* are added to the positive; as, *awek* "short;" *awekub*, and *awekumus*. Adjectives are formed from nouns by the suffix *agie*; as, *aiker*, "time," *aikesagie*, "timely;" or by adding *oks* and *eks*; as, *armo*, "clemency;" *armoks*, "clement." The language has no specific word to express a thousand,

¹ Declension of nouns: Nom., *juölke*, "foot;" Gen., *juölken*; Dat., *juölkas* or *juölkai*; Acc., *juölkem* or *juölkeb*; Voc., *juölke*; Abl., *juölkest*; Priv., *juölket*, "without a foot;" Instr., *juölkin*, "with a foot;" Loc., *juölkesin*, "in a foot." Plural: Nom., *juölkeh*; Gen., *juölki*; Dat., *juölkid*; Acc., *juölkid*; Voc. like nominative; Abl., *juölkist*; Priv. and Instr. wanting; Loc., *juölkesin*.

2nd Declension: Nom., *gät*, "hand;" Gen., *gäten*; Dat., *gätei* and *gätes*; Acc., *gäteb* and *gätäm*; Abl., *gätet*; Priv., *gätet*; Instr., *gätin*; Loc., *gätšin*. Plural: Nom. and Vocative, *gätch*; Gen., *gäti*; Dat., *gätit*; Acc., *gätit*; Abl., *gätist*; Priv. and Instr. wanting; Loc., *gätšin*.

and ten hundred is used in its place. Verbs are either primitive or derivative, and they are conjugated in various forms such as the inchoative, the diminutive, &c. All verbs have two present and two imperfect tenses, a perfect, a pluperfect and a future tense. The three moods are the indicative, the imperative and the infinitive. The concessive and potential moods are the same as the imperative. The verbs are conjugated negatively by the addition of a negative particle. Postpositions which follow the noun they govern, perform the function of prepositions.

The rules of etiquette of the Lapps are simple and unceremonious. Relations salute each other on meeting by kissing; acquaintances manifest their friendly disposition by a hardy shake of the hand and the mutual touching of noses. In Finmark they mutually place the right hand on each other's shoulder, and rub their nose against each other's cheek. Or they greet each other with *buorre bæive*, "good day;" which is responded to by saying: *ibmel alde*, "God will grant it;" and this is followed by mutually encircling each other's waist with the right arm. When departing they say: *batse daervan*, "remain in peace;" to which the host replies: *mana daervan*, "depart in peace."

The musical talents of the Lapps are of a low order. Their singing is monotonous, and their melodies are without regular pitch. Their vocal performances are accompanied by wild gestures and uncouth grimaces. Their voice is generally soft, and while driving along in their sledge they will beguile the tediousness of the hour by a fancy improvisation, the subject of their chanting being the voracity of the wolf, or the daring of the old man in the fur coat—the *mudda aiga* or bear, and when nothing else occurs to them, they will mimic the cries of animals. They have no musical instruments whatever; the magic drum is not intended for musical performances.

Smoking tobacco—a luxury in which both sexes indulge, forms the principal recreation of the Lapps. Their pipes, which are ordinarily small, have short stems and are either of burnt clay or iron. If there is only one pipe in the domestic establishment, it passes from mouth to mouth, until the whole company has drawn out a few puffs of the pungent fumes. They are equally fond of chewing the quid, and they have the practice of spitting in their hands to give to the nose the benefit of the odorous weed. Snuffing is not entirely unknown to them, and for this purpose they pulverise the smoking tobacco and mix it with elder-berries.

One of their favourite outdoor amusements is wrestling, for it affords them great pleasure to exhibit their superiority of physical strength, and they love to indulge in this exercise, more especially in the winter, to keep themselves warm. They practise target shooting, and the best marksman receives a piece of money or some tobacco which is offered as prize. They show considerable dexterity in a ball-play, in which the ball thrown by one party is repelled by the other with a stick. As proof of their agility they jump over a stick held at a certain height by two men, and to test their physical strength they pull a strong rope in opposite directions. The game of the geese and

fox is of a more sedentary nature. One of the parties moves according to certain rules thirteen pegs in holes made in a board representing the geese, which are pursued by a peg, representing the fox, in the hands of another player. It is the object of the geese to avoid the fox, and catch him by surrounding him.

The Lapp women stand on a footing of equality with the men. They are not subjected to any restrictive measures, and enjoy perfect liberty of locomotion. As they receive a dowry from their father on getting married, they leave it to their parents to select a husband for them. Polygamy has never been practised by the Lapps, but they never fail to marry again if their first or even if their second wife should die, for they consider a great family of children a great blessing. The Lapp women are very industrious, for they not only attend to the household affairs and to the children, but they make the clothing for all the members of the family, weave coarse woollen stuffs, and are skilful in embroidering cloth or leather.

Courtship is a far more complicated affair in Lapland than marriage, for girls, instead of being sold for a stipulated price, are given away to favourite suitors, who are provided with a comfortable fortune in the form of herds of reindeer. When a child is born among the Mountain Lapps, the father sets apart a certain portion which, with the increase, is destined as a marriage gift for the son or daughter, after having grown up to maturity. When a young man desires to change his condition of bachelorship, and assume the responsibilities of married life, his attention is principally directed to the wealth of the young girl he proposes to make his wife, and he makes his selection at fairs, or at public meetings for paying taxes, or at religious festivals. Having once made up his mind with regard to his choice, he communicates his intentions to his father, who endeavours to bring the matter to a favourable conclusion. With this object he proceeds, with his son and other relatives, to the house of the girl's father, and to secure a favourable reception he carries with him brandy and other presents of equal value. While this interview takes place, the bridegroom does not enter the hut, but amuses himself out-doors by cutting wood, or by engaging in some other trifling work. The spokesman, after having partaken of the liquor which he presents to the father of the girl as an introductory compliment, and which is called "the wine of prosperous access" (*pouristegni*), assures him of the suitor's affection for his daughter, and addresses him with high-sounding titles and names of renown, such as "mighty father," "worshipful father;" bowing, in uttering these flattering expressions, as if he were treating with a prince. If the brandy thus offered is accepted, it indicates the approval of the proposition, and the cup is passed round, and is even presented to the young maiden. A request is then made that the suitor may be introduced, who, on his appearance near the door, timidly prefers his suit, and offers the customary presents to the parents as well as to the bride. But more frequently, previous to the final conclusion of the match, the young woman, after having trimmed herself up, is sent out-doors to entertain her lover, who salutes her with a kiss by the conjunction of noses, and offers her

presents of reindeer tongue, beaver's flesh and other dainties which he carries in his bosom. If, in return for this compliment, she consents to receive him, he addresses the question to her whether she will grant him leave to take his repose by her side in the hut. If she rejects his suit she casts his presents down at his feet, but if the request is granted the marriage is considered as concluded. Negotiations are then entered into as regards the amount of dowry, which is always proportioned to the actual wealth of the bridegroom, and ordinarily consists of silver cups, belts and a number of reindeer. At the same time it is determined what outfit or marriage gift the bride shall receive. But notwithstanding the tediousness of these preliminaries, the wedding is frequently put off by the father, from interested motives, for two or three years, for during this long period of courtship the suitor must be able and willing, in order to keep himself in favour, to purchase the goodwill of all the friends and relatives at every visit he makes to his mistress, with presents of liquor, tobacco and other articles of value. If, after much prevarication and delay, the father at last refuses to give his consent to the marriage, the jilted lover has no other redress but a judicial action, compelling the girl's father to make good to him the value of the presents received.

On the day the marriage is celebrated the bridegroom is required, according to custom, to bestow presents of various kinds upon the nearest relatives of the bride. The father receives a silver drinking-cup (*stykke*), a kettle of copper and skins used for bedding; the mother is honoured with a belt ornamented with silver, a robe of honour, and a necktie interlaced with bosses of silver; spoons and studs are distributed as tokens of friendship among the brothers and sisters. Striking a spark from a flint was formerly the only marriage ceremony observed, as the mysterious symbol of wedded love; but among the Christian Lapps of the present day the bride is conducted to the church by two of her male relations, and the parties are joined in wedlock by the priest; the bride and bridegroom being dressed up in their holiday costume.¹ Arrived at the church the bride assumes a melancholy air, and on being asked whether she is willing to wed the man to whom she is about to be joined for life, modesty forbids that she should at once make a favourable reply, and she refuses to do so until urged by the relations, when she pronounces the sacramental word in a loud whisper. A frugal repast, to which all the relatives and friends are invited, closes up the solemn act of marriage. Each of the guests invited to the marriage feast brings his share of uncooked meat to be prepared for the occasion by the person ap-

¹ Among the Norwegian Lapps of Kutokeino the bride is dressed in a new striped frock with bright borders, a woollen shawl is thrown over the shoulders, and her outer garment is a gaudy silk wrapper of a yellow, green and pink colour. Over this is worn a silk scarf of various colours, which is fastened with a brooch on the breast. Her head-dress is a kind of bridal crown made of coloured silk garnished with strings of beads and silver jewels, surmounted by a bunch of flowers and silver gilt leaves, set off by long many-coloured, silk ribbons which fall down to the neck. A showy necklace of silver ornaments hangs round her neck and shoulders.—*Tromholt*, vol. i. p. 185 *et seq.*

pointed for the purpose; but the greatest part of the provisions is furnished by the respective parents of the newly married couple. Girls and boys, who are crowded off from the festal board on account of scanty room, climb up to the roof, from which they suspend strings to which pieces of meat are fastened to be drawn up by these intrusive little guests. The bridegroom is not permitted to take away his bride immediately after marriage; but he is bound to remain one year in the service of his father-in-law, and it is only after the expiration of that time that he is allowed to set up an independent establishment, and he carries off with him the portion of reindeer belonging to his wife, as well as the household utensils and the other articles of her outfit.

Among the Enare Lapps an ancient custom once prevailed which allowed the friends of the bridegroom to lay siege to the house of the bride's father, and if they took it by storm, they seized the young girl, bound her to the sledge and carried her off to the dwelling of the bridegroom. This was a relic of the more ancient forcible abduction.

The Lapp women are naturally as fruitful as those of other races. Their desire of bearing children is so great that when the signs of pregnancy become unequivocal, they consult the heavens to ascertain the sex of the coming child. If a star is visible immediately above the moon it prognosticates a male, if below a female birth. Child-birth is effected without the least difficulty; women are sometimes delivered on the road, and a few hours after the birth of the child the mother continues her journey as if nothing had happened. As soon as the child is born it is washed in cold water or snow, and from this refrigerating bath it is plunged into warm water. It is wrapped in soft dry moss, is enveloped in a fur skin, and is tied to the boat-cradle (*komsu*), which is suspended by a rope from the roof-pole, and by this means the little babe is gently rocked to sleep. Among the Finmark and Swedish Lapps the infant is early carried to the parsonage to be registered and baptized in the presence of sponsors, who make a present to their god-child of one or two reindeer, which are generally chosen from the dams who are with young. As soon as the first tooth appears the present is repeated, so that when the young nursling reaches the marriageable age it will already be the owner of a considerable herd. Mothers generally suckle their children, but they are early fed on milk, and are accustomed to suck the juices of meat and fish. Infanticide is extremely rare, and for a very good reason; the young girls are modest and chaste, and illegitimate children are almost unknown; besides, the rearing of children is not in any way expensive, and when they are sufficiently advanced in age they become useful members of the family.

The Lapps have no regular physicians, but they employ many domestic remedies with some success. They treat rheumatism and lumbago by rubbing the part with bear's fat, or they apply the actual cautery as a counter-irritant, for which purpose they make use of burning wood shavings or tinder. One of their favourite remedies is the stem of the wild angelica boiled in milk, which is administered

in some internal diseases in large doses. In some cases they prescribe a tincture of beaver kidneys, and in scurvy they drink the blood of a seal or a reindeer, as warm as possible. In cramp of the stomach they use angelica-root, or the oil of tobacco. Some of their remedies are certainly unique in their kind. They pretend to cure toothache by picking the gums with a splinter taken from a tree that has been struck by lightning; but what is still more wonderful, we are assured that the most efficacious means of curing ophthalmia is to introduce a louse between the conjunctival membrane and the eyelids. Before reducing a fracture they make the patient take an infusion of iron or copper filings to deaden the pain. They use some external appliances in certain cases. They cure cuts or wounds by applying resin, and restore the vitality of frozen limbs by rubbing the part with reindeer cheese melted out by means of hot iron. If a person is dangerously ill they consult the magic drum to ascertain whether he will recover or die. When they are satisfied that he draws near to his end they gather round his bed to assist the soul of the dying in its passage to the next world by drinking all the brandy they can get, in order to console themselves for the loss of a dear friend, and produce an artificial excitement which causes them to weep. After death has occurred they abandon the hut, lest something that remains of the soul of the deceased might harm them. The body is wrapped in linen or in woollen rags, according to the condition of the deceased, and is laid in a coffin made of a hollow tree-trunk; or if this cannot be had, it is fastened to a sledge and buried by a person especially hired to perform this funeral service. The woods are generally selected as a burial-place, if they live at too great a distance from the church. Sometimes they simply turn the sledge coffin upside down and cover it with turf and tree-branches; or if a mountain cavern is within a convenient distance, the body is deposited in this safe resting-place, and the opening is closed with stones. If the burial takes place according to the Christian rite, the body of the deceased is followed by the mourning friends dressed in their meanest and most ragged garments. After the grave is filled up the sledge of the deceased is reversed upon the tomb, and under it are placed all his clothes and his blanket and skin which he formerly used for bedding; fearing that if they would keep these articles some misfortune would befall them. The Christian Mountain Lapps deposit the body of their deceased friends in a safe locality in the open air, enclosed within a home-made box, until the proper time arrives when they can transport the corpse for burial to the common cemetery. The pagan Lapps bury the dead with bow and lance to enable him to engage in hunting if he should come to life again; and in Christian communities they deposit in the grave his hatchet and his flint and steel that he might find his way to heaven by cutting down trees that may obstruct his path. The pagan Lapps sprinkle the grave with brandy, which is called "the fortunate liquor" (*paligavin*), and is reserved in part for the mourners to be drunk at the funeral feast celebrated in honour of the dead, whom they believe to be quite happy. On this occasion they sacrifice the reindeer that drew the corpse to the burying-ground, of which the

flesh is eaten by the relatives and friends, while the bones are placed in a coffin and are buried. A reindeer is also sacrificed for several years on the anniversary day, and the flesh is consumed, in honour of the dead, by the relatives and friends.

Notwithstanding that in recent times schools have been established in some districts the Lapps are not far advanced in intellectual knowledge. Their astronomical science is confined to some practical observations which enables them to point out many fixed stars, to which they have given specific names. From the appearance of the sky and the state of the atmosphere, they prognosticate with confident assurance, the probable changes of the weather. When travelling they mark their direction by the sun or by the stars; and they never lose their way, but always arrive at their place of destination. A locality which has been once visited by them is familiar to them with all geographical details. The more civilised Lapps use the Swedish almanack in the computation of time; but among the pagan tribes the Runic staffs (*rima*) are universally employed for all chronological purposes. They are composed of seven small tablets of wood or reindeer-horn, six of which are marked on each of the two sides by a period of time corresponding to four weeks, while the seventh is only marked on one side; thus making an aggregate of thirteen months or fifty-two weeks that constitute the Lapland year.

The Lapps have no regular government of their own; they were formerly ruled by native kings, but they have long been tributary to Sweden, Russia, and in former times also to Denmark when that country had possession of Norway. The different supreme governments which they recognise exact from each family, as an annual contribution, one-third of a reindeer and an additional tax of two pair of Lapland shoes, or in place of these they are allowed to furnish the skin of a white fox or a pound of pike.

The Lapps are remarkably free from crime; murder, theft, rapine or adultery occur but rarely, and as they never borrow or lend money they have no occasion to indulge in the luxury of litigation. They are, however, amenable to the laws of the country of which their territory forms an integral part, and are subject to the jurisdiction of the courts of their district. In their local affairs they are at liberty to apply their own laws. Sons inherit two-thirds of the movable property left by their parents, and daughters one-third, not including the reindeer that belong of right to the respective party as a part of the marriage gift. Real estate is equally divided among all the heirs, or at least all the children, without distinction of sex, have an equal right to make use of it for their profit and benefit.

Christianity has been introduced among the Lapps in the thirteenth century, but for the most part they are merely Christians in name; paganism in its grossest form is the predominant spirit that characterises their life and practice. In some localities the priests or pastors only visit them once a year at the public fairs, when they preach a sermon in Finnish, or in the Lapp language, and administer the rite of baptism to their children. The pastors are treated with great respect, are conducted to the huts with reindeer, and are regaled with the best

provisions and the most delicate dainties at the disposal of the family. The Russian Lapps are indoctrinated in the tenets of the Russian Greek church. The country is divided into eleven parishes where twelve clergymen officiate in seventeen churches. Of late years numerous Protestant churches have been established at central points, and many clergymen devote themselves to the religious instruction of this primitive people. All over Swedish and Norwegian Lapland numerous churches have been erected, and the Lapland families have every facility to attend public worship on Sunday and holidays. The Lutheran pastors are simple in their manners and are kind and attentive to their flock. The young of both sexes are instructed in the catechism by the clergymen in the school attached to the church, so as to enable them to pass an examination on religious subjects, which precedes their confirmation that takes place during the Easter holidays. They are very devout worshippers, and consider communion as the most important religious act.¹

Although there are still numerous pagan Lapps in Lapland, yet they are not idol-worshippers to the same extent as were their ancestors, for their religious belief has been considerably modified by their contact with the more civilised people by whom they are surrounded. The ancient Lapps did not address their invocations to the wood or stone of which their idols were made, but they supposed that these external forms were the dwelling-places of the gods. These wooden or stone images (*seidat*), once universally venerated by the Lapps, were not devices invented by the native intellect, but were introduced from neighbouring Scandinavian tribes, with whom they came in frequent contact. Tiermes, who was one of their principal gods, was no other than Thor, the chief divinity of the Goths, that once held possession of Sweden. The great power of Thor was typically represented by thunder, from which his name was derived. The Lapps imagined that by some special virtue inherent in the nature of the sky, thunder was endowed with life. He was also called Aijeke (grandfather), and was supposed to exercise absolute control over life and death, over health and sickness, and it was thought that he ruled over the evil spirits who were believed to visit rocks and mountains, and that he often chastised them with his fiery thunderbolts. He

¹ Strange as it may seem, a parson by the name of Lästadius had formed a sect of saints among the Lapps which may be considered as Methodism gone mad. Their sins were their children, which they deemed it necessary to destroy in order to be saved. In undergoing the saving process they must see their body and soul burn in the fires of hell; they see Christ redeeming their body and soul and who carries them to heaven; and they receive the Spirit, after which they are enjoined to go forth to preach salvation to the believing, and damnation to the unbelieving. They manifested their sorrow for sin by crying, sighing, fainting and fits; and their joy at redemption by laughing, jumping and dancing. They summoned the unconverted to repent of their sins and become saints like they were, and if they refused they were cursed, whipped and otherwise maltreated. The saints asserted that they were as pure and as free from sin as Jesus himself, that they were God the Father and could not sin; and if they were even guilty of a wicked action it was no sin for them. That they were once dead, but were resuscitated, and all their acts had become pleasant to God. Some of them called themselves the Lord of Lords, the King of Kings. It was Jesus that spoke through them; Jesus was in them, and they in Jesus. Others alleged that Jesus having taken up their sin and suffered, became the sinner, while they were pure and free from sin.—See Tromholt, vol. ii. pp. 29-34.

had a mallet in his hand which he used as instrument of destruction, to dash out the brains of demons, and he drove those away who were bent upon mischief to interfere with the successful pursuit of fowling, fishing and hunting. It was their belief that Tiermes bestowed life, that they could never die except at his will and pleasure, and that he would protect them from harm, unless their offences merited punishment. His image represented a rough figure of the human head, carved of the root of a birch-tree, and his body was a formless block of the trunk of the same tree. As an ensign of authority he held a hammer in his hand, and to symbolise his power of hurling the lightning, his forehead was marked with a nail of steel and a piece of flint. Tiermes or Thor was honoured with a new image every year, which was set up on a table standing in the rear of the hut, on a piece of ground dedicated to the divinity. Birch and pine branches were strewn over the way, and they also decorated the idol as well as the altar. He was worshipped by sacrificing a buck marked with a red string in his ear. A sharp knife was thrust into his heart, and the blood that ran out was collected to anoint the head and back of the god with the life-giving essence, while his breast was marked with several crosses; and the skull, the legs and horns of the victim were placed behind him. Before him stood a box of birch-bark, into which some fat and a small portion of every part of the sacrifice were thrown. All the remaining parts of the reindeer were eaten by the worshippers.

Storjunkar is of Norwegian origin; his name was highly revered, and more frequent devotion was paid to him than to any other god. He distributed all temporal blessings; beasts and cattle were subject to his will; he governed and controlled them as Tiermes did men and demons, and he possessed the power to bestow them on whom he pleased. He was represented by a natural stone found on banks of rivers and lakes, which bore the least resemblance to a bird or any other animal; the missing parts of the rude outline having been supplied by fancy. Every family selected some particular hill or rock in the mountains or on the banks of a lake, which was considered as consecrated ground, where Storjunkar was worshipped. These holy places called *pass-warlk* were very numerous, and they were so highly venerated that they were marked out by definite boundaries, to enable the people to know how far the sacred ground extended. Marriageable women were prohibited from approaching the borders of the sacred hills, for the females were not looked upon as sufficiently pure and virtuous to enter the sanctuary of this immaculate divinity. Any infraction upon this time-honoured custom would have been visited with many misfortunes, and even death itself might have ensued as the fatal consequence of this sacrilegious act. This god was decorated every summer with fresh birch-boughs and green grass, and in the winter he was sheltered under a bower of pine-branches. The sacrifices were offered in the ground set apart behind the hut. The person appointed to perform the ceremony carried a portion of the blood and fat with the skull and the bones of the neck and feet as well as the hoofs and horns to the mountains, and when he came within sight of the sacred stone, he uncovered his head, bowed his

body, honoured the god with many acts of devotion, and paid him every mark of respect and reverence. He then anointed the stone with the fat and the blood, and placed the horns in the rear, of which the right served as attachment to the reindeer's lead rope, and a red thread, wrought upon tin, was tied to the left.¹

The Lapps worshipped the sun as a god under the name of Baive, who was revered as the dispenser of light and heat. They believed that all things were produced through the agency of the sun, that the multiplication of species was effected by the heat which is emitted from his surface; that he gives the increase of the reindeer, whom he protects with their young, which he cherishes, imparts strength to them and brings them to maturity. The sun, being a visible object of nature, was not represented by an image. A doe, with a white string tied to the ear and adorned with willow-boughs, was the sacrifice offered to the sun-god. The bones of the victim were placed in a circle—the emblematic figure of the divinity.

Tuon or Tuona was the god of death or of the lower world, with whom was associated Iabmekiakka or the grandmother of the dead, who exercised authority over them, and was honoured by the surviving relatives with sacrifices to grant them a prolongation of life. The place of her abode was represented as a kind of purgatory, where the departed souls dwelled for some time, after which their renovated body was sent to heavenly regions; or if they were too abominably wicked, they were despatched to the lower world (*rotta-aimo*)—the infernal regions, where Rato, the author of all human diseases, reigned supreme.

The Russian or Finmark Lapps paid divine adoration to Iubmal, of Finnish origin, who was the god of heaven, and they looked upon Perkel as the genius of evil. These two divinities were represented as being in constant conflict with each other. The Saivos were the tutelary gods, who were represented as being possessed of bodily form, had wives and children and were denizens of this sublunar world. Among the Mountain Lapps the mountains and hills were assigned to them as dwelling-place, while among the Sea Lapps they inhabited the seas and rivers. They also recognised Tiermes or Aijeke as the god of thunder, but, instead of holding a hammer in his hand, he was armed with an iris-tinted bow with which he destroyed all magic charms, and exercised power over the life and death, and over the health of men. The goddess Sarakka was the tutelary divinity of childbirth; she protected the life of man and was favourably disposed to secure his welfare and prosperity. She was highly venerated; her aid was invoked in all emergencies; she was the comfort and refuge of the worshippers in time of distress. Vows were made and sacrifices were offered in her honour.

The Norwegian or Lapmark Lapps worshipped as supreme god Radien-Atzhie, who was supposed to inhabit the starry mansions of heaven. His favour and aid was invoked to secure prosperity in

¹ Some of the Lapp tribes worshipped Storjunker under the name of Seitä, and they placed the horns of the reindeer they offered as sacrifices around the consecrated place in the form of a fence.

family affairs, and for the increase and protection of the reindeer herds. He received the dead after they had passed a certain time in the lower regions ; while the wicked were plunged into an abyss of torture, in the bowels of the earth, where the damned were eternally imprisoned, surrounded by foul and squalid air. He called the human soul into existence, and sent it to Maderadja who received it in her own body, and thus conveyed it to Maderakka, whose office it was to give it a bodily form. If a male was to be formed the spirit was delivered over to Uks ; if a female, Sarakka was charged with the duty of taking the necessary steps for accomplishing the object. Both took the embryo first in their lap, and then transported it into the womb of a woman, who henceforth became pregnant. Ruona Nieid, who was distinguished for virtue and power, presided over mountains, and caused the young grass to spring up, to provide fresh food for the reindeer. His dwelling-place lies in the lower regions of the air. Baive or the sun was also considered as divine, because he lights up and cheers the world, imparts fertility to the earth and calls forth all vegetable life. Horangalis, the god of thunder, was much dreaded, and sacrifices were offered to him to avert his wrath, for he struck the mountains and trees and slew men and cattle with his fiery bolts. Bieg Olmai was the god of rain, of the ocean and of winds. He controlled the waves of the sea and subdued the violence of the tempest. Leib Omai was the god of hunting, who directed the course of the arrow, and gave success to the huntsmen. These gods, and many others of a similar character, indicate an advanced system of nature-worship.

The ghosts (*sitte*) of departed friends and relatives were honoured as inferior gods. The sacrifice offered to the manes of the dead to prevent their doing injury to the living, was only distinguished from that of the other gods by the thread tied to the ear of the reindeer, which was black instead of red or white. The parts reserved were also different. Three small pieces of the heart and lungs were fastened to sticks which were placed in a box and were buried with the bones and horns. The Lapps believed that their dead relations were anxious to see their wives and children and other relations follow them, that they might share with them the pleasures and joys in their dark and gloomy home of Jabmek. They offered bones and other parts of their sacrifices to infernal genii called Jami-Kiatse, supposing that these divinely gifted beings could clothe the bones with new flesh, and thus produce new creatures.

The Lapps offered as sacrifices, besides reindeer, which were the most common victims selected, a sheep or a seal. The ceremonial act was performed by the profane vulgar without the intervention of a holy man who exercised priestly functions, and yet the act was considered so sacred and solemn that no woman was permitted to witness it. Before the sacrificial victim was slain the magic drum was consulted to inquire whether the god was favourably inclined to accept it. While one of the men beat the drum, the rest of the assembled company addressed the god in a chanting tone of voice in these words : "What sayest thou, great god ; dost thou accept this

sacrifice which we deign to offer unto thee?" If the ring of the magic drum touched the figure of the god, it was taken for granted that the sacrifice would be acceptable; but if the ring missed the intended figure, the victim was reserved for some other god. Sometimes the whole animal was dedicated to the god, but generally a part only was consecrated to this service. The sacrificial victim was often slaughtered and eaten by the worshippers, except the bones, which were dedicated to the divinity of the place, that he may cover them with new flesh and transplant the renovated animal again upon earth to supply the place of the one offered up as sacrifice. If the sacrificial altar was erected near a river or a lake, they poured the blood of the victim into the water; if by chance they captured a bear they feasted on its flesh and reserved the liver to the god of hunters. At a period when their wives were about to be delivered they offered up a sheep or a reindeer, and immediately after the birth of the child they buried a live dog in honour of the occasion. When they started out on their periodical migrations they presented a libation of milk to their tutelary divinity. If an epidemic disease prevailed in the country, or if a pestilential malady was raging among their herds, they addressed their prayers to heaven, and poured out the blood of the victim they had slaughtered in honour of their god. They rarely failed to make some sacrificial offering before they went hunting or fishing, which was always repeated on their return, if their expedition proved successful.

The credulity of the Lapps and their proneness to put implicit faith in superstitious rites and sorcery are perfectly marvellous. They are discerners of the times, they have white and black days, and whenever one of these unlucky days is marked in their calendar of superstition they abstain from hunting, lest their bows and arrows might be broken, and they might risk of being unsuccessful during the whole year in their hunting expeditions. They never fail to consult the magic drum before starting out, and they always pass through the back-door of the hut, of which the threshold is never touched by the foot of woman, who would exercise an unpropitious influence if she came in close proximity to the weapon or the prey. They suppose that on Christmas day genii (*juhlui* or *jauloherra*) and ghosts are wandering about, which they believe must be appeased by certain sacrifices, and to avoid coming in contact with these pernicious agencies of evil, the master of the family never leaves the hut on that day. Each household has a peculiar familiar spirit, and parents bequeath to their children, in their last will, the demons and spirits that have been in any way serviceable to them during life.

But the Lapps are pre-eminent above any other race in the practice of magic. They have teachers called *noids*, who make it a profession, and who instruct others in the secrets of this important branch of human knowledge. It is not confined to a particular class of magicians, but nearly every father of a family is skilled in sorcery. It is believed among them that this invaluable accomplishment enables them to acquire a correct knowledge of what is passing in foreign countries; to ascertain what success they will have in a projected

enterprise ; to discover what remedies must be applied to the cure of certain diseases, and what sacrifices the gods will accept in order to render them propitious ; and all these prophetic visions are evoked from an instrument called the magic drum (*kannus*). This consecrated heirloom of every household is made of the root of the pine, birch or fir hollowed out on one side, and over the concavity a piece of skin is stretched which is fastened with pegs or sinews. The convex side has two holes to insert the fingers for holding it. The tree from which the root is taken must grow in a particular place, and the grain of its wood must turn from right to left, which is the direction of the course of the sun. The drum is stained with alder-bark, and on its flat skin-surface several lines are drawn on which they sketch the characteristic figures of their gods, with the images of Christ and the apostles, which are traced on a half line. Above these lines are figures of birds, of stars and the moon, and below those of the sun and planets. Still lower are rough outlines of bears, wolves, reindeer, foxes and serpents, and sometimes the linear tracings of marshes, lakes and rivers are added. The character of the figures generally depends on the purpose for which the drum is designed to be used. To prepare the drum for use the stretched skin is gently heated, and a loose bunch of rings is placed in the centre, which serves as index. After these preliminaries the drum is beaten with a hammer, and the local disposition of the rings with reference to the figures furnishes the key by which the information sought is clearly indicated. Their professional magicians or *noids* are supposed to be perfect masters of their art, for they are believed to be initiated in all the mysteries of *Iabmek-aimo* or the lower world. Their magic drum possesses the highest efficacy, for it is always an old heirloom which they had inherited from a long line of ancestors who were famous for their skill in the art of divination. To inquire about the affairs of distant countries, or to obtain information as regards some important event that is about to happen, the *noid* is selected for the performance, and a sufficient remuneration is paid to him in advance. He falls on his knees, and all those present imitate his example. He then strikes the drum all round with his hammer, pronounces some magic words, and as he redoubles his blows he works himself up into a state of excitement, until his whole countenance becomes suffused, his hairs stand erect and he falls motionless on his face. In this condition he remains for several hours as in a trance, with the drum lying on his back ; while the persons who lend their assistance in this preposterous delusion are engaged in singing, and take care that nothing shall touch the magician, not even a fly ; otherwise he might never awake. He continues in this apparent state of stupor a sufficient length of time to perform his imaginary journey and return, of which the interval never exceeds twenty-four hours. When he wakes up, he communicates all he pretends to know about the affairs of foreign countries he has visited in his mesmeric sleep ; or he reveals the communication that has been made to him by his familiar spirits who have assumed the form of supernatural flies, and indicates the sacrifice that should be made on a certain day. The *noids* are supposed to have familiar

spirits in their service, who are always ready to execute their orders. They are invisible to the outside world, and the magician keeps them confined in a box until an occasion presents itself to invoke their aid. They are attached to the person of the *noïd* who has inherited them, like his drum, from a long succession of ancestral magicians. While performing their magic mummeries they chant, in a howling tone of voice, the song of enchantment called *juoige*. On other affairs the drum is directly consulted. If the rings, which are placed on the picture of the sun, turn to the right when the drum is beaten with the hammer, the omen is favourable, and there is a never-failing assurance of success in hunting, of good health, of fortune and the increase of reindeer. But if, on the other hand, the rings turn towards the left, it portends evil and sickness, and other misfortunes will inevitably follow. The magic drum is held in great esteem and reverence. They think it so sacred that it is wrapped up in a lambskin; no unmarried woman is considered pure enough to touch it, and in their wanderings it closes up the train, being carried by a man expressly charged with this duty. They believe that if they were to neglect these precautionary measures they would be struck down by disease, without relief or recovery.

Their magic art is, however, not confined to the drum. They pretend that they can stop a vessel in the middle of its course, and the only means by which this powerful charm can be counteracted is to sprinkle the immovable ship with the menstrual blood of a woman, which is abhorrent to the evil spirits, who are compelled to abandon it. They assert that they can control the appearance of the sky, and cover it with clouds at pleasure. They sell the wind to seafaring men by means of a cord or handkerchief tied in three different places. By untying the first knot a gentle wind will be produced; by undoing the second a strong breeze must inevitably rise; but if the third knot is unloosed a most dreadful tempest will be the consequence. They make magical darts of lead, and with these they execute their vengeance upon their enemies, for they produce incurable sores and cancerous swellings wherever they happen to strike.

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ESTHONIANS.

THE Baltic Provinces form a part of the Russian empire, and comprise Esthonia or Esthland, Livonia or Liveland, Courland and Lithuania. They are bounded on the north by the Gulf of Finland, on the east by Russia proper, on the south by Russia and Prussia, and on the west by the Gulf of Riga and the Baltic Sea. As the country is situated between the fifty-fifth and the sixtieth parallel of north latitude the winter lasts six months, and is characterised by frequent storms, by ice-bound rivers, snow-drifts and excessively cold days. The summer, which begins in June, is short and hot; the autumn is sombre, rainy and exceedingly muddy; and spring does scarcely exist. March can boast of some fine, mild days, but they are quickly followed by wintry blasts. The soil as well as the atmosphere is damp, it drizzles often for days, nay weeks without the least glimmer of sunshine, and snow and rain are frequently intermingled. The Baltic Sea has a moderating influence upon the climate; it cools the summer heat, and renders the wintry frosts much more mild and endurable than in Russia. In the gloomy autumn months of October and November, when the sun seems to have taken permanent leave of the earth, the strife of the elements threatens to dissolve all existing things in chaotic confusion, and night seems to have permanently thrown her dreary mantle over the face of nature. The summer nights are clear and beautifully brilliant; and in the winter months the northern lights that illuminate the forest-wilds and the ice-clad rivers and lakes, impart to the landscape an enchanting view, dazzling the eye and filling the imagination with wonder and delight.

The whole country is covered with swamps and marshes, which are produced by the moisture of the atmosphere and the west winds that drench the soil by discharging themselves of their watery burden. Not only the level ground but the declivity of the hills covered with rich grasses, saturated with moisture, have a miry and slushy soil, where no firm foothold can be found. Even the meadows are almost everywhere more or less of a swampy consistence. There hardly exist here any brooks with clear pebbly bottoms, and the small rivers have almost all deep, boggy beds, and are therefore very dangerous for fording. The extensive Livonian swamps present a gloomy and dismal aspect. Nothing is seen over an immeasurable expanse

but an unproductive, unapproachable waste of land overgrown with tall reeds, whose plummy tops are waving in the wind. Here and there are found a stunted birch, a dwarfish fir, diminutive willow-bushes, and the monotonous uniformity is sometimes varied by a beautiful, solitary flower. These wild, desert solitudes are peopled by snipes and woodcocks; and here are heard the shrill cry of the plover which circles over its nest, and the piping notes of the quail that hides itself in the grass. The moorlands and dunes are wide-stretched, especially in Livonia, and shallow lakes are scattered all over the surface, where basins have been formed with consolidated bottoms, in which the waters have accumulated and have become limpid and clear. Though the banks of these lakes are low and swampy, and dense forests cast their dark shadows over their mirrored surface, yet they contain excellent fish of various kinds, and troops of ducks, wild geese, swans and gulls inhabit their impenetrable thickets of bulrushes and flags. They are frequently dotted with fairy floating isles, formed by deep-rooted mosses and reeds, which give the proper coherency to the soil overgrown with bushes and grasses which, being undermined by the waters, are torn away from the mainland. The soil is, however, far from being unproductive, and rye, barley and flax thrive here in greatest perfection. In South Lithuania the land is rich and fertile, and wheat is produced in unmeasured abundance; but the productive capacity of the land decreases in proportion as it stretches northward. Courland is still sufficiently rich, Livonia is less favourably endowed by nature, and the soil of Esthonia, if not entirely barren, requires much labour and judicious tillage to obtain an adequate compensation for the toil and means expended. In Livonia and Courland the immense forests are overgrown with lofty firs and majestic pines, and some of these extensive woodlands are so dense that they have never been trod by the foot of man; they are the exclusive home of wolves, bears, foxes, lynxes, roebucks, deer, elks, squirrels and rabbits. Birch and ash trees are found in all the four provinces; beeches are only met with in Courland; the oak is much wider diffused; willows grow everywhere in numerous species; the aspen and the poplar are much more rare, and are here and there interspersed with the linden-tree. Eagles and falcons are numerous; owls are represented by several species; storks are found in some of the provinces, moorhens are common, and larks, finches, thrushes and even nightingales delight to warble their matin song in this dreary land.

Before the eleventh century the Letts inhabited the greatest part of the country as far as the central districts of Livonia, the Esthonians occupied the north, and the remnant of Livonians and Courians were settled on the coast of the Gulf of Riga. The Lettish tribes held possession of the territory on the banks of the Niemen; but in later times, when they separated from the Lithuanians, they became concentrated in Courland and Southern Livonia. The Esthonians, who were a branch offshoot of the Finns, made themselves masters of Esthland and the northern portion of Liveland. Both the Letts and Esthonians were once probably entirely independent, and did not recognise the supremacy of any foreign power. But as they never

succeeded in forming consolidated political bodies, so as to be able to defend themselves against foreign conquerors, as far as their history is known, they have always been subjected to the sovereign authority of some powerful neighbouring nation. Before the twelfth century the Normans, Swedes and Russians claimed only a nominal supremacy, and were satisfied with exacting an annual tribute; but the Germans, who made themselves masters of the Baltic Provinces in the twelfth century, took possession of the land, and usurped all the powers of government as the absolute rulers of the country. By the German conquest the population was reduced to a common level. Elders, priests and commons all became peasants, tillers of the soil and serfs, subject to the superior control of the conquerors. Intermarriages between the conquerors and the subject class were as much as possible avoided. But the German knights nevertheless formed alliances with the native chiefs, who were admitted to all the assemblies and councils, and as they gradually learned the German language, and adopted German manners, it is probable that some of them were recognised as members of the German nobility. The German lords prohibited the Letts and Esthonians from following any other pursuit but that of agriculture, so as not to interfere with the German industrial classes. But notwithstanding this prohibition many of the natives became gradually germanised, and they raised themselves, by their culture and education, to a high social rank. The German population of the provinces are themselves divided into various classes. The merchants, mechanics and artisans form the industrial class; the literary class are composed of lawyers, professors, physicians and pastors. The nobles, who occupy the highest rank, are either the landed nobility, who are alone entitled to represent the Provinces in the Landtag, or they are the titular nobility who fill most of the lucrative offices.

The Livonians as well as the Courians, of whom only small remnants still survive in Courland and Livonia, were branches of the Esthonians, and spoke a dialect of the Esthonian language. Livonia was for a certain length of time placed under Polish supremacy, and Courland acknowledged the supreme authority of Poland for a much longer period. Livonia was afterwards conquered by the Swedes, who maintained themselves in power for a sufficient length of time to enable them to change the character of the population. But the conquest by Russia of Livonia and Esthonia about a century, and of Courland about half a century ago is the most important event in the history of the Baltic Provinces, for Russia not only exercises supreme authority in the country, but the people of all the provinces are Russian subjects, and are more or less governed by Russian laws; and lately the German language has been banished from the schools and the courts.

The population of the Provinces consists of Esthonians, Livonians, Letts, Courlanders, Lithuanians, Swedes, Jews, Germans, Russians and Poles. The Letts first established themselves in the peninsula of Courland, where they occupied the lands bordering the mouth of the Duna and the banks of the Aa in Livonia. They are bounded in the south by their kindred race, the Lithuanians; on the east the

country is inhabited by the Russians; on the west their territory touches the sea, and on the north they join the territory of the Esthonians. The Esthonians inhabit the peninsula of Esthonia or Esthland, the isthmus between Peipus lake and the Gulf of Finland; that part of Livonia which lies between Peipus lake and the Gulf of Riga and the Archipelago of Oesel, and as they are a bold, seafaring people they hold possession of a part of the coast of the Gulf of Riga. The number of inhabitants of the three provinces is estimated at one million five hundred thousand souls, of whom the agricultural Esthonians and Letts form the bulk of the population, while the proportion of Germans is only five per cent., that of Russians three per cent., that of Swedes one and a half per cent. in Esthonia, and that of Jews one and a half per cent. in Courland.

Esthonia or Reval is bounded on the north by the Gulf of Finland; on the east it is separated from the government of St. Petersburg by lake Peipus and the Narova river; on the south it is bounded by lake Peipus and Livonia, and on the north it touches the Baltic. Including the islands of Dago, Worms, Moon, Nunk, Wrangel, Nargen, the two Rooks, Odensholm, Eckholm, Heft, Kranholm and fifty-nine smaller islands, it comprises an area of seven thousand nine hundred and ninety-three German square miles, with a population which in 1846 was estimated at 310,400 souls.

In the first half of the eleventh century Jaroslaw I., Grand-Duke of Russia, invaded a part of Esthonia, built the fortification of Dorpat to keep the people in subjection, and made them tributary, though he did not prevail upon them to adopt Greek Catholicism. Another part of Esthonia was conquered by Kanut the Great (1016-1036), king of Denmark; and the Embach was probably the boundary between the Russian and Danish possessions. At a later period piratical expeditions were undertaken under the pretext of converting the Esthonians to Christianity; though the Esthonians and Courians were themselves noted pirates, and their piratical fleets made frequent excursions to the coast of Sweden, where they destroyed several flourishing towns. In the meantime many Germans had emigrated to Livonia, which was the first step towards the introduction of Catholicism in the Baltic Provinces. In 1186 the archbishop of Bremen, with the approval of the Pope of Rome, sent an Augustan monk by the name of Meinhard to Livonia, who, accompanied by a number of German merchants, reached safely the mouth of the Duna. The Livonians, the Letts, and later the Esthonians, the Semgalles and the Courians offered armed resistance to the proselytism of the Germans; but they eventually succumbed and Catholicism was forced upon them with the aid of fire and sword. Many had been nominally converted and baptized by Meinhard, who was assisted by another monk whose name was Dietrich. But as the missionaries attempted to enrich the church at the expense of their parishioners most of the converted threw off their allegiance to the church and plunged into the Duna to wash away the sorcery of baptism. They even robbed Meinhard, who had been invested with the title of bishop, of all his possessions, and mistreated his people. He endeavoured to get away

on a ship that was about departing for Gothland; but he was persuaded and even forced to remain. He succeeded, however, in sending Dietrich to the Pope asking him for assistance to bring about the conversion of the benighted heathen. In 1193 Cœlestin III. promised to protect the infant church of Livonia, and ordered that those who had been baptized should not be given up, but should be preserved to the Catholic church, if necessary, by the force of arms. He caused a crusade to be preached against Livonia, which gave rise to the bloody massacres of the natives. In the meantime Meinhard died, and the Cistercian monk Berthold was appointed to fill the vacant bishopric. But the Livonians, though at first friendly disposed, determined to kill him. The new bishop being forewarned secretly left the country on a vessel that was sailing for Gothland, but he returned in 1198 at the head of a band of German freebooters. The Livonians met them with arms in their hand; but at the sight of cuirassed warriors they fled in dismay, and the bishop riding up to the fugitives, was pierced with a lance and was torn to pieces limb by limb. As the Germans laid waste the surrounding fields and plundered the villages, the Livonians were forced, by necessity, to make peace. About a hundred and fifty were baptized, and they promised to contribute a measure of corn for each plough for the maintenance of the priesthood. As the time for which the German hirelings had engaged their services had expired, they embarked on their ships and returned home. The Livonians at once refused to submit any longer to the domination of the invaders, their fears were dissipated, they again attempted to recover their independence; by troops they plunged into the Duna to wash away the sorcery of baptism, and a wooden image representing a human head—probably a part of a crucifix—which the Germans had left behind they threw into the river, so as to get rid of the Catholic God. They then murdered over two hundred German priests and merchants, and determined to kill other priests that might still be found in Livonia. The archbishop of Bremen now appointed Albert von Apeldern as bishop of Livonia in the year 1200 A.D., who, having enrolled numerous crusaders, sailed with twenty-three ships, on which a large armed force was embarked, to the mouth of the Duna, determined not only to convert the people, but to conquer the country. Every year he returned to Germany and brought a new troop of crusaders to replace those who had returned to their homes, and in 1201 he laid the foundation of the German city of Riga. He also established an order called the brotherhood of the "Knights of Christ," who were later known as the "Knights of the Sword." These were the means employed to convert the people of the Baltic Provinces to Catholicism, and to be certain to save the souls of the natives they took possession of their country and reduced them to the abject state of slavery. The bishopric of Livonia was acknowledged as an independent State by the German emperor, who was simply recognised as lord paramount. The war was now carried into Esthonia, where the people resisted much longer the attacks of the German knights and defended themselves with much bravery. The

Germans were not permitted, however, to enjoy their conquests in peace; they were frequently attacked with various successes by the Russians, and in 1219 Esthonia was invaded by the Danes under Valdemar II., who, after having routed the natives, founded the city of Reval. After the country had been in possession of the Danes for over a hundred years they sold the Province to the Teutonic Knights, who had taken the place of the "Knights of the Sword" in 1347. The Grand Master of the Teutonic Knights, who was the first Duke of Livonia and Esthonia, acknowledged the supremacy of the king of Poland in 1561. Esthonia became a Swedish Province in 1660, but was conquered from the Swedes in 1710 by Peter the Great, and was finally ceded to Russia under the treaty of Nystädt in 1721.

The Esthonians, who are of Ugrio-Turanian origin, are to a slight extent at least a mixed race, for a small portion of them has been germanised. The Livonians as well as the ancient Courians, of whom only small remnants survive in Courland and Livonia, were branches of the Esthonians, and their languages are derived from the same mother tongue.

The Esthonians are below medium stature, they are chunky and slender; and tall, erect figures are rarely seen among them; and though solidly built they are wanting in muscular strength and power of endurance. Their features are altogether of the Finnish caste; their eyes are narrow, their cheekbones are broad, their nose is pointed, their mouth is small and their chin is but little projecting. Their complexion is yellowish, and their hair is almost always flaxen or golden yellow. The women are much more inclined to corpulency than the men.

The moral character of the Esthonians has been formed by the low and degraded condition to which they have been reduced for the last six hundred years by their German and Danish masters. Their manners are abrupt, rough and angular. They rarely salute each other; it is not often that they even treat their superiors with greater politeness, unless commanded to do so by absolute necessity. They hate the German nobility, and they give expression to their feelings with but little reserve. They are indolent, exhibit but little assiduity in any labour they may perform, and they show the greatest energy in stubborn resistance and angry quarrels. Falsehood and dissimulation are the weapons of defence against their superiors; and as self-action was impossible in a state of slavery, they have become altogether careless about improving their lowly condition. They are perfectly honest when great values are entrusted to them; they are never guilty of highway robbery or open theft; yet they are in the habit of purloining small trifles, and they do not consider it a crime to appropriate a knife, a tool, bread, apples or any kind of eatables or small articles of general utility. Formerly they stole without scruple the wood and corn of their master, for they contended that the land and all that grew on it belonged to them, and not to the Germans, who took possession of it by violence. They are passionately addicted to drinking spirituous liquors to excess, and both men and women, the old as well as the young, are all slaves to this degrading vice. They are particularly deficient in a sense of pro-

priety and modest reserve, and it does not strike them as unbecoming for men and women of every age and condition to sleep together in the same apartment. They are still animated by that feeling of independence and freedom from legal restraint which was once so dear to the Finnish race; though they have all been subjected to some foreign power. They are very brave, and when their country was first invaded by the Danes, the Russians and the Germans, who were of alien origin, they struggled with all their might against the usurpations of the conquerors, and many bloody battles were fought before they could finally be subdued. They submit only to superiors if forced by necessity and all resistance becomes fruitless. They do not even live on friendly terms with the Letts, their nearest neighbours; they hate and revile them and call them effeminate, cowardly women; and the Letts return the compliment by applying to them the opprobrious epithet of dirty scamps. They are extremely conservative, they remain faithful to their ancient customs, are stubborn and persistent when their opinion is once formed, and they are no less resolute in action. They have no talent for commercial pursuits or for speculation, although they are quick of comprehension, have a proper conception of matters and things, and readily imitate with the utmost facility that which they see and understand. They are skilled in the mechanic arts, learn to read and write in an incredibly short time almost without instruction, and can adapt themselves to almost any position to which they may be called by existing circumstances. Among the ancient Esthonians idleness was disgraceful, beggars and thieves were severely punished; but indigent and helpless old people were permitted to go from house to house, and they were everywhere welcome. Drinking to excess was the common vice, and at every feast or at public festivals both men and women never failed to be intoxicated.

The Esthonians live together in mean but large villages, built up without much regularity with square, one-storeyed log cabins constructed of fir-trunks, horizontally superimposed and fitted at the corners into each other by deep notch-joints, the interstices being filled up with moss. The logs are unhewn and are left in their natural state without the least artistic embellishment. The roof is slanting and is thatched with straw. There is no chimney in the interior for the escape of smoke, and the windows are simply small holes cut in the logs. On festival days the earthen floor is covered with pine-twigs or finely divided pine-branches. The brick stove is the principal furniture of the dwelling, in which the fire is kindled, leaving the door open as long as the wood is smoking, that the smoke may escape through the window-holes, which at other times are closed with a plank. The stove serves not only as hearth where the bread is baked and the cooking is done, but it is also used by the master and mistress of the house as sleeping-place. On the platform, in close proximity, the sheaves of corn are dried. The tables, benches and stools are of the rudest workmanship. This cabin is not only a human habitation, but a part of the family room is reserved for the accommodation of the smaller domestic animals. Here are found sucking lambs, bleating goats, grunting pigs and barking dogs; and in winter the poultry have

a privileged place assigned to them near the stove as a favour, to induce them to lay their eggs in early spring. With many notable exceptions the interior is generally filthy and disorderly, and indicates not only savage carelessness, but the utmost poverty and want.¹ In the spring they erect a kind of bower of tree-branches where the cooking is done during the hot summer months. Close to each cabin stands the sweating-house where, once a week, they pass a delightful hour in careless apathy, and here they forget their miseries, their sorrows and even their physical sufferings. The houses are surrounded with palings in the form of pallisadoes.

The costume of the Esthonians does not differ in its cut and fashion from that of the common Russian peasantry. The men wear under-jackets, pantaloons, coats, overcoats and cloaks all made of dark brown woollen stuff called *raudmal* woven by their wives; and their stockings and gloves are knit of dark brown yarn. The gowns of the women are of the same material and colour; and even their furs, which are worn by both sexes cut in the same style, are of a dark brown or black colour. The seams and edges of all their dresses, even their stockings, are trimmed with strips of red cloth, and the dark ground is embroidered with red braid in various fanciful devices, sometimes even representing birds and flowers. The chief ornament of the women is the *preesen* or breastplate, which is most highly valued. Originally these breast-plates were simply buckles which kept the shirt together in front, but by additional embellishments and ornamental appendages they have acquired such dimensions that they cover the breast of the women like a shield. They are made by the German jewellers of silver or brass of artistic workmanship. They differ in form in various districts, and those worn by the married women are distinguished by some peculiarities from those of the young girls. The women are so proud of this valuable breast-shield that they attach to it all they hold most precious and dear—rings, crucifixes, coins, corals, pieces of amber, gold glitter and shells. They never wear boots, but both men and women cover their feet with a kind of buskins or shoes without soles made of a piece of soft leather, that is drawn together on the top of the foot by means of a red cord. The poorer classes use for the same purpose a coarse stuff braided of the inner bark of the willow, which is easily procured, but is little durable. In some parts of Esthonia snow-shoes are used when travelling to a distance in the winter. In former times, and to some extent even yet, young men were entirely beardless, and the married men only let their beard grow indefinitely, but their moustachios at the present day are hardly ever cut. Both sexes, the old as well as the young, leave their yellow locks unshorn, which hang loosely down their back and shoulders. In some localities, however, the young girls braid their hair into tresses, and the married women roll it up

¹ As they were and are perhaps virtually yet the slaves of arrogant German masters, and are besides governed by beneficent Russian laws, nothing better could be expected of them. They must be indeed miserable creatures who are constantly crushed between the upper and nether millstone, and are not even allowed to expire and disappear. They were not known to Dante, or else he would have introduced them into his *Inferno*.

into lofty prominence on the crown of the head. In some districts the young girls wear as head-dress a kind of casque called "*turk*," which is made of pasteboard covered with red woollen cloth or silk and is trimmed with lace and braid. In front it rises up high like a helmet; but behind it is much lower, and is adorned with loosely flowing ribbons, cords, gold-lace and glitter. The married women cover their head with close caps, and even the poorest entwine their hair with a red band and double strings of glass beads. In the summer the men wear flat hats like the Russians, and in the winter high caps of sheep or fox skin. As looking-glasses have not yet been introduced into some rural districts of this benighted land, when the women make their toilet they bring a vessel of clear water into the room, which reflects their image with sufficient fidelity to satisfy their vanity. Their summer dresses, which are only worn for a few months, are made of lighter stuff, and are somewhat different from their heavy winter clothing.

The Esthonians are frugal and temperate in eating; their food is not lightly won, but is produced with great labour, nor are the necessities of life supplied in great abundance. Their principal standing dish is called *kört*, which is a kind of thick soup or mush made of barley. In some localities, at certain seasons of the year, the poorer people subsist exclusively on *kört*. The kettle which contains the mess is constantly suspended over the fire; and over it hangs, fastened to a rope, a large piece of rock-salt, which is dipped for a time into the soup, while it is cooking, to season it. Shelled barley gruel, called *puddro*, though frequently served up, does not form a part of the daily fare. *Pimarok* or acidulated barley gruel is occasionally served up at their meals. *Appo-kapsa* or sour-cROUT is a favourite national dish. They are exceedingly fond of pork, which they consider the most delicious meat diet; and they deem those perfectly happy who are sufficiently rich to enable them to eat pork every day; and they think that they have nothing more to wish for in this world. Among themselves when talking about political affairs they assert that the Russian czar lives in such an extravagant style as to regale himself every day with pork and bacon as sweet as almonds. This poverty-stricken people, of course, never eat their favourite meat except on the highest festivals, such as Christmas, Easter, &c. Fish, especially herrings (*eringit*), are much more frequently eaten. Their ordinary drink is a kind of beer called *katja*; but *win* or brandy is their favourite beverage, which they drink on all occasions whenever procurable; and as the greatest number do not know how to moderate their desires they never fail to drink to intoxication. In these degrading practices they are encouraged by the landed proprietors, for they draw large revenues from the distilleries, and the earthenware pitchers from which the liquor is dealt out to the peasants.¹

Agriculture is the principal and most profitable pursuit of the Esthonians. With the exception of the lands belonging to the municipalities, nearly the whole country is divided into large landed

¹ A short time since temperance societies were not permitted to form themselves under some plausible pretext.—Kohl., Ostseeprovinzen, vol. ii. p. 216.

estates and farms, and formerly some of the princely landowners held possession of whole districts comprising an area of from ten to fifty German square miles divided into four hundred or five hundred farms inhabited by a peasant population of no less than ten thousand souls. Other landowners were only the possessors of from five to ten farms containing a population of from fifty to a hundred souls. These immense estates were never divided, the oldest son was entitled to the whole property, and the younger sons as well as the daughters were compelled to be satisfied with a money consideration. The mansion (*mois*) generally stands on a hill near the banks of a lake or a river; it consists of a family dwelling, a guest-house, houses for offices and the accommodation of official functionaries, stables, mills, taverns, distilleries, gardens and hothouses. This village-like conglomeration of buildings is surrounded by parks, woods and the best tillable land of the estate called the "*hofesfelde*," which varies in size according to the number of peasant labourers or dependents under the control of the lord of the estate. The peasants, who were formerly attached to the glebe, and were the serfs of their German masters, have been enfranchised in 1817 by Alexander I., the czar of all the Russias. Since that time they have been considered as having a political *status*. In 1856, when the Russian serfs were enfranchised, some additional rights were granted to the Esthonian peasantry. While the proprietary title was still vested in the lord, the peasants acquire a possessory right as tenants, and upon certain conditions fixed by law, they are permitted to purchase the land they cultivate after a previous agreement with the proprietor. They can leave the estate on which they are settled after six months' notice to the land proprietor, provided they are not in debt to their lord, which is, however, rarely the case. They live in scattered habitations in the surrounding woods, swamps, hills and brooks on small tracts of land which they cultivate as tenants on their own account; and it is only on certain days that they work in the field of their lord. The peasant farms are entirely independent; their patch of ground is sufficiently extensive to grow all the rye, barley and flax necessary for their own use; they have assigned to them some pasture land for sheep and cattle, a small tract of woodland, and they even keep a few beehives. Rye, which flourishes here to perfection, is one of the staple articles of production. The other cereals cultivated are principally barley and oats; wheat is only produced in sufficient quantity to supply the bread for festival days. Flax and hemp are grown on a small scale, not more than is necessary to supply the home demand. Garden vegetables are very sparingly supplied, and are mostly confined to cabbage, for even potatoes are almost proscribed as a new German importation. Well-planted orchards do not exist in the country, only a few stunted apple-trees are occasionally seen in the peasant farms. Haymaking is one of the most important farming operations, for during the winter season the domestic animals have to be fed, and a large quantity of forage has to be laid up for this purpose, for which the extensive meadows yield an abundant supply.

The Esthonians are not a progressive people; their manner of cul-

tivating the soil does not differ from that followed by their ancestors five hundred years ago.¹ Their ploughs, their little waggons, their sleighs and even their axes are very peculiar, and are of such antiquated patterns that they differ from the agricultural implements of the other races by whom they are surrounded. Their plough, which is a kind of pickaxe, is small and light; their harrow is simply a stem of a pine sapling, of which the branches have been partly cut. Manuring, in the real sense of the word, is not practised; but after several years' cultivation the land is allowed to lie fallow until it is densely overgrown with bushes, which, in course of time, are cut down, and some other brushwood being added, the whole is equally spread over the field and is set on fire and burned. This is called *küttisbrennen*, and as the ashes thus produced are ploughed in, it renders the field sufficiently productive for several years. Instead of horses they use small oxen as draught animals, which are not only hitched to the plough and to the waggon, but also to the sleigh, and in passing over the ice and snow with light-footed agility they travel in a trot like horses. All the cereals produced are dried in *rigens* or heated drying-houses previous to threshing, for it is supposed that the grain can be better preserved, and as the atmosphere is always saturated with vapours this is probably a very necessary precaution. The threshing is effected either with the flail, or by leading oxen over the outspread sheaves, and in some localities men take the place of oxen. After the grain has been cut and gathered the lord of the estate invites all his peasant dependents to a *talkus* or harvest festival. Whole oxen are slaughtered, pea and cabbage soups, shelled barley mush and mashed potatoes are cooked in brewery kettles, and herrings, apples and cheese collected in large heaps or transported in baskets are distributed among the people, who are seated on long benches and tables roughly made of fir and pine logs. Brandy and beer are handed round in great profusion. Masts are erected, of which the summit is ornamented with handkerchiefs, gloves, caps, &c., and the boys climb up and endeavour to snatch away some of the finery to offer it as a present to their sister or their sweetheart. A violin and a bagpipe discourse their quaint music, while the young men and girls and even the middle-aged are wildly whirling round in the dance, stamping the ground with the most hearty goodwill. The time of hay-gathering, on St. John's day, is one of the most joyous periods of the year. The girls are full of merriment and glee; they entwine their head with garlands of grass set off with wild flowers, and sing together during the whole night, marching by the side of each other with the hay-forks on their shoulders.

The breeding of domestic animals forms an important part of the farming operations. The oxen and cows are exceedingly small, and as they are but scantily fed, the latter yield but little milk, though butter-making is well known, and is practised in every household. The horses are equally small and light, but their power of endurance

¹ Mr. Kohl expresses his astonishment that this people have not profited by the progress and improvements the rest of Europe had made in the mechanic arts and industrial pursuits. As slaves they had no interest to change their routine practice and study new processes.

is most wonderful ; they are indefatigable in action and motion, and perform much more labour than their physical strength would warrant. A bundle of dry straw is sometimes their only food, and yet they are able and ready to act their part day and night without sleep or rest. They pass swampy streams with the greatest agility, and travel across boggy bottoms without the least difficulty. Hogs, sheep, goats and fowls are found in great numbers in every estate. Bee-culture is carried on to a considerable extent. Each peasant keeps at least ten beehives, which are made of sections of tree-trunks properly hollowed out. Honey is much used for the preparation of hydromel and as sweetening, especially for festival days, when it is added to cakes.

The Esthonians are daring hunters and expert fishermen. A huntsman armed with a single-barrelled gun will, without the least hesitation, search out the bear in his haunt, though it would be certain death if he should miss him. The other wild animals pursued are lynxes, foxes, badgers, martens and squirrels. Wolves are numerous, but elks are rather rare. Their fisheries are celebrated in all the countries of the North for the delicate small *killo-strömlinge*—a species of herring which they take by thousands on their coast, and are preserved by being salted like sardines. The fish caught in brooks and lakes are pikes, carps, tenches and eels ; on the sea-coast they secure flounders, sturgeons, mackerels and herrings ; and they are no less skilful in harpooning seals, porpoises and dolphins. Their industrial pursuits are all of a domestic character, for each master of a household is his own mechanic and artisan. The men make sleighs and barrels, small round vessels of birch-bark and dishes, spoons and shovels of wood. They also dress sheepskins for pelisses. The women are constantly employed in bleaching, spinning and weaving linen and woollen goods (*valmal*), and they braid shoes with bark-fibre, and make sandals of birch-bark. They are a highly conservative people, and their manufacturing processes do not differ from those of their ancestors who lived a thousand years ago. At Reval the manufacturing industry is far more advanced. In the Esthonian capital are manufactured hats, leather, powder, starch, vinegar and some cutlery and iron ware.

In former times the Esthonians of the island of Oesel and those living on the coast were skilled in the construction of sea-going vessels, the weaving of sails and the twisting of ropes. They could bring together a piratical fleet of several hundred boats in a very short time. Enemies' ships were grappled with iron hooks, or they were destroyed by means of fire-ships. They traded with the Semgalles, and gave in exchange for such commodities as they needed, flax, hemp, wax, honey, tallow, hides and furs. But slaves, who were persons captured in their piratical excursions, formed the most important object of commercial exchange, and silver was sometimes given in payment.

The commerce of the Esthonians is extremely limited, for their means of transportation are very circumscribed. It is only during winter, when the ground is frozen hard, that the seaport towns are accessible with heavily loaded vehicles, and the sledge, to which one horse is hitched, is the only means afforded them for conveying their

surplus products to market. Reval is the great emporium of trade. The chief articles of export are corn, brandy, salt fish, skins, hide, butter, tallow, smoked herrings, salmon and salt.

The language of the Esthonians belongs to the Finnish family. It is sufficiently harmonious, for many of its words terminate in *a* or *o*, and the sounds in *oi* and *ui* occur very frequently. Nor are the words much overburdened with consonants; but the frequent occurrence of single vowel syllables renders the language less fluent, and the want of monosyllabic conjunctions imparts to the succession of words a kind of abruptness not very agreeable to the ear. Its diphthongs are very numerous; the hissing sounds, and even some of the labials, such as *f*, *ph*, *pf* and *v*, are wanting. As the language has no prepositions their place is supplied by the peculiar endings of the substantives, which give expression to all the accidents of relation and condition, each of which gives to the noun a characteristic form. They have but one grammatical gender, and the third personal pronoun *tema* stands for "he, she or it." Many abstract ideas can only be expressed by circumlocution. They have no original word for virtue, liberty, sentiment, &c. On the other hand, the language is rich in metaphorical and figurative diction. A stupid man is called a "beggar's head;" sundown is expressed by the "sun returns to its maker;" when an eclipse occurs they say: "the sun is in the way of being devoured;" for dying they use the expression: "giving the soul into the hands of God;" and for being born they say: "being raised to the knees of the mother." They have no generic name for animals, which are called "dumb creatures." The language is divided into three dialects, which are known as the Dorpat, the Reval and the Pernau dialects. The Reval dialect is best developed and is generally used in writing. The language is, to some extent, intermixed with German and Russian words, but it may nevertheless be considered as the purest of all the Finnish tongues. The Esthonian language has long since been reduced to writing, for the first grammar appeared in 1637. It agrees with the Finnish language in grammatical construction as well as verbal affinity. The declensions are most complicated, for the substantives have no less than ten cases. These are the nominative, the infinitive (partitive), the genitive, the inessive, the illative, the elative, the adessive, the allative, the ablative and the factive (translative). The dative and accusative are entirely wanting; the first is supplied by the nominative, infinitive and genitive; and the last by the adessive and allative. All the cases are formed by suffixes. The nominative is not only the subject of the verb, but sometimes also the definite object; or the accusative of the definite object is in the plural, and in certain circumstances also in the singular, the same as the nominative; as, *ta aulis rāmatud mu kätte*, "he delivered to me the books." The genitive in the singular is also applied as the accusative of a definite object; as, *ta aulis rāmatu mu kätte*, "he delivered to me the letter." The infinitive is the case applied to an indefinite object; as, *sīn on wiigu*, "here is vapour." The inessive answers the question, "where," or the place or condition in which an object is found; as, *sīn külas*, "here in the village." It also indicates a thing that is con-

tigious; as, *kübar on peas rätik kaelas*, "the hat is upon the head, and the handkerchief around the neck." It likewise answers the question "when" as regards time in which something is done; as, *jõulu-kus*, "in December." The illative, referring to place and condition, answers the question "whither;" as, *seenu külase*, "thither in the village." The elative answers the question, "from whence," or it is an expression indicating separation or distance; as, *tuli sealt külast*, "he came away from the village." It expresses the condition in which something is done; as, *rüüst unest*, "he spoke out of sleep," i.e. "in sleep." It indicates the beginning of time and space; as, *hommikust õhtuni*, "from morning till evening." It denotes of what anything is composed or produced; as, *seda tehakse püst ehk rauast*, "it is made of wood or iron." It designates the cause; as, *se tuleb kadeduzest*, "that is caused by envy." It indicates a part of a whole; as, *jõi õlle ära*, "he drank the beer" (of the whole). After the verbs to speak, to be silent, to hear, to think about something, &c., it corresponds to the Latin ablative; as, *rüügib palju omast tegudest*, "he speaks much of his deeds." It determines the peculiar condition, to which the subject has reference; as, *õnсад näd kes puhtud südamest on*, "blessed are those who are pure of heart." It expresses that for which a price is paid; as, *mis sa sest wánkrist maksid*, "what have you paid for this waggon." It is used for comparison, but it precedes the adjectives instead of following it as the infinitive does; as, *ta on minust sürem*, "he is taller than I." There are some other cases in which the elative is used, but they are not important. The adessive, when referring to locality, answers the question "where?" as, *laps imeb rinnal*, "the child suckles on the breast;" *elab mal*, "he was in the country." It designates the condition in which anything is found; as, *heal mäel*, "he is in good humour." It indicates the time when something happens, and as instrumental it is only used in old proverbs. The allative in its relation to the adessive marks the place or condition which an object reaches; as, *ta tuli meile*, "he came to us on a visit"—"in the house." It restricts or defines a quality, or that which has been said; as, *rikas rahale*, "rich in money." It expresses for what a thing is fit or suitable; as, *sõ on kõigile hea*, "this is good for all." It also answers as a substitute for the dative: as, *anna seda minule*, "give this to me." The ablative denotes that from which something separates, or an object from which something proceeds, or is acquired. The factive indicates a making, or the appointment to a function; as, *kuningaks tostma*, "to make a king;" *tõnriks kauplema*, "to hire a servant." It denotes the purpose, the intent, the object for what or why; as, *näd lõnnad on sukkadeks*, "this yarn is for stockings." As regards time it answers the question "how long or when?" as, *tule ohtuks jülle koju*, "come again in the evening to the house." The Estonian numerals are: üks 1; kaks 2; kolm 3; neli 4; viis 5; kuus 6; seitse 7; kaheksa 8; üheksa 9 = 1 + 8; kümme 10; sada 100; tuhat 1000; must tuhat or miljon 1,000,000. The verb has, like the Finnish, but two simple tenses, a passive voice, a negative conjugation and a great number of verbal nouns which are either substantives or adjectives. With the exception

of the imperative no distinction of person is indicated in the negative conjugation. There is only one conjugation of the verb. The second person singular of the imperative with the end syllable *ma* annexed may be considered the radical; as, *wiska*, *wiskama*. The indicative mood has two tenses, the present and the preterit (imperfect); the first is also used as future, and the last often supplies the aorist. The present is the word given in dictionaries. Like the imperative the indicative mood has a strong and a weak form, from which it is only distinguished by the personal endings. The conditional mood (optative) has but one tense. The first and second persons of the passive voice are impersonal; the third person is partly personal and partly impersonal. The indicative passive ends in *akse*; as, *wiskama*, imperative passive: *wizatud*, present: *wizatakse*. The preterit is formed by substituting *i* for *ud*; as, *wizatud*, preterit: *wizati*.

The Esthonians, having scarcely passed the infancy of their civilisation, have not far advanced beyond their poetic age. At their public assemblies they improvise verses and songs, recited in a subdued and melancholy tone of voice; they sing while engaged in toil in the forest, and in the field; in the house while spinning, and while spreading the corn in the *rigen*. Their poetry is grave in its tone and manly and epic in conception. Their music is sufficiently melodious, and their choirs sing generally in refrain. Their poetry contains some beautiful sentiments; and being mostly composed in Runic verses it is soft, though somewhat monotonous, and is entirely deficient in energy of expression. Of the many poetical compositions published a few extracts have been selected, which are necessarily only a paraphrastic rendering of the original.

See, my lovely Tio see,
How cold winter hies away,
How the longed-for spring
With joys renewed returns.
Nature's fetters are now broken,
And the lawn is fair and green.
Soon again will flowers bloom,

Now 'tis summer, now it is sunny,
Larks are carolling in the field,
Decked are the firs in evergreen.
Bright is the verdure of the grassy turf;
Flowers enamel the wide-spread lawn;
Birches are waving their lofty summits;
Red is the apple shining in gold;
Nuts are hanging on the boughs;
Charming is the maiden in the house.
Swiftly fly the summer days,
Autumn follows in its wane.
Under the scythe the grass will fall;

Larks will sing their matin songs;
Cows and oxen leave their stables,
Late and early herdsmen shout:
Let us taste the rural pleasures,
Offered by the friendly spring;
For it quickly flies away,
Quick as years of youth will vanish.

Steel lays prostrate lofty pines;
Birches are felled with the ponderous
axe;
Winds strip branches of their apples;
Nuts are scattered over the heath;
And the maiden leaves her home,
Follows her persuasive lover.
How requite a mother's care,
Who loving nursed me with her milk,
Who with her hands had cherished me,
Had dandled me on her knees.
To rest had lulled me on her lips.¹

The Esthonian legends are no less beautiful and ingenious than their poetry, and it is said that they have lost much in being translated into German, which, though rich it may be, cannot render in all its perfection the soft and harmonious diction of the original.

¹ It is not pretended that in the liberal version of the German text justice is done to the original.

THE ORIGIN OF THE EMBACH.

The Old-Father had created the earth and spanned over it the blue sky with the glimmering stars and the brightly shining sun. Plants grew and flourished upon the earth, and the animals enjoyed their life. But as they did not follow the salutary precepts enjoined upon them by the Ancient, they commenced to persecute and to become hostile to each other. He then convoked them to a general assembly and addressed them in this wise: "I have created you, that each one may enjoy life, and now you begin to become enemies, and you even eat each other up. I see it is necessary that I should set a king over you who can govern you and keep a tight rein over your passions. For his reception you must dig a brook, that he might be able to take a walk on its banks. This brook must be dug wide and deep, that all the little ones may find room in it, for it shall be called mother-brook. But do not throw out the earth here and there, but heap it up in one place so as to form a mountain, which I shall cover with a fine forest, where your king shall live. Ravines and valleys must intervene to afford protection against wind, weather and the sun. I see that you have collected here in great numbers; each one knows his strength. Now to work!" The hare, the fox, the mole, the bear and even the swallow and other birds set themselves to work. As soon as the bed of the brook was ready the Ancient returned, and he rewarded each one of the labourers according to his deserts. After this he poured water into the channel out of his golden cup and animated it with his breath.¹

THE SONG OF WANNEMUNE.

Not only men but animals also had their language. Are not there living even at this day men of sagacity who understand the language of animals, and know how to interpret their conversation? This language was only designed, however, for everyday use, for the necessities of life. "Now all creatures are invited to a general assembly, in order that they might learn a festival language, that of song; that they may enjoy themselves and praise the gods. All that had life and breath gathered round the Domberg of Dorpat, upon which stood a sacred grove." "All at once a rustling was heard in the air, that moved the soul and affected the heart, and Wannemune, the god of song, descended. He arranged his curly locks, shook his garments, stroked his beard, strained his voice and attempted to play on his string instrument." "He first played a prologue, and then sang the hymn that touched all the listeners; but mostly affected himself." "Silence reigned in the assembly, and each one listened attentively to the song. The Embach stopped its course, the wind forgot its violence; the forest, the animals, the birds, all listened with undivided attention, and even the mocking echo peeped out from behind the trees." "But the whole of the perform-

¹ The latter part of the legend is only given in a very abridged form. This legend bears intrinsic evidence that it was composed after the Esthonians had been converted to Christianity.

ance was not understood by all that were present. The trees of the grove marked the rustling on the descent of the god, and when you wander in the grove and hear this solemn rustling sound you may know that the god is near you." "The Embach remembered the roaring noise he made with his garments while wafting through the air; and when it enjoys its revived youth in the spring he roars in imitation of what he had heard. The wind had appropriated the most boisterous sounds; some animals were delighted with the warblings of his lute; others were most pleased with the melodious snatches of his chords." "The singing birds, especially the nightingale and the lark, learned to imitate the prologue of his song. The fish fared the worst of all, for they raised their head and their eyes above the water, but their ears remained below the water's surface, so that they could see the motions of the lips which they imitated, but as they heard nothing they remained dumb." "Man alone comprehended all, and for this reason his song penetrates the depth of the heart, and ascends to the abode of the gods. The god sang of the magnitude of the sky, of the magnificence of the earth, of the beauty of the banks of the Embach, and their former enchantment, and of the happiness and misfortunes of the human race. He was so much affected by his song, that he wept hot, gushing tears which penetrated through his six robes and seven shirts." "And then he took his flight to the mansion of the Old-Father to sing and play in his presence, and consecrated ears only have the privilege of hearing, from an immeasurable height, the faint notes coming from a distance."

That the song may not be entirely forgotten he sends, from time to time, a messenger upon the earth. He will himself descend at some future day, when the light of joy shall again illuminate these regions.

The ancient Esthonians were not far advanced in intellectual knowledge. The art of writing was unknown to them; they divided the year into two seasons: summer and winter; they had no musical instruments, and their musical performance was confined to singing. When the sun or moon was eclipsed they believed that these luminaries were about being devoured by some voracious demon. They have observed the stars and have given names to numerous constellations.¹

In recent times the Esthonians have paid some attention to school education. There are about five hundred schools in operation, in which the language of the country is used in teaching; but as in the

¹ They explain the spots and phases of the moon by the following legend:—Two evil-minded thieves considered the full moon too bright for their nefarious trade, and ascending up to the lunar sphere provided with a tar pot, they tarred the luminary all over, so that it became lightless. But the malefactors sank so deep into the mass of tar, that they could not extricate themselves, while the brilliancy of the moon was gradually restored, over which the two thieves cast a slight shadow. The vapour sea in the centre of the moon represents the tar pot (*tõr warak*); the transparent, the fruitful and the nectar seas mark the form of one of the thieves; on the right the dead and dream seas constitute the head, the transparent sea the upper part and the calm sea the lower part of the body; the nectar sea forms the right and the fruitful sea the left foot. To the left the arctic sea represents the head of the other thief; the rain sea forms the upper and the storm sea the lower part of the body; the humid sea marks his right and the troubled sea his left foot.

secondary and high schools the German language is employed and many of the teachers and professors are Germans or have at least been educated in Prussia, in course of time the Esthonian language will probably cease to be spoken, and the population will become more and more assimilated to the German governing class, who are the principal landowners and are in possession of the greatest part of the wealth of the country. It is, however, the interest of the Russian government to counteract this germanising tendency, and measures will probably be adopted to arrest it. The gymnasium at Reval and about fifty of the schools are placed under the supervisory control of the university of Dorpat.

The Esthonians celebrate several festivals of a secular character for pleasure and amusement. On the ninth of November boys wander about in disguise, and in visiting the different families of the village they gather contributions from acquaintances and friends; and girls take the same round on the twenty-fourth of the same month. In the large towns all the young people are disguised and masked, and they visit indiscriminately all the houses which are open in the evening to all comers. The visitors, whether known or unknown, are treated as friends and are invited to tea and to partake of the supper. They receive and offer presents and amuse the host and his family with dancing and music.¹ St. John's Day (*Jani-päew*) is particularly celebrated with bonfires to keep the witches from the cattle. A barrel filled with tar is fixed to the top of a stout post or a sapling which is stuck into the ground, and is surrounded with elder-wood in the form of a pyramid. In the evening the tar and the wood are set on fire, and the whole peasant population of the domain, the women wreathed with flowers, and the men ornamented with leafy garlands carrying bundles of grass under their arm, march along in solemn procession preceded by boys who bear lighted torches or lighted tar hoops fastened to long poles. While singing the joyous crowd first visit the stables, where they invoke in a chant the blessings of heaven on the cattle; they next proceed to the granaries, they then march three times round the lordly mansion, and finally, under the lead of the musical band, they direct their course to the neighbouring hill, where the darkness of the night is dissipated by the luminous glare of the flaming wood-pile. Round this pyramidal tower of flame the young and old assemble, and here they pass the night in festivities, music and singing. Their song is composed in the following words: "Here all meet together, where the St. John's fire is burning; he who neglects to come to the St. John's fire, his barley is full of thistles and his oats full of dew grass." The young of both sexes entertain each other in intimate social intercourse. A girl runs into the woods, whither she is pursued by the boys, who always succeed in catching her. Loving couples seek the retirement of the forest to enjoy an hour's dalliance unobserved. On the following day the *jani-kali* or festival board is munificently decked, and while all that remains is fed to the dogs, what the dogs leave undevoured is burnt. The swing forms one of

¹ This festival is said to be celebrated in honour of Martin Luther and Catherine Bora, his wife, and the solicitors of contributions are called *sandi Madrid und Aulrid*, "Martin's and Catherine's beggars."

the most pleasant recreations with the young people, and it is said that swinging is never practised during any other part of the year. The celebration of this festival is traced to the following legendary tradition:—In olden times an Esthonian prince, king or god, was violently smitten with a princess or a goddess who dwelled far away in Iceland. In spite of the great dangers the prince had to encounter in making a long sea voyage, impelled by irresistible passion, he started out to bring home the beloved maiden. But a powerful god or sorcerer was his inveterate enemy, who, actuated by envy, overwhelmed him on his voyage with misfortune and persecutions, so as to prevent him from getting possession of the Icelandic princess. Though the prince courageously mastered all difficulties, yet as he approached the island he fell into the hands of his enemy, who kept him captive on a distant solitary island. The princess, who anxiously awaited the arrival of her lover, and was deeply grieved at his long delay, was finally informed of the cause of his protracted absence, and as the place where he was kept confined was pointed out to her, she immediately resolved to set him free. She constructed on the coast of Iceland, aided by the magic power of sorcery, an indestructible ship, with which she braved all the storms of the malicious sorcerer, and she thus succeeded in rescuing her lover and bringing him away from the island where he was imprisoned. The mighty enchantment of the princess had thus rendered nugatory all the magic arts of the envious sorcerer, and the loving pair returned triumphantly over the calm, glossy, green waves of the sea, to Esthonia. Here they burned the ship that carried them, and they determined to take up their permanent abode in the paradise of their Esthonian home. As the day of their arrival was St. John's Day, it has ever since been celebrated as a time of joy and pleasure.

The Esthonians not only engage as a pastime in martial exercises, but they also practise the no less manly sports of wrestling, leaping and swimming.

The Esthonian women stand on a footing of social equality with the men. Their intercourse is unrestricted, and they are neither watched nor jealously guarded. They perform their part of the household duties, and contribute much to the comfort and happiness of the family. Young girls associate with the young men without the least restraint; they are not watched by the Argus eye of jealous parents; but as it is considered a disgrace to have reached a certain age without having tasted the forbidden fruit, a young woman has full liberty to exercise her coquettish art with the object of enticing her lover into her seductive meshes, and when once caught she is not sparing in her favours, that she might induce him to become her husband, which she rarely fails to do if ever she becomes pregnant. On the other hand, married women are strictly virtuous and chaste, and adultery is a crime that is hardly known. While they were still independent marriage was considered so sacred, that, according to an old law, the adulterer was burnt, and for this reason adultery is to this day called *tulli-tö*, "an act worthy of fire."

Marriage among the Esthonians requires the consent of the girl

before the suitor can succeed in obtaining the consent of the parents. The ceremonial forms and superstitious practices observed during the negotiations, the betrothal and the marriage, differ in different localities, and though they are more or less interesting, yet many of them must necessarily be omitted to avoid unnecessary prolixity. In ancient times a young man could only secure a wife by having recourse to abduction. If the abducted girl could not be rescued by her relations she remained during the night with the abductor, and next morning she had the privilege of deciding whether she wished to become the wife of her lover, or preferred to return to the parental home. If she agreed to remain, she was considered the legitimate wife of the abductor, and he was bound to pay to her parents the customary price of purchase. Polygamy was common, and the first wife married, or the one who was of noble family, was the mistress of the household, to whom all the others were subordinate. The father of a family exercised the power of life and death over his wife and children. Deformed children were killed, and if there were many girls born during marriage only one of them was retained as a member of the household; all the others were either sold, or they were sacrificed to the gods. When the master of the house died all his wives were transferred to his sons, who cohabited with their stepmother as their wife, for they never inherited their own mother.

Young Esthonian girls think about marriage as the chief aim of their existence from early childhood, and to make preparations for their eventual wedding, they spin, knit and weave for the period of ten years to make ready an infinite number of stockings, gloves, handkerchiefs and other woven stuffs for their marriage outfit. The first advances are generally made by the young maiden; and after she has secured a lover, she expects him to make in due time the proposal for a union of hands and hearts. After matters have been duly arranged between the young people, during the period of the new moon the young man sends one of his friends, who acts in the capacity of *nina-mes* or matchmaker, to the parents of the young woman, and having stated the object of his visit, the father, if he approves the match, lights a pine torch, wakes up the members of the family, and calls the young girl, who tries to march up and down in front of the *nina-mes* that she may thus secure the government of the future household. Soon after the matchmaker, accompanied by the bridegroom, pays a second visit, on an evening of the new moon, to the house of the bride, and this time he carries a quantity of brandy and wheat bread to regale the family. He now makes a proposition in a disguised form, and pretends that he came to inquire about a lost cow or a lost lamb. The visitors, who are politely received, are invited to supper, and the brandy of the guests being handed to the host he drinks it and thereby gives his formal consent to the marriage. The bridegroom leaves some money with the bride as a pledge of his sincerity, and receives in return an apron and a handkerchief. The following Sunday the bride accompanied by the groomsman, and the bridegroom in company with the bridesmaid, proceed, in separate vehicles, to the church, and they are followed, on horseback, by the bride's brother or his proxy. After

having attended the church service the bride and bridegroom exchange rings as well as gloves, and seated side by side, they return to the house in the same waggon or sledge. The groomsman receives from the bride a pair of gloves as a complimentary present. In the evening all partake of a feast, of which beer soup forms one of the most important dishes; of this the bridegroom takes the first spoonful, and he is followed by the bride, who uses the same spoon, which she throws upon the ground that it may be trodden under foot and broken by the bridegroom, for if he fails to do so it is a sign that their union will not be lasting. After supper the young man offers a present to his future mother-in-law, and returns to his own home; but occasionally he remains with the bride during the night and only retires in the morning. In the interval between the betrothal, which generally takes place in the spring, and the marriage, which is always celebrated in autumn, the bridegroom invites the bride to his house to assist him in bringing in and housing the grain, that he may ascertain her capacity for work, and he bestows upon her, as a present, either some snuff or smoking tobacco, or a quantity of brandy, with which she takes the round of the village in company with a young girl of persuasive power, and begs among her neighbours a contribution of carded wool in return for her bounties. This wool is woven into a coverlid, and small articles are knit with the yarn which are intended to be distributed in behalf of the bridegroom to the wedding guests as marriage presents.

After the bridal pair have been examined by the parson to ascertain whether they have acquired a sufficient knowledge of the catechism, the religious ceremony takes place in the church on a Sunday; but the real marriage is celebrated in the house a few days afterwards, at the time the bride is to be conducted to her future home. The bridegroom (*peipmes*) is accompanied by the male sponsor (*saja wanem*), the female sponsor (*saja naene*), the marshal (*peju pois*), the bridesmaid (*prut tüdruk*), the bearer of the bridal box (*kirstu mes*) and the buf-foon (*pilli mes*). All those who join the escort are provided with passes, consisting of small pieces of skin, which serve as invitation cards. After the escort has arrived within a short distance of the bride's dwelling they make a halt, and two horsemen, armed with swords and mugs of beer in their hand, ride on in advance as videttes. They find every approachable path barricadoed, and rendered inaccessible, and so far from being kindly received, they are driven off and guns are fired after them. They return, however, twice, and it is only on advancing the third time that they are permitted to pass, and they are immediately followed by the rest of the escort. But as they approach the house they find much resistance, impeding their further progress, and the repeated discharge of their firearms is replied to by the father of the bride and the guests. As they do not succeed by force in gaining admission, they have recourse to the milder expedient of persuasion. They pretend that they are looking for a lost cow, or that they are strangers and seek a night's lodging; but all their efforts are in vain, and it is only after these sportive negotiations have been continued for the greater part of the night that the master of the house presents himself with a large pot filled with beer, which

is intended as a "pass" for their admission. Having tasted of the beer the strangers are allowed to enter, and the bride, who converses with her companions in the yard, is conducted to the house by the *saja naene*, crossing three times the swords of the videttes before she reaches her apartment, where she hides herself; while the *saja naene* distributes a piece of bridal cake to all those present. The *saja wanem* escorts the bridesmaid to the door of the bridal chamber, where she joins the bride. At the close of the repast which is served up to the wedding guests, preparations are made for the celebration of the marriage in the church. The *saja naene* secretly fills the pockets of the bride with a bit of all the viands served up to the guests, that on her return she may eat of each, which will prevent her from becoming affected with nausea during the first months of pregnancy. On entering the church all keep closely pressed together, that the devil may find no room to produce discord by division. Both the bride and bridegroom must kneel down before the altar at one and the same moment, for the one that kneels down first would die before the other. If during the marriage celebration the bride succeeds in placing her left foot upon the right foot of the bridegroom, or if on entering the house she is the first that touches the threshold with her foot, she is sure to become the mistress of the household. On leaving the church she drops a piece of money retained under the armpit as a protection against witchcraft and the evil eye. She distributes bread in the church, and carries the remainder home to give it to the cattle, that their married life may be blessed with bread and their cattle may prosper. As soon as the company returns from the church another repast is served up; and after a hymn has been sung the *saja naene* gives to each of the married couple a piece of buttered bread, admonishing them to live together in harmony and concord. A bowl of soup is also placed before them, out of which they eat together with a spoon, and it is believed that the one who has dipped the spoon most frequently into the bowl will outlive the other. The principal feast is given in the evening, which chiefly consists of broth with forced meat-balls, potatoes and pease. After this meal is ended the bride is invested with the cap of a married woman either by her mother or by her marshal, at the same time addressing her in these words: "Forget sleep, and remember the cap." Before the cap is placed upon her head it is drawn three times between her legs or she throws it down twice on the floor. The marshal then places the bridegroom's hat three times upon her cap, which she throws down thrice, but catches it each time with much dexterity, as an indication that though she protests against her husband's domination, yet she is willing to submit to it. The marshal then gives her a slight earbox, that she may always remember her husband's superior authority. This is followed by a dance, in which the bride takes no part, lest her future delivery should be difficult. When she is about to leave the paternal home the *peiu pois* of the bridegroom sticks one of her shoes upon the end of his sword and collects money for her benefit. After numerous other superstitious formalities she is led out of the house by the marshal with drawn sword in his hand, and on crossing the threshold she is struck on her

back with a sieve, while the wish is expressed that she may have as many children as there are holes in the sieve. When the bride takes leave of her parents she is weeping, and while the wedding guests are singing a hymn she is wrapped up in a white drapery, and is taken away by the bridegroom. The two marshals go to the house in advance to test the strength of the bed by leaping upon it. When the bride is lifted from the waggon or sledge oats is sprinkled over her head that the cattle may thrive, beer is poured upon the *wanem mes* and also on the horses, and the young wife is conducted to the well, where she must kick over with her foot three buckets of water. In being introduced into the house by the bridegroom she passes through the *riagen*, for from that place comes prosperity, and she is received by the *saja wanem* with gloves and a broom in his hands, which he throws down in front of the horses. The married couple are preceded by the marshal of the bride, who makes the sign of the cross on the door with his sword. Before the bride takes her seat at the table, where two lights are burning, one for the husband and the other for the wife, the drapery in which she is enveloped is removed by the women, while they are singing a hymn, and after sitting down a child is thrown into her lap. At the close of the repast, each of the guests feels in honour bound to dance with the bride, for which she is entitled to a piece of money from each of her partners; after which the young couple retire, and on leaving the room the *saja wanem* removes the veil of the young wife with his sword and sets it up in the corner as a protection against evil spirits. The husband lies down first, while the wife is undressed by the two bridesmaids, but she remains standing before the nuptial couch until the *saja wanem* takes her up and lays her down by the side of her spouse. They are now left alone till next morning, when they are waked up by the women who are singing. Many superstitious practices are observed during the whole day, all of which are of some ominous import. The bridal box having been brought in by the marshal of the bride, it is sold at auction, and is bought by the newly married couple, who open it, take out its contents and distribute them as presents among the relatives and friends, who, in return, are required to make a small contribution of money. The box is sent back to the parents of the bride filled with bread, butter and meat.¹

In former times when a woman was suffering under labour pains her body was shaken to facilitate the birth of the child; or she was suspended from a rope fastened under the armpits, and sometimes she was required to turn summersets. As soon as the child is born the midwife sprinkles those present with water which is intermixed with hops and shelled barley. While the infant is washed salt is thrown into the stove that it may not become affected with some cutaneous eruption. The water used is in part sprinkled over the lower walls, and the rest is secretly poured out in a spot where "the wind cannot blow over it." Some throw it high up if the child

¹ The superstitious practices and ceremonies observed during the betrothal and the celebration of marriage do not all take place in one and the same district; many others are equally observed which are not given in the text.

is a boy, that he may grow up to high stature; and it is widely diffused if a girl, that she may have many suitors; or it is poured out upon the roof against the sun, that she may acquire much reputation and be married young. After the bathing the Lord's prayer is recited, and the sign of the cross is made to prevent the persecution of the devil. The mother is dressed in black that she may not be injured by the evil eye. The female friends that pay her a visit bring her some mush with four eggs laid around it and a fifth one in the centre, to which some money is added called *hamba-rah* or tooth-money. As long as the child is not baptised it must not be left alone, and a candle must be burning by its side which is known as *risti tuluke*, "the cross-fire," that the evil one may not come and exchange the babe for a child of alder-wood. If the child is baptised in the house the father must fetch the water, of which not a drop must be spilt lest the infant should be set vomiting. But generally baptism is administered in the church, and as the mother is not permitted to be present, a nurse takes the child in her arms and presents it to the priest for christening. Sulphur or asafetida are placed in its cap, or on its socks, or in its swaddling-bands to keep away witches. The religious ceremonies are probably the same as those observed in Lutheran churches. After their return from the church the sponsors take off their coats and sing and dance that the young nursling may become cheerful and agile. They salute the parents in these words: "God sends you many greetings, and commands that the child shall be well raised to the joy of its parents and to the honour of the great God," and after this allocution they are presented with bread and salt. On the day following the baptism all proceed to the bathing-house, and the godmother or the midwife severely flagellates the father for having caused so much suffering to his wife during delivery. The child frequently receives the name of the nearest remarkable day in the year, that it may become patient, and that its birthday may be more certainly celebrated. The first son, however, is generally named after his grandfather that he may remember and honour his ancestor, and the first daughter is called *neitsi laps* or maiden-child.

In ancient times when a man was struck down by some dangerous malady, so that his eventual recovery was despaired of, he was stifled by throwing a pillow over his face. Even in battle the warriors killed those of their companions who were mortally wounded. The aged who were feeble and infirm invited their friends to a repast to take leave of them, and then committed suicide; or they begged their relations to render them the last service by despatching them in some expeditious manner. Before the introduction of Catholicism the dead were disposed of by cremation, and the ashes were preserved in an earthenware urn which was deposited upon a mound. It sometimes happened that the wives of the deceased voluntarily submitted to be burnt; and even the male and female servants frequently sacrificed themselves to the manes of their master. The horses, dogs and weapons of the dead man were either burnt with him, or if he was buried they were killed, and were placed by his side in the grave.

Bread, liquor, domestic implements, coins, &c., were generally deposited upon the grave.

When an Esthonian is in the last agonies of dissolution he is laid by the side of his couch on a bed of straw with the head low, while the bed is washed with cold water, the floor is rubbed up and is strewed with flowers, and the door is opened that the soul may pass out without hinderance. If the wind blows outside of the house while one is dying within, it is called *hinne tul* or soul-wind. If there is a looking-glass in the room it is covered, that the image of death may not be reflected from it. As long as the body is not buried no one in the village is allowed to work, and when a death occurs all the villagers are immediately informed of the sad event. If the deceased was much beloved he is laid in the coffin on a bed of wool; and brandy, an axe, a razor and other utensils are deposited by his side. If the deceased is a woman she is supplied with an armful of wood chips, a needle, thread and a few rags to mend her clothing while proceeding on her journey. A cross made of straw or sticks is laid upon the breast of the dead of both sexes, and they are in addition provided with soap, a hair-brush, a bathing-brush, some money, a quantity of food and articles most valued by the deceased persons during their lifetime. The dead are either dressed in the shirt in which they died, or if married, in the shirt which they wore on their wedding-day; and a pine stick, of which the end has been burnt, is put into their hand, that the path may be illuminated as they pass through the valley and shadow of death. They are sewn up in a shroud, and after the coffin-lid is nailed down all those present strike the nail twice. When the coffin has been lifted up to the waggon, the head of a fowl is cut off with an axe on the back-board of the vehicle, that the dead may not return and trouble the surviving relatives. As soon as the coffin is carried out of the house a nail is driven into the threshold to serve as memorial. In former times, in one of the districts, the daughter of the deceased took her seat upon the coffin of her father exclaiming: "Why didst thou die; did we not provide for thee all the necessaries of life, bread, meat, pease, &c.?" In some places bottles of brandy, hair-brushes, flowers and other objects are deposited upon the grave, which is marked with a cross entwined with variously coloured yarn. On returning from the funeral the persons who formed the escort shake the branches of the trees, which they cut, and call out to the members of the family: "Do not die; there is no longer room for you in the cemetery."

Real class distinction did not exist among the Esthonians previous to the Danish and German occupation. After the Danes had conquered the country, and afterwards ceded it to the Teutonic Knights, the common people were at first treated as freemen, and were only compelled to yield unquestioned submission to the supreme authority; but gradually the agricultural population was reduced to a state of serfdom. The conquerors usurped the proprietary rights over the lands, and forced the natives to work their fields; but as the exactions became more and more onerous the people rose in rebellion against their German masters, and having been subdued by the force

of arms, the lands that still remained to them were confiscated, they were bound to the glebe and were reduced to abject slavery. They were only partially enfranchised in 1817, but the landed property is still in the exclusive possession of the nobles, in whose hands are concentrated the wealth as well as the political power of the country.

The ancient Esthonians were divided into various tribes, which were never united so as to form one consolidated nation, nor did they recognise a sovereign power that exercised supreme authority over the whole country. In each district a *reiks* or king, who had his residence in his strong castle, governed the tribe that inhabited his territorial domain; he called together the council of the people and was the leader in war. These local chiefs were either elected to their office by the popular voice, or they were tacitly recognised, and the selection was generally made from those who had become distinguished for bravery and good conduct in war. The public council decided all questions of importance; they tried all criminal cases of great gravity, and if the evidence was not sufficiently clear to convict the accused, his guilt or innocence was determined by means of the ordeal. For this purpose a lance was laid on the ground, and if the "horse of fate," on being led up to it, trod on the weapon with his left foot, which was the foot of life, the innocence of the accused was established; if, on the contrary, the right foot touched the lance the culpability of the criminal was considered fully proved, and he was consequently condemned to death.

The right of the stronger was everywhere practically applied; the tribes were constantly engaged in plundering expeditions, and carried on hostilities against each other. Their mode of warfare was barbarous and cruel; the men were killed, the women and children were taken prisoners, and the villages and castles were burnt down. All male prisoners captured were cruelly murdered, and knights and Catholic priests were frequently burnt to death, or they were sacrificed to the gods. At the conclusion of peace lances were exchanged amidst the solemnities of sacrificial offerings, and when war was declared the lances were sent back. But generally no information was given about their hostile intentions, and their chief tactics consisted in lying in ambush and attacking an enemy by surprise. Their belligerent enterprises generally began before the mild weather thawed the ice; and often even in winter while the rivers and marshes were frozen, so that the military forces, made up of infantry and cavalry, might not be impeded in their movements. The assault was made by raising the war cry and striking the shields. The oldest and principal weapon was the club, which, to give it more impetus, was weighted with lead. They also carried in their girdle small darts, and a shield made of boards was their only defensive armour. At a later period, however, they made use of stone or iron war-axes; but swords, javelins and arrows only became known to them in their wars with foreign nations. Places of refuge were provided, whither they transported their most valuable property; and they served as places of protection if the enemy's forces compelled them to seek safety in retreat. At first they selected for this purpose dense forests, solitary caverns and hills

protected by swamps and marshes. In the depth of the forest fortified enclosures were formed, which became the home of their wives and children, and here all their articles of value were kept. In later times the chiefs built strong fortified castles on high hills, or on marshy ground surrounded by a deep ditch and circumvallations of loose stones. On the summit of the hill or on the circumvallation small wooden huts (*erker*) were erected, from whence stones, javelins and firebrands were hurled upon the assailants.

Esthonia, like the rest of the Baltic provinces, forms, since the treaty of Nystädt in 1721, an integral part of the Russian empire, and this treaty confirmed the municipal franchises of the cities and the privileges of the German nobility. It guaranteed the free exercise of the Lutheran religion, the unrestricted use of the German language, the property rights of the aristocratic classes; and in the cities the colleges of councilmen and aldermen, and the industrial corporations of guilds, had to be maintained intact. The nobility preserved their internal constitution, their corporate knightly order, their legislative assembly by means of which they governed the country, and appointed from their midst most of the judicial and administrative officers. The same treaty exempted the provinces from the payment of certain taxes, and from the obligation of serving in the Russian army. The Roman law, and in certain cases the Swedish civil and criminal law, were retained for the guidance of the judicial tribunals. Free trade was also one of the stipulations conceded by the treaty. But most of these privileges have, from time to time, been modified or entirely suppressed. Commerce has been hampered by import and export duties; the law of conscription is applied as in other Russian provinces, and the taxes imposed upon the people are the same as in the rest of the Russian empire. Already in 1783 the empress Catherine changed the whole political condition, not in favour of the nobility, but in favour of the common people, and she deserves at least some credit for the little she has done. She organised the nobility to suit her own policy with the object of russianising the country. She limited the authority of the governors, established new courts of justice; and the magistrates of towns and cities were no longer privileged officers, but were elected by all the inhabitants without the distinction of class, and every elector could become a candidate for the office. Many of the estates that belonged to the knightly order in their corporate capacity were made crown lands. The peasants, who had hitherto been amenable to the courts of the nobles, could henceforth apply to the imperial courts for the redress of their grievances. The czar Paul, to win over the German nobles, abrogated in 1797 many of the ordinances of his mother, and restored the old order of things. Alexander I. and Nicholas made no changes in the existing internal regulations, and when the new Russian code of law was adopted, the Baltic provinces continued to be governed in civil cases by the Roman law. The cities still retained their privileged municipal officers, and the nobility met once in three years at Reval in a *landtag*,¹ and deliberated about the internal affairs of the country,

¹ The *landtag*, according to an old custom, is called together by the sound of the trumpet.

about the establishment of schools, keeping the roads in good repair, the admission of new members into the knightly order, the appointment to office, and the petitions addressed to the emperor. The measures and resolutions adopted by the *landtag* had no force of law unless they were approved and confirmed by the emperor; and a governor is appointed by the central authority who stands at the head of the administration. Under Alexander II. the attempt of russianising the provinces has been renewed, the privileges of the municipalities have been abolished, and all the municipal officers are now again elected by the inhabitants of the cities and towns, whose qualifications as electors are defined by law.¹

The religion of the ancient Esthonians was pure nature-worship. They adored the fire as the symbolic representation of the heavenly luminaries. They attributed to images the capacity of becoming the abode of an indwelling divinity, and their religion became intermixed with that of the Scandinavians and the Slavic Lithuanians. Their supreme god was Jumala, who represented the visible heavens, and equal to him was Ukko or Kauke, the ruler of thunder, lightning, rain and snow. On account of his vivifying influence over the growth and maturity of the crops, husbandmen, fishermen and hunters addressed their prayers to him in the spring; they presented offerings to him in the mountains, and a basket filled with corn was set apart for him in every house. In autumn a thanksgiving festival was celebrated for having bestowed a plentiful harvest. Tara (Thor) often took the place of Jumala and Ukko. During the heat of battle the Esthonians repeatedly cried out: "*Taravita!*" "Tara keep us!" and on the island of Oesel he was recognised as the supreme god. They had besides gods of the fields and the forest, of the sea, of light, &c. Rongoteus was the god of rye, Pello-peko the god of barley, Wierankamos the god of oats, and Egres the god of pease and beans. Tapis ruled over the wild beasts of the forest, and Ahiti over the fishes of the water. Koodoo was the god who presided over the felling of forest trees and the clearing of land for cultivation. They had also water and tree nymphs, forest and mountain goblins, dragons, ogres and giants. The Mahines or ogres dwelled in small caverns, under rocks, about the roots of trees, in the houses, and they tarried at the threshold. The elves used the echo to lead astray wanderers; and malicious dwarfs dwelled in the interior of the earth. Serpents were revered and were carefully fed under the belief that they would make the cattle thrive. They gave full credit to the supposed supernatural power of sorcery and witchcraft, and to the oracular pretensions of the diviner. They had a strong hope in a future state of existence, and they laid by the side of the dead a quantity of food and drink and even money and other necessities. They had neither professional priests nor temples; the gods were worshipped on the mountain summits and in groves. The sacrificial offerings presented to the divinities were the natural productions of the field; horses, dogs, goats, fowls and sometimes prisoners of war or purchased slaves.

¹ Under Alexander III. the russianising of the provinces is nearly completed; the official language in the courts and the schools is no longer German but Russian.

When the offering was presented the worshipper slightly cut his index-finger so as to make the blood flow, and pronounced these words: "I name thee with my blood, and praise thee with my blood, and point out to thee my houses to be blessed, horse-stables, cattle-sheds, fowls' perches—let them be blessed through my blood and thy power. Be a joy to me, thou almighty, the preserver of my parents, my protector and the guardian of my life. I pray to thee from the strength of the flesh and the blood. Accept the food which I offer to thee, for thy support and to the joy of my body; preserve me as thy good child, and I shall thankfully praise thee. By the almighty, by the help of my own, god hear me. If I have committed an offence against thee from negligence, forget it. But remember that I have offered these gifts in an honourable manner to the honour of my parents and to their joy as a ransom. I prostrate myself and kiss the earth three times. Be with me, quick in act; and peace be with thee hitherto for ever."¹ When the sacred trees were felled, when the idols were cut up by the Catholic missionaries, and they perceived that it was a bloodless massacre, they acknowledged the impotence of their gods, and became gradually converted. The churches were generally built on the consecrated places, and the word Jumala was selected as the designation for the Catholic God; and Kurrat, which was their demon god, has been retained as the name of the Catholic devil. It is said that on the island of Oesel when some calamity threatened the country, the *wannems* or diviners consulted together, and they concluded that the best means of appeasing the anger of Tara (Thor) was to offer a sacrifice of some good-looking boys. They kidnapped for this purpose on the coast boys whom they carefully fattened, and when these young victims were sacrificed the entrails were left to be devoured by birds of prey, but the bodies were roasted and were eaten in a cannibal banquet.

The mythology of the Esthonians was rich and poetic. The supreme god, the Old-Father, created several hero-gods whose abode was on Kallewe or the Rocky Height. Wannemuine was endowed with wisdom, he possessed the poetic art and was the master of song; while Ilmarine was the skilful artificer who forged the vault of heaven. The same divinity was also represented as the goddess of peace who granted fair weather, and accompanied travellers for their protection. The immediate descendants of these and other heroes were the first rulers of the country, of whom the most celebrated was Kallew, whose grave is upon the Domberg of Reval, who was so much beloved by his wife Linda that from the copious tears she shed a lake was produced. His youngest son Kallewipoeg—a mighty giant, started out from here and wandered through all parts of the country, where he encountered many adventures and performed many heroic deeds.

The Esthonians were converted to Catholicism in the thirteenth century by the missionaries sent by the archbishop of Bremen, who, with the sanction of the pope, were aided in their godly work by the

¹ This prayer is found in Mr. Kreutzwald's work, but from many expressions it contains it may be reasonably supposed that it was composed after the partial introduction of Catholicism.

Knights of the sword and their German freebooters. They massacred the valorous liberty-loving natives by thousands, assumed the authority of masters, and robbed them of their lands; and to accomplish their freebooting object with greater success they imposed upon them, by the force of arms, a religion of which they understood nothing, being entirely foreign to their mode of thought, and rendering them submissive by this stupefying process, they made them permanent slaves, so that even in modern times their descendants, who are zealous Lutherans, are still the poor and disfranchised masses vegetating in a lowly, abject condition, not much superior to that of their miserable and enslaved ancestors. These missionaries pretended to save the souls of men by preparing them for heaven; but as charity commences at home, it would have been advisable first to save their own souls, before they sacrificed hecatombs of human beings to the Moloch of universal domination, which was the only mission they fulfilled in this world; and if it were true that there is a hell of fire and brimstone, they were the fittest subjects to enter it with all their hypocritical piety and ostentatious benevolence, to serve the devil and his angels.

In 1522 reform preachers first made their appearance in Riga, and as it was the interest of the Teutonic Knights, who were then the rulers of the country, to detach themselves from the Catholic German empire, and render themselves independent, they followed the wake of the other North German and Scandinavian princes and adopted Lutheranism as their creed. The common Esthonians followed the example of the nobility, they threw off the deadly superstitions and obscurantism of the Catholic church, and became converts to the more liberal and more enlightened doctrines of the Reformation. Besides the Lutheran churches there are many Greek Catholic churches scattered here and there over the country, especially in the cities, for many Russians are settled here as landowners, merchants, traders, official functionaries and following various other professional pursuits. Since 1840, when a famine prevailed in the country, eighty thousand peasants have been converted to the Russian Greek church, hoping that by adopting the religion of the Czar they might be invited as guests to partake of the good things of the great banquet of life; but having been much disappointed in their expectations their ardour of changing their religion has somewhat abated.

The Esthonians, ignorant as they are, are even now excessively superstitious, and they still give credit to many of their ancient superstitious practices. They still hold in honour as sacred places the hills, caverns, groves and trees which had been formerly consecrated to religious worship, and in many of these places they still deposit, especially on the occasion of a marriage or a burial, sticks, crosses, food, coins and other trifles. Many trees they still regard as the abode of powerful spirits, and they look upon them with such reverence that they would not cull a flower or strawberry within the limits of their shadow, and much less would they strip them of any of their branches. They sometimes imagine to see the personification of the *kurrat*, or devil, in the form of a wolf or a cat, and to drive him out of the village they arm themselves with bludgeons, threshing-flails and

scythes, and they even boast that at times they verily killed the devil. They presume that the evil one is raging in the storm and in the whirlwind, and they run behind the rising dust-clouds with sticks and stones, raising the most frightful clamour. Black or unlucky days are innumerable. Thursday is unlucky, and on this day nothing of importance is undertaken. They never shoe their horses during full moon; no wood must be cut on the twenty-third of April, for the woodcutters would be devoured by the wolves. They never point with their finger at the new moon, otherwise the offending finger would never be changed in the grave by putrefaction. They esteem asafœtida as a most powerful charm. The reading of the New Testament is supposed to produce a consecrating effect upon objects brought within the sound of the sacred word, and they carry to church a flask of brandy that "the word of God may pass over it," and may thus consecrate the liquor, which renders it a prophylactic against many diseases. They also try to obtain a little of the wine and bread of the eucharistic elements to be used as a curative means in innumerable ailments. They still make use of many magic formulas, which they believe to be efficacious against sorcery, or sufficiently potent to impart wonderful powers to certain objects. They imagine that they can transfer to the moon any impending evil with which they might be threatened during the coming month, in addressing it in its first quarter in these words: "I salute thee, new moon! I shall be young, but thou must become old; my eyes shall be clear, but thy eyes will be dark; I shall be light like a bird, but thou wilt be heavy like iron." Serpents are more sacred than other animals; they rarely kill them, unless they wish to avail themselves of the miraculous cures ascribed to them. They observe the motions of ants, whom they consider as messengers of good or evil. By this oracular indication they determine whether the site upon which they propose to build a house is a good or bad one. For this purpose they place on the spot a rag or some article of dress, and if black ants crawl over it the selection is the best that could have been made; but if red ants make their appearance the site must be abandoned as unsuitable.

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LIVONIANS.

LIVONIA or Livland, which forms a part of the Russian empire, is bounded on the north by Esthonia, on the east by the government of Poskow and Witebsk, on the west by the Gulf of Riga, and on the south it is divided from Courland by the Düna river.

The Livonians properly speaking, who are closely allied to the Esthonians, are almost entirely extinct. Those who to this day speak the Livonian language are reduced to a certain number of families, which are divided into two parties. Three families live on an estate near the mouth of Salis river, and a larger group, which numbered some years ago two thousand three hundred and twenty-four souls of both sexes, inhabits the north coast of Courland, occupying a narrow, sandy strip of sea-shore to an extent of sixty-eight versts,¹ separated from the territory of the Letts by forest and swamp lands. They do not call themselves by the name of Liv, though the name is well known to them; they are called Randalists or coast people. The vegetation of this sandy plain is very sparse. There are found here willow-bushes (*Salix acutifolia* and *S. rosmarinifolia*), elders, and some stunted coniferous trees.

The physical characteristics of the modern Livonians present no peculiarities to distinguish them from the Esthonians. They are ordinarily of medium stature, are stout and of robust constitution. Their hair is generally dark, mostly of a brown colour, but auburn hair is frequently met with, especially among children. The women, who are distinguished for masculine strength and endurance, leading as they do a laborious life, appear wrinkled and old at an early age, though among young girls pretty faces and good figures are not rare.

The moral character of the Livonians is not of a high order, notwithstanding that they profess Protestant Lutheranism and strictly comply with all the ceremonial forms of the Church. They are quick-tempered, obstinate, vindictive and eager of gain. They are much addicted to plundering, especially when a ship happens to be stranded on their shore. They love to indulge in drinking to excess, in which particular they do not differ from the rest of the Russians. On the other hand, they have some redeeming qualities that are quite commendable. They are sagacious in the management of their affairs, are resolute in action, industrious in their habits, are active in the ordinary pursuits of life, and their women are virtuous and chaste.

The Livonians live together in villages. Their dwellings, which are often surrounded by a small garden, are built of split planks, and are provided with a chimney. A great part of the space of the great family room is taken up by the square stove, which is heated outside, and it not only serves the purposes of cooking, but in the winter a large fire is kindled in it, which keeps the apartment very comfortable, and benches are ranged all around it for the accommodation of the members of the family. Along the sea-shore small huts are erected,

¹ A verst contains 212½ rods.

where the fishing-nets are kept ; and the *kleele* or storehouse is often used during the summer months as the sleeping and family room, especially by the young girls ; and it also serves as bridal chamber whenever a marriage takes place. The furniture of the dwelling is very simple, being chiefly confined to tables, stools, shelves and bedsteads, which are either of the natural wood colour or are painted red. Ordinarily a loom also makes a part of the household outfit.

The costume of the Livonians consists of a short coat or a sailor's jacket, which is sometimes gathered round the waist with a red belt. In the east long pantaloons extending down to the ankles are the fashionable attire ; but in the west they wear short breeches, which are tied below the knee with bands, of which the ends hang loosely down. Their legs are covered with stockings ; their feet are protected by sandals or boots, and a cap, or very rarely a hat, forms their head-dress. The prevailing colour in the west is grey, but in the east it is brown or blue. The women are dressed in dark, red-striped woollen gowns, over which a closely fitting, long-tailed jacket is worn ; gaily coloured handkerchiefs are tied round the neck, and these are covered by a shawl which, being fastened across the waist, hangs down in front. They wear stockings and shoes, cover their head with a white kerchief, or a white cap provided with ear-flaps, and in the west a red frontlet is added. The head-dress of the young girls is a folded kerchief, which is frequently of striking colours.

The Livonians subsist principally on fish, which are either boiled or roasted fresh, or they are salted, dried and smoked. They obtain their grain for bread partly by cultivation, and partly by exchange in return for their fish. Honey not only forms their favourite seasoning, but it is also converted into hydromel.

The chief occupations of the Livonians are agriculture, hunting and fishing. The ancient Livonians already cultivated the ground, and they produced an abundance of rye, barley and oats. They reared horses, cattle and sheep ; bee-culture received much attention, and bee-trees were considered private property. The Courland Livonians, though no longer serfs, are tillers of the soil, but only as tenants during the life of the land proprietor ; and the lord of the estate furnishes the working cattle, the household and farming utensils, as well as the seed-corn. The tenant is required to pay semi-annually a stipulated amount of rent in money ; to cut the harvest ; to mow ; to bring in and store away the hay of the lord ; to keep the meadows free from bushes and undergrowth, and fulfil many other minor obligations too numerous to be mentioned. The tenant possesses the right of fishing along the coast, and to keep boats for this purpose. In case of non-fulfilment or violation of the contract on the part of the tenant, he is liable to be mulcted into damages, and may be dismissed at the option of the landholder. The agricultural operations along the coast are very laborious, and the yield is not very abundant. The tillable land is confined to small spots, where the plain of shifting sand forms slight depressions which are capable of retaining moisture much longer than the level tracts. Their fields are manured with seaweeds, and are cultivated in summer rye, barley and oats. To prevent the cultivated

ground from being covered with the shifting sand it is surrounded by a close fence, which has frequently to be renewed several times during the summer, for by the action of the wind the sand sometimes accumulates so as to reach the height of the fence, and then another fence must be built on the top of it, so as to protect the crop from being choked in its growth. High sand-walls are thus formed round the patches of land under cultivation, behind which the dwellings lie concealed, and from the shore the proximity of a village is only indicated by the fishing-boats and the nets hung up on poles for drying.

Fishing is one of their most important occupations, and to secure a large mess at a time nets are principally used. Flounders and a species of herrings called *strömlinge* supply them not only with a great part of their subsistence, but they are a valuable article of traffic. Their smoked flounders have much reputation in Courland, where they find a ready sale. Their fish are either bought on the spot by Letts or by traders from the island of Oesel for ready money, or they are exchanged for grain; and sometimes the fishermen transport them to market in their own boats.

The Livonian language is a kindred tongue of the Esthonian and belongs to the Finnish family of languages. It has but one declension and but one conjugation. The inflections are, with very few exceptions, formed by means of suffixes. Numerals are placed before nouns in the singular, and grammatical gender is also wanting. The declension has nearly all the cases of the Esthonian, but some of them are indicated by postpositions instead of particles of the earlier forms. The verb has no conjunctive mood, and the passive voice is also wanting. Some of the Lettish forms have been adopted, in which it differs from the Esthonian and the Finnish.

The chief amusement of the Livonians is the dance, and young men and girls exhibit much agility and grace in their movements, regulating their steps by the music of the violin and the two-stringed violoncello.

If a young man wishes to marry and has made his choice from the girls of the neighbourhood, he sends his confidential friends during new moon to the farm where the young woman resides, and on arriving at the house they offer to the host a bottle of brandy to induce him to give his consent to the marriage. If the match is desirable the present is accepted, otherwise it is sent back without taking further notice of the proposal. If the matchmakers have received a favourable answer the suitor pays a visit to his lady-love in the evening and remains with her all night. Next morning the young people, accompanied by their respective parents, proceed to the house of the parson, where they are formally betrothed, and for three successive Sundays the bann is read from the pulpit. On the evening before the third Sunday the bride goes to the parsonage to have her hair properly arranged for the reception of the bridal crown, and she also pays a visit to the parson in person to engage his services for the performance of the marriage ceremony, for which she offers him as large a fee as her circumstances will permit. The bridegroom, accompanied by his mother or sister, and by his godfather, his brother or other

near relation who acts as groomsman (*vedilo vedaji*), goes early in the morning of the third Sunday to the house of the bride. They enter with the usual salutation, which is returned, and they are asked what could be their object in paying such an early visit to a neighbour's house. They reply that they are looking for a cow that had strayed off, but having lost their way they had taken a female guide who ran away, and they supposed that she must have taken refuge in this house. They are told that no strange woman had been seen. The groomsman then asks for a light that he may go and search for the person. A torchlight being handed to him, he makes his search and finds the bride in her place of concealment all dressed in her bridal attire. He then conducts her into the room, and invites her to take her seat at the table, on which two lighted candles are standing. He next calls the bridegroom and his mother and asks them whether this girl was the guide that ran away. The bridegroom replies: "Yes! this is the maiden. I will give her some money." Taking out his purse he offers her a few pieces of money, which she throws away twice; but the third time the groomsman thrusts it into her bosom, where it is permitted to remain. After this comedy has been gone through the parents of the bride enter the room, and immediately all join in singing some verses from the hymn-book, while the groomsman reads a chapter of the New Testament. At the close of these exercises the groomsman places his right hand with the palm downward on the table, upon which the right hand of the bridegroom is superimposed, the bride and the respective parents follow in regular order, after which the groomsman tops the pile with his left hand, and recites the Lord's prayer. All then join in singing a verse out of the hymn-book, which gives to the betrothal the solemn sanction. The bridegroom next distributes some money among the children, and lays a few kopeks behind the stove. After having taken breakfast the company ride in a waggon or sleigh to the parsonage, where the godmother places the bridal crown upon the head of the bride. Marching to the church in processional order the groomsman and the bridesmaid take the lead; they are followed by the bride and the bridegroom and the rest of the escort. When they arrive at the church they separate; the men are seated on one side of the aisle, and the women on the other. At the close of the regular Sunday service the young couple recite the Lord's prayer in all haste, so as to reach the altar before the congregation has passed out between them on leaving the church, for this would cause quarrels and discord to prevail in the household. After the marriage ceremony the married pair return to the parsonage to change their dress and to partake of a lunch which they had brought with them. On their return home they find the table set, and while they join the two marshals in singing a verse and reciting the Lord's prayer the wedding feast is served up. At the close of the repast the young husband conducts his wife to the *kleete* or storehouse which has been fitted up for their accommodation as the nuptial chamber. A great many formalities are observed on the departure of the bride from the parental home, which is celebrated by a great feast. The bridegroom selects eight male and eight female

relations as companions, and a master of ceremonies is appointed who supervises all the necessary arrangements. The bride invites on her side the bride-father (*ōdōg vel*) and the bride-mother (*ōdōg sozar*), two girls who act as bridesmaids, and the number of her companions equals those of the bridegroom. Invitations are addressed by both parties to all their other relations. On the day appointed the bridegroom, his suite and the musicians occupy one of the houses reserved for them; while the bride and the two bridesmaids retire to the *kleete*, where they dress themselves precisely in the same way. When all preliminary arrangements are completed the bridegroom's party, preceded by the groomsman with a drawn sword in his hand and carrying a bottle of brandy, approach the place of retreat of the bride with tumultuous clamour, while the musical band is playing, the men are shouting and the girls are singing. Arrived at the door they are refused admittance by the guards, who ask them for a pass. As the piece of paper which is shown to them is not considered valid, they are offered a flask of brandy, which they accept with a hearty goodwill, and the company are allowed to enter without any further difficulty. But the object of their visit is not yet accomplished, for the bride is hidden away in the *kleete* by her mother, who conceals herself in the house. The groomsman, conducted by the master of ceremonies with a lighted five-branched candlestick in his left hand and a staff in his right, accompanied by the musical band and followed by the rest of the party, searches every nook and corner of the apartment, and at last finds her whom he looks for. They then proceed to the *kleete*, but the mother, who carries a bundle of keys, hands over one key which fails to unlock the door, and before she delivers another she asks to be paid for her complacency. Having received a few kopeks she detaches another key from her bundle which does not fit, and it is only after half a ruble or a ruble is given to her that she hands over the right key which unlocks the door. On entering three brides are found dressed exactly alike, with their face closely veiled; and as one is taken at haphazard, she may simply be one of the bridesmaids, who consents to go as far as the door, but then immediately retreats. As soon as the bride has presented herself all return to the house in procession, where, on arriving at the door, the master of ceremonies marks with his staff three signs of the cross on the threshold, while the groomsman cuts the upper door-post as well as the side-posts with his sword. Having entered the principal room, where the parting feast is served up, all march three times round the set tables, which are so arranged that the parties are seated in divided groups. After a contribution has been collected for the musicians a verse is sung and a prayer is recited, which is the signal for the guests to help themselves to the various dishes. At the close of the repast another verse is sung from the hymn-book and another prayer is recited, after which the company again marches round the room. The bride having been permitted to repose herself for a short time, the dance begins, in which the married couple and the young people take part, while the old amuse themselves in drinking and playing cards. The bride in the meantime goes to the *kleete*, where she dis-

tributes presents mostly composed of articles of clothing of her own making. In the evening all sit down to supper, when the ceremonies observed during the dinner are repeated. They sing the parting hymn, and while the bridegroom has already left in advance, the groomsman conducts the bride out of the house, places her on the vehicle and drives off escorted by the rest of the wedding party. Arrived at the door of the bridegroom's dwelling the guards demand authentic proof to convince them of the identity of the strangers, which is duly furnished in the shape of brandy. In the house all is joy and hilarity, the musical band performs its most melodious airs, while the girls are singing, and though a parti-coloured coverlet is spread out for the benefit of the bride, yet she refuses to alight unless she is received by the bridegroom in person. He then makes his appearance, and they embrace each other most affectionately. The bride in entering the room walks by the side of the groomsman, and the bridegroom is accompanied by one of the bridesmaids. After having partaken of breakfast they all march in procession to the *klete*, but a contest arises between the bride-father and the groomsman about the right of acting as marshal, and as the victory remains with the first, he now becomes the sword-bearer, and is entitled with his party to all the honours of his position. The ceremonies that were observed at the house of the bride's father are all repeated here; all are invited to a feast, and presents are distributed. The young wife is now invested by her mother-in-law with the nuptial cap—the badge of married life. A collection is made for the cooks and the servants to pay them for their trouble; and each one of the guests contributes a certain sum of money, which he deposits upon a cloth that covers a plate for the benefit of the married people.¹ The table is plentifully provided with beer and brandy, and the guests drink various toasts to the prosperity of the cattle and the horses, to good luck, and to a pleasant and happy union. This closes the entertainment, and after a verse has been sung and the Lord's prayer has been recited the married pair are allowed to withdraw to their apartment prepared for them in the *klete*.

Numerous superstitious formalities are observed during the pregnancy of a Livonian woman and the subsequent baptism of the child. A pregnant woman should not go to a place where an animal is slaughtered, nor should she witness it in the distance. She is not allowed to beat a hog, or pass under a net, or look at a sick or wounded animal. When the delivery is not effected with the desirable despatch her husband must destroy some object of his industry produced by him during the pregnancy of his wife; and he must place a sieve in the stove, into which he throws some stones through the door. After the birth of the child the father offers brandy to the members of the household that they may drink to the health of the new-born infant, and thank God that he has bestowed upon them an additional member of the family. As long as the child is not baptised a light must be kept burning at night by its side, that the evil

¹ This contribution amounts generally to twenty or thirty rubles.

one may not change the child for another. A god-father and a god-mother are chosen from those that are invited to be present at the ceremony, and the child is carried to the church by a woman who has herself a nursling babe. On the day when the baptism is to take place the mother is busily employed to do a little of every kind of work that the child may become industrious. On the arrival of the guests the table is set and all are invited to partake of a breakfast served up in their honour. At the close of the meal, while the child is taken out, those present leave each some money that it may not have the misfortune of being poor; a page of a book is given to it that it may become learned, and asafetida is hung round its neck to protect it against witchcraft. After having sung a verse of the hymn-book, read a portion of the Bible and recited the Lord's prayer they ride to the parsonage or to the church for the administration of the baptismal rite, which takes place after the regular service. On their return home they march three times round the room, and at the last round the name of the child is pronounced. The company is regaled several times during the day, and all the wedding formalities are observed on this occasion. The mother is not allowed to leave the premises for six weeks, and if circumstances compel her to go out she must first go to the church building and recite the Lord's prayer. Boys should be weaned during full moon and girls during new moon. The weaning should never take place in June, because at that time scythes are used in making hay; nor should a child be weaned in March, because this is the springtime of buck-goats. On the day set apart for weaning the mother bakes wheat bread, suckles her child for the last time, recites the Lord's prayer while her infant is lying on her lap, and suspends from its back a little bag filled with the bread she has just been baking. The father then treats the members of the family with brandy, that they may drink to the health of the babe; and the mother furnishes the wheat bread, after which they all pronounce these words: "May the child itself gain its bread; the ready-made bread is gone."

When a Livonian is in the last agonies of dissolution his relations prepare a bed of straw on the floor, upon which the dying person is laid with his feet towards the door. If the struggle between life and death is protracted, the handle of a wooden pot-ladle or of a spindle or a distaff or some other household utensil is broken over the breast of the dying, for it is supposed that he might have beaten some one with one of these objects. When all signs of life have disappeared a hymn is sung, the corpse is washed in warm water, and after the face is shaved it is fully dressed, and is laid upon a plank covered with a white sheet which is bound with red thread. In the meantime the coffin is made ready in which the body is deposited, and after having sung and prayed over it, it is carried to the *kleeete*, where it remains for about a week. On Saturday evening the friends assemble in the *kleeete*, and while singing a hymn the coffin is brought back to the house, where it is placed in the entry-hall, a cloth is spread over it and two lighted candles are placed on the top. The funeral service is then performed by the parson, who recites a prayer, reads the funeral

sermon, and closes the religious service by singing a hymn. The friends are now invited to enter the family room, where they are liberally feasted, and a profusion of brandy is handed round to the guests. Drinking and carousing continue all night, from time to time interrupted by singing some funeral hymns. In the morning the religious service is repeated, and the coffin being placed upon a waggon or sledge it is conveyed to the church, where the sexton sings a hymn and recites the Lord's prayer. The body is consigned to the grave dug in the adjoining churchyard without any further ceremonies.¹

After Livonia had been conquered by the German Knights of the Sword the original social condition of the people was entirely changed. It cannot be established that the Livonians were divided into distinct classes before the conquest, yet it is certain that there existed a number of great families that were large landholders called *primores* or *meliores*, who had at their command a large number of dependents. But even these were deprived of their property rights, and were made the vassals of the bishop of Riga. The Livonian German nobles of the sixteenth century passed their time in feasting and carousing. The peasants were almost all slaves who, if they ran away on account of cruel treatment or from want of means of subsistence, had, at their recapture, one of their legs cut off, so as to prevent them from trying to escape a second time. These slave peasants were fed with food which hogs would hardly eat, their feet were protected by worthless shoes of bark; and these poor people lived like beasts, and were treated like beasts; "*vivunt miseri homines ut bestie, tractantur ut bestie.*" Even in the year 1800 the Livonian peasants eked out a precarious existence in mud hovels, sharing their wretched lodging-place with cows and hogs. Without the least moral restraint they abandoned themselves after the harvest to improvident gluttony, so that in the spring they frequently suffered from want. They were forced with the whip to labour for their lord; and all their earnings were spent in brandy, which was to them the elixir of life.

The ancient Livonians formed no consolidated nation under a common head, but they were divided into numerous tribes or clans presided over by officers called elders (*seniores*), who were generally elected by the people. This want of unity rendered them internally weak and powerless, and they were exposed to the constant inroads of neighbouring nations. Even at the first arrival of the Germans the Livonians of the Düna were already tributary to the Russian prince of Plosceke (Polosk). It was only occasionally that they united for the common defence, or to carry out an undertaking of common

¹ They stand round the corpse drinking, inviting the dead to partake, and for this purpose they pour a portion of the liquor over it. An axe, food, drink and some money are deposited in the grave, exclaiming: "Thither where you go, you will domineer over the Germans as they have domineered over you here."—Fahne, p. 175 *et seq.*

Quum mortuum aliquem terræ mandare voluit potantes circumdant illum, invitanteque ad bibendum, partem ejus super illum fundentes. Imitentes autem eum in sepulchrum, apponent ei securem, cibum et potum, parumque pecuniæ pro viatico, alloquunturque eum talibus verbis: Perge in alium mundum ubi dominabis Teutonibus sicut illi hic fecerunt.—*Ibid.*

interest. The elders were the leaders in war; but in time of peace they could only control the action of the people by their predominant influence. When the German knights first took possession of the country they did not claim any contribution from the people, and they did not intermeddle with the management of their internal affairs. The first tribute paid consisted of a measure of corn for every plough, which was afterwards increased to one tenth of the produce; and for this, at a later time, a fixed tax was substituted at the demand of the peasants as a far more endurable burden. By degrees they were made amenable to the court of the lord of the domain, and were required to render personal service and labour for the benefit of their knightly masters. They were not yet deprived of their personal liberty, and still remained the proprietors of their lands even after they had submitted to the supremacy of the foreign invaders, and their rights were secured to them by express treaty stipulations.¹ But notwithstanding these solemn guarantees they were divested of all property rights, were deprived of the privilege of free locomotion, were no longer permitted to enjoy their personal liberty, and were reduced for all generations to come to absolute slavery; from which they have not even recovered up to the present time, though their condition has been partially improved. This is certainly the greatest iniquity history has ever recorded. All this injustice was perpetrated under cover of religious proselytism by men who pretended to be Christians, but were simply German robbers and freebooters without soul and conscience, far less moral and really less religious than the people they attempted to convert and moralise.² "Of the pagan heroes they made Christian slaves." But revolting as this picture is of human justice and human society, it must be confessed that it was the inevitable result of the brutal processes of nature which, upon the principle of the struggle for existence, permits the weak to be devoured by the strong, and no avenging deity ever steps in to cover with its panoply of protection those who are overwhelmed by the overpowering forces of the conqueror and oppressor who acts upon the maxim that "might is right."

The Livonians were frequently engaged in warlike enterprises undertaken for purposes of plunder, which was the universal practice even among races that claimed to be most highly civilised. In this respect the Livonians did not differ from those by whom they were surrounded, nor were they more cruel or barbarous than their more civilised conquerors. When they invaded the country of an enemy they burnt down dwellings, devastated the fields, destroyed beehives, and took possession as booty of all the cattle, horses, sheep and portable property they could secure. No quarter was given to the men; but the women and children were mostly made prisoners; though, in exceptional cases, when they were provoked beyond measure they did not even spare the feeble and the defenceless.

¹ "Perpetuam eis indulimus libertatem. Salvis sibi possessionibus et proprietatibus agrorum, cetrarumque rerum."

² Before the torch of religion was carried to Livonia, writes pope Gregory IX. in March 1238, no yoke was pressing down the pagan inhabitants that lived there. The land on which they lived belonged to them.—Fahne's Livland, p. 170.

The Livonians of the present day have adopted the religion of their masters, who, during the period of the German Reformation, have exchanged the Catholic creed for Lutheran Protestantism, not from religious but political motives. The ancient Livonians adored the sun, the moon, the stars, a fine tree, a stone or some other object. Of the four personal divinities recognised by them Jumala was considered the supreme god, and this name has been adopted for the Catholic God. Perkunos was the god of thunder; Patrimpos represented the sun, the animating and generating power, and Pikullos was the god of destruction and death.¹

If very little is known about the religion of the ancient Livonians, many of their superstitious practices have been preserved, and are still prevalent among them. On the eve of carnival the girls dressed in boys' clothing go from house to house, and one of them called the long maiden has her head overtopped by a stick to which an artificial head and hands are attached, thus increasing her height so as to touch the ceiling, and as a young giantess she is disguised in white drapery. Another girl is dressed up in a similar manner, but her head is surmounted by a stick which terminates in a bird's bill called *kiri nana* (gull's bill). A boy called *peigal puogu* (thumb's son), who must be sufficiently agile, is wrapped up in numerous folds so as to appear broader than long; and finally a tall youth furnished with goat's horns, and an immense scrotum tied between his legs, acts as the buffoon. When they approach the door of a house they sing: "Dear little mother, let the children come in; the nursery children have cold feet." After entering they continue their song in these words: "We want a fowl, we want a fowl on the eve of Lent, then we can cheerfully wait till Easter." The long maiden then takes a spindle and spins a long thread of flax or wool, while the others sing and give expression to their kind wishes, that next year the flax may grow long and the horses and cows may increase. On leaving they sing: "May the lambs prosper, may the kids prosper!" If they are dismissed empty-handed their blessings are changed into curses by singing: "May the lambs perish, may the kids perish!" On the seventeenth of January, called *tunnu* day, they cook a hog's head which they eat; and on that day they neither fish nor spin, that the hogs may not get sick and the nets may not tear. Early before sunrise on Good Friday they carry a heap of shavings into the kitchen, that many flounders may come into their nets. On Easter morning boys and girls run into the woods before sunrise and cut elder and fir branches. With the first they decorate the rye-fields, and the last they stick into the dunes. Then the girls go to the dunes to sing a good morning to the birds and give cakes to the boys, who, in return, give them some of their leafy boughs. On their return home they go to the stable and beat the cattle and horses with their switches. They then visit the rooms and wake those they still find asleep by beating them, to which no one objects even if they should draw blood. Some jump around the fire on the eve of St. John's Day, while the girls are singing:

¹ Jumala is of Finnish origin; the other three are all Lettish gods.

"John come! John come! how shall we receive him? We bake cakes, warm milk, Lihgo! Lihgo! Lihgo!"¹ She who sleeps on St. John's night shall never have a husband, Lihgo! Lihgo! Young boys and young girls do not sleep on St. John's night, Lihgo! Lihgo!" As soon as the fire is burned out they amuse themselves singing and dancing. On the eve of St. Michael's Day all the cattle must be driven home, for if the weather is fair that night, they say that God even allows a share to the wolves, and any domestic animal that remains in the forest belongs to them. On Christmas and New Year's day some mark a cross with chalk on their stable doors that the devil may not enter. Nothing is carried out of the house on the day on which the first sowing is made, or when a sea voyage is projected. Some smoke their nets before they are cast into the sea that the devil may not cheat them out of an abundant draught of fish. On Christmas and New Year some lay bread upon the millstone as an offering for its year's service; others compensate sheep and horses by carrying bread to the stables, and many who take a voyage on the sea pour brandy into it as a gift to the sea-mother to keep the sea calm and quiet. On the fifth of February no sharp or pointed instrument must be handled, no clothes must be washed on that day, lest men and sheep should have sore eyes. Shearing a sheep on the day bread is baked causes the wool to be of inferior quality, and if it is done on Wednesday the ewes do not love their lambs. If on the night of Christmas week a light is left burning on the table the oxen, on being slaughtered, will prove fatter. On the morning of the twenty-eighth of April the herdsman gathers a number of chips of wood equal to the number of cattle he will have to guard in the summer, and he will thus prevent them from running away. On the prongs of a switch he ties red and blue yarn, and on being asked what he is doing: "There," he answers, "I bind the wolf," and after having done this nine times he sticks the switch into the heap of chips. After the evening prayer on Christmas good luck, symbolised by melted pewter, is poured into cold water to predict the future from the form the melted metal may assume. If a shoe thrown by a person over the left shoulder falls near the door with the point foremost, he will abandon the house in the course of the year; but if the sole falls uppermost in the same direction he will die. On Ash Wednesday all work on their fishing-nets; ashes are sifted and preserved, that they may be strewn in the summer over cabbage infested with caterpillars. In the pasture or on the sea-coast, or on the sea no animal must be called by its proper name, lest it might tear the nets; and if one hears something unexpected he must not repeat it, or else some misfortune might befall him, or he might be drowned. In some localities no one leaves the house on Friday, carries no manure to the fields, slaughters no animals and shears no sheep. On going to commune in the church some people bind up a little salt in a rag, that it may acquire a particular virtue and bring a blessing to the nets and to the cattle. In coming from the communion-table the women some-

¹ Lihgo is the Lettish god of joy, in whose honour they formerly celebrated the festival of spring.

times go to the stable, where they sprinkle all the cattle with their urine. To bewitch a girl so that she cannot get married it is only necessary to get hold of one of the pins with which her shirt over her breast is fastened, in addition to three hairs torn from her head with the roots, and these being wound round the pin it is stuck away in a corner in a north direction, or on the first paling of the house, saying: "As long as this sticks here shall the girl have no suitor." In tearing a frog from the mouth of a snake, and remembering the thought that arose at that moment, the words by which it is expressed have the mystic virtue of curing different diseases both of men and animals.

Riga, the principal city, not only of Livonia but of the Baltic Provinces, is situated in $56^{\circ} 55'$ N. latitude and $24^{\circ} 6'$ E. longitude, on the right bank of the D  na, about five miles above its entrance into the Gulf of Riga. It was founded in the year 1200 by Albert von Apeldern, the third bishop of Livonia. It was principally inhabited by German merchants, who formed themselves into a political body under a liberal constitution, but they recognised the sovereign supremacy of the bishop. They had their own military organisation, officered by their own citizens, and coined money stamped with their heraldic escutcheon. The city preserved its liberties and franchises for half a century under the supreme authority of Poland, and for a whole century under that of Sweden. In 1710 it was besieged by Peter the Great, and after its capitulation it was taken possession of by the Russian army, and it has ever since that time formed an integral part of the Russian empire. Formerly the river was not spanned by a permanent bridge. In the summer a floating raft-bridge, made of heavy beams loosely attached to piles, covered with planks which rose and fell with the tide, was stretched across the river, and as the central raft could be removed so as to leave an open space, the free passage of vessels took place for an hour every day. In recent times a viaduct has been constructed eight hundred and fifteen yards long which spans the river, resting upon eight solid piles capable of resisting the heaviest blocks of floating ice. The city is surrounded with ramparts and bastions, and is strongly fortified. Its arsenal is richly supplied with all the implements of war, sufficient to arm and equip fifty thousand men. It is divided into the interior old city and the annexed suburbs. In the old portion of the town the houses have a tower-like elevation, the narrow alleys are dark, and in some of them the sun has not penetrated for ages. There are only two public squares, and they are rather small; the streets and blind-alleys cross and recross each other without the least regularity. This is the home of the ancient aristocracy, and here is found the town-hall where the city council meets, and here are the commercial courts and other public institutions. Beyond the large open space which surrounds the well-fortified old city are the new suburbs, which have wide, regular streets, built up with wooden frame houses mostly painted white or yellow, frequently surrounded by elegant columns, with iron or wooden roofs painted red or green. The suburbs are mostly inhabited by Russians proper, labourers, mechanics, artisans, and rich Russian commission merchants, who stand in mercantile connection with the interior provinces and

act as agents for the German importers of the city.¹ There are numerous churches in the Riga, of which six are Lutheran, eight Russian Greek, one Roman Catholic and one Reformed Lutheran. The cathedral is the most remarkable of all the church edifices, for it contains the tombs of the first Livonian bishops. The church of St. Peter has a fine steeple, which is said to be the highest in the Russian empire. The palace is one of the oldest buildings of the city; it was formerly the residence of the grandmaster of the Teutonic Knights. In the inner court is still found looming high up into the air the statue of the grandmaster Walter von Plettenberg, by whom the castle was built. Now it is the residence of the governor-general of the Baltic Provinces. In the palace square stands a granite column twenty-three feet high surmounted by a bronze statue representing the goddess of victory which was erected in 1817 in honour of Alexander I. by the merchant citizens of Riga. The city has a theatre, a hospital, a gymnasium, a polytechnic school and a library containing eighteen thousand volumes, where are shown an arm-chair of Charles XII. of Sweden, a very old illuminated Bible, a letter written by Luther to the Riga senate, and a legendary cannon-shot in the wall of the library hall, which is said to have been thrown into the city by Peter the Great in person. Riga is the oldest seaport on the Baltic, and its commercial importance is only second to that of St. Petersburg. Here is the commercial emporium of East Courland, South Livonia, East Lithuania and the government of Witebsk and Smolensk. It has also trade connections with the country along the Dnieper. The articles of commerce drawn from these provinces, and which are the principal sources of the export trade, are fish, cereals, flax-seed, flax, hemp, wood, tallow, Russian leather and sail-cloth. Among the cereals exported rye is the most important. The Riga flax, which is classed and marked (*braked*) by sworn officials according to its quality, has acquired a world-wide reputation. Firs and pines are exported as ship-timber to England and Holland. Half the exports go to England. The English ships bring salt, coal, tobacco, liquors, colonial products and various articles of manufacture, and they take in exchange timber, hemp, flax, grain and tallow. The manufacturing industry of the city has received considerable development. There exist here several sugar refineries; woollen and cotton goods are manufactured on a large scale; starch, looking-glasses and iron-ware are produced in large quantities. In recent times railway connections have been established with Düna-burg, which unites there with a direct line to St. Petersburg; and another line extending as far as Orol brings Riga in direct commercial relation with Central Russia. The number of inhabitants of Riga is estimated at sixty thousand souls, of whom thirty thousand are Germans and the rest

¹ Most of the rich Russians were as late as 1840 serfs who have become rich by their indefatigable industry. Some of them who were millionaires came to Riga as young men with no other capital than their hands, their eyes, their ears, their sound common sense. Many of them lived here like great lords and had a princely fortune at their disposal. Even rich as they were their masters could legally require them to cultivate their fields, and they rarely succeeded in their efforts to effect their enfranchisement.—See Kohl, vol. i. p. 140.

are Russians and Letts. The people of Riga are fond of pleasure and amusement, and the rich enjoy the goods of fortune in moderation, without, however, despising or looking down upon those of their fellow-citizens who are less endowed with worldly treasures. They celebrate on St. John's Day the flower-festival of spring. On this day the peasants of all the country round come riding along in their waggons loaded with flowers and garlands designed for the fair which is held on the parade-ground and on the Düna bridge. The florists sell on this day an immense number of roses and rosebuds. Confectioneries, cooked food of every kind and small wares are offered for sale in tents and booths, and in the evening the places where the fair is held are brilliantly illuminated. The whole population, including all ages and sexes, are promenading about; they sport and sing till late at night among the flowers or on the banks of the Düna, or on the river in boats enwreathed with flower-garlands. Another festival in August called *hungerkummer* (hunger-sorrow) is also a joyous occasion, though not as ancient as the flower-festival. It is said to take its origin from a siege to which the city was subjected, during which the inhabitants had endured great hardships from want of provisions. In remembrance of their happy deliverance this festival was instituted, and on that day each year all the poor and indigent are feasted, and money is distributed among them at the expense of the city. A table is set in the open air in the outskirts, and any one who feels inclined to do so may partake of the viands served up. Those who have money to pay regale themselves in restaurants established for the occasion which are kept in tents or booths, and gentlemen and ladies, in enjoying the pleasures of peace, do not forget the poor, the helpless and the indigent, who are made the objects of their charity. This is also the Russian festival day for the consecration of the fruits of the orchard. At the close of the religious service the fruit dealers stand in two rows in front of the church exposing on plates or on handkerchiefs apples, pears and plums, which are sprinkled with holy water by the priest as he passes between them. From that time every kind of fruit is eaten without fear of bodily derangement. The poor receive sacks filled with pears and plums in addition to other provisions, and all are rejoicing at the bounteous gifts of Pomona.

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TCHOOVASH.

THE Tchoovash are scattered along the left bank of the Volga in the south-eastern part of Russia, in the governments of Kazan, Sünbirk, Orenburg and Saratow. They also occupy regions of country bordering on the Tsheremshan river, and they are found, but in less numbers, on the right bank of the Volga and along the Soka. Comparatively speaking they are quite numerous, for their aggregate population is estimated at six hundred and eighty thousand souls. They are divided into two principal branches called the Vereali and the Anatri. The black soil of the country which they inhabit is very rich and fertile, and though they have abandoned the nomadic habits of a pastoral life, yet they still live in a state of primitive barbarity, and have neither the capacity nor the natural disposition to accommodate themselves to a higher state of civilisation, and profit by the superior knowledge and experience of the Russians, by whom they are surrounded.

The physical characteristics of the Tchoovash are of the Ugrio-Turanian type.¹ They are rather below medium stature, have a slender frame of body and have somewhat of an emaciated appearance. They are of a dark complexion, their hair is of a black brown colour, their small eyes, which are deeply set in their sockets, are dull and spiritless, and their cheekbones are moderately prominent. Their forehead is low, and their gait is heavy.

The moral character of the Tchoovash is remarkable for simplicity, uncorrupted honesty, and an earnest desire to do all the good they can and shun all possible evil. They are benevolent in the true sense of the word, and their hospitality is most generous. They greatly appreciate acts of kindness, and show their gratitude by some substantial token of acknowledgment. The name of *dos* or friend is sacred to them, especially if the alliance has been confirmed by mutual presents. They are gifted with exemplary patience, and their power of endurance is admirable. They never voluntarily commit an act of revenge or spite to injure their fellow-man, if it can be avoided; and the sense of justice and right is with them a natural intuitive perception which never leads them astray. They live on friendly terms with their neighbours, and they hardly ever quarrel among themselves, except when they are intoxicated, a vice to which they are much addicted. Inveterate enmity and hatred have no abiding-place in their heart, and when the wrong inflicted upon them is so great that their spirit of equanimity succumbs under its weight, they know no higher act of revenge but to hang themselves during the night in the

¹ Mr. Vambery alleges that they belong to the Turco-Tataro branch of Turanians, which is evidently an error; for while their language contains some Tatar words introduced by the close contact with that people, by whom they had been conquered, its organic form is decidedly Finnish. Their physical characteristics furnish no distinguishing feature sufficiently peculiar to assume that they belong to the Turco-Tatar race.

yard of their enemy to make him amenable to the courts of justice, as he would be suspected of being the murderer until a judicial investigation, which is very vexatious, has disproved the *prima facie* evidence. Their intellectual capacity is not of a high order; they possess but little skill or mechanical dexterity, they are slow in their movements, are entirely wanting in energy and force of character, and are even inclined to indolence. They are also lacking in courage, they are timid, credulous and superstitious. Nor is their sociability well developed; they live a retired life, and manifest great repugnance to visit neighbouring villages, unless it be on some festival occasion, or when they negotiate for a wife for one of their sons. No pecuniary consideration can induce them to abandon the place where they were born, where they are surrounded by the members of their family, and where they expect to die. They have the greatest horror for the Russian military service, and they abstain from food to give themselves a sickly appearance so as to escape from being enrolled in the army. They love quiet and solitude, and their villages are always situated at some distance from the high road, near a spring or a river, on some elevated ground, where they are sheltered by the sloping declivity of the mountain-side.

The Tchoovash villages are generally small and irregularly built up; while the number of houses hardly ever exceeds forty or fifty. Their dwellings are mean and insignificant, and the capacious yards by which they are surrounded contain all the necessary outhouses, such as sheds, stables and barns (*ambar*). Two or three cottages, which are occupied by married sons or some other members of the family, are frequently built in the same yard. The interior of the log hut, which has but a single apartment, has rather a filthy appearance, for as these family dwellings are rarely provided with a chimney the smoke can only escape through a small window or the door, and the walls are generally encrusted with a light coat of soot. Wide wooden benches are ranged round the sides of the room, which serve as sleeping-places during the night, and are used as seats in the daytime. The rich have good feather beds for their couches, while the poor sleep on mats braided of Typha stems. A common table, a few rough stools, and some cooking utensils make up the full complement of their furniture. The cast-iron pot, in which the food of the family is cooked, hangs suspended over the fireplace, for the oven or *petch* is only heated for baking bread and for warming the room in the winter. The brewery, which forms a separate building, is generally provided with a cellar where the beer is stowed away for future use. During the summer, while attending to their agricultural labour, they take up their abode in a light hut erected in the field, to which all the household ware is removed.

The costume of the Tchoovash is very simple. The men wear linen trousers, and a long tunic of linen or woollen stuff, which falls down to the feet, and is gathered round the waist by a girdle. Their overdress in winter is generally a sheepskin pelisse, which is sometimes, though rarely, covered with cloth. A cap trimmed with fur protects their head from the heat of the summer sun. They wear sandals of

plaited birch-bark, and their legs are wrapped up in leggings of woollen stuff, which are kept in place by being fastened with buckles, or they are bound up with strips of cloth. It is the richer classes only that can afford to wear leather boots on festival occasions. The dress of the women, which is always clean and neatly made up, is a plain white linen robe embroidered with silk or wool of different colours, and is gathered round the waist by a broad sash. In winter a kind of jacket is worn over this, which descends to the knees. In place of stockings they envelop their feet and legs with strips of black cloth or flannel. As it is indecent for the women to be seen barefooted, even at home, they never lay aside their makeshift stockings, and they are also provided with sandals.

On occasions of public festivities they wear shoes which are neatly embroidered, in addition to a white apron embroidered with silk, and as ornament a string of coins hangs round their neck. The *kashpa*¹ or head-dress of the married women is a kind of hat ornamented with strings of coral beads, small tin disks, and rows of silver coins of different sorts and sizes. Three long, wide bands are attached to it behind, which are decorated with the ordinary tinsel and terminate in a long fringe. Young girls are distinguished by their long tresses, which hang loosely down their back, but on public occasions their head is covered with the *tokia*, a cap that fits closely round the forehead. Their chief ornaments are ear-rings and breast pendants; the first consist of a strip of leather to which coins, corals or beads are attached.

The Tchoovash are frugal in eating, and their mode of living borders on abstemiousness. They rarely kill a cow, or a sheep, or even a fowl for family use; but the best products of their farm, including butter, eggs and honey, are sent to the nearest market to be converted into money, which is carefully hoarded to meet some unforeseen accident or some great emergency. But they nevertheless live more comfortably than their poor Russian neighbours, for they have always a stock of corn in reserve to supply their wants during a period of scarcity. Their food is coarse and of the most common quality. They have several favourite dishes, to which they are very partial. They make a porridge, called *yashkal*, of different kinds of coarse flour, and a culinary preparation which bears the name of *iashka* is composed of buckwheat, milk and cabbage, to which onion, garlic and fowl are added on festival days. Their bread is a kind of cake of which the paste is seasoned with salt, and is baked in hot ashes. The dish called *boldran* is composed of beets cooked with butter and milk. Their meat diet is principally restricted to the flesh of the animals they kill in their hunting expeditions, and the Christian Tchoovash do not refuse to eat pork. Fish forms a favourite article of diet in the summer. The pagan tribes consider horse-flesh a

¹ It is highly probable that this head-dress has been borrowed from the Tatars, as its name is of Tatar origin; but a slight resemblance of head-dresses or other parts of the costume cannot be accepted as proof of race origin, even if they resemble also in designation, for they may all be borrowed. The same is true of a number of their dishes that make up their bill of fare.

great delicacy. Their ordinary drink is *ogren* or sour milk mixed with water. They are passionately addicted to drinking the *vodka* or Russian brandy, and they carry their indulgence to such an excess that they become frequently intoxicated. They also partake, in large quantities, of a strong, bitter beer (*braka*) brewed with hops. Their principal enjoyment is smoking tobacco, and with their pipe in their mouth they are happy and contented.

The Tchvoovash follow agricultural pursuits on a small scale. They cultivate wheat, buckwheat, potatoes, beans, onions, garlic, beets and other vegetables. They rear cattle, horses, sheep and fowls in considerable number. At the beginning of spring they let their cattle and horses graze in the forest without the least supervision. The cows generally return to the stable every evening to be milked; but frequently they fail to make their appearance for several days; and it sometimes happens that cows as well as horses go astray and are entirely lost. In the winter the domestic animals are kept in the village, and are scantily fed on hay gathered during the summer months.

Hunting is one of the favourite occupations of the Tchoovash. The game killed by them are hares, squirrels, martens and otters, but they rarely succeed in securing foxes, deer, wolves or bears. The skins are either dressed, or they are sold in their natural state. Of birds, woodcocks, partridges and wild ducks are most highly esteemed. For hunting purposes they make use of firearms, nets and snares.

They manufacture a great quantity of mats, sacks, baskets and sandals from the bark of the linden-tree, which they soften by soaking it for several months in the waters of the marshes; and they sell the articles thus manufactured in Kazan, of which the aggregate value amounts annually to more than a million of rubles; besides the wood they supply in large quantities, which is floated down the river in rafts. The products of their industry as well as their economical mode of living, place them in easy circumstances, and they never suffer from want of provisions or clothing, which they procure with the proceeds of their surplus productions. Some few of them are engaged in mechanic trades, but they have no skilled workmen. Their principal riches consists in cattle, corn and beehives, and there exists no other distinction between rich and poor, except that the yards of the first are more encumbered with sheds and out-houses, and that a large gateway adorned with rude carvings—a work of art made with the hatchet by a Russian peasant, marks the front entrance.

The Tchoovash language belongs, by close affinity and grammatical construction, to the Finnish stock of languages, and it is closely related to the Votiak and the Tcheremiss. It is not very harmonious, nor is its vocabulary very copious, notwithstanding that it has been enriched by numerous Tatar and Russian words. It has been reduced to writing, for which the Russian character has been adopted; but a translation of the gospels is the only literary production in the language. Their poetical improvisations, in the form of songs, which are not metrical, present but commonplace images borrowed from the

objects by which they are surrounded, and the subject is generally of an erotic character.¹

The Tchoovash, who are very fond of amusement, have borrowed their dances from the Tatars. The various movements of the arm and body are accompanied by very short steps, and while they keep their feet close to each other, they describe a short circle in perfect cadence. Their musical instruments are a hornpipe, a small violin with three strings, and a horizontal harp of a semicircular form, having sixteen or eighteen strings. They have a number of social games, such as blind man's buff, and a kissing game. During Christmas they celebrate the maids' festival. The girls of a village collect a quantity of flour, malt, and hops, from which they brew their beer; and then invite the young women of the neighbouring village as their guests. On the appointed day the company assembles at a convenient place, where they enjoy themselves in singing and dancing to the music of the bagpipe; while from time to time the cup is handed round, and they do full justice to the national beverage prepared in their honour. These drinking bouts and dancing exercises are continued in different villages up to Lent.

The Tchoovash women do not possess many natural charms, though occasionally a tolerably pretty face is met with. They are very industrious, and the rich are more devoted to their household labour than the poor. They are skilled in embroidery-work with silk cords of various colours. The married women enjoy but little independence, but live in a state of the most abject submissiveness, and are ever obedient to the will of their husbands; though they are highly respected by the men for their very excellent qualities.

The marriage of a Tchoovash maiden is arranged by her parents, who are required to fit out their daughter with a dowry, which is proportioned to the state of their fortune. When a father wishes to procure a wife for his son, he always selects the girl from a neighbouring village as his daughter-in-law. Having made the acquaintance of some young woman that answers his requirements, he arranges a visit to her father's house accompanied by his nearest relations. He prefers the suit in behalf of his son, and if the proposal is consented to by the parents of the girl, the amount and nature of the *kalym* or marriage gift is fixed, which is always in proportion to the dowry the bride receives from her parents, who liberally bestow upon their daughter a portion of all they possess: a cow, several sheep, a pair of every kind of domestic fowl, a cart and a horse, from ten to twenty, and if very rich as many as a hundred dresses, and other wearing apparel. The *kalym* varies from ten, fifty, eighty to a hundred rubles, in addition to a barrel of brandy and a certain quantity of honey to be furnished by the bridegroom. After the preliminary negotiations (*chota*) are completed, the bridegroom, accompanied by his parents, pays a visit to the bride to deliver the rest of the *kalym*,

¹ The following is a model specimen of the native poetry: "*Ingay arym khir bolmee—Kioolnee torik siot bolmee. Ingay dareem meen diareen.*" "The young married woman can never again be a maid, as cheese can no more become milk. I said to a young girl: 'Wilt thou enjoy the bliss of love?'"

and they bring besides some loaves of wheat bread as a present. The father of the bride, after having taken a bath, goes out into the yard, holding in his hand a loaf of the bread and three spoonsful of honey, which he raises towards the sun, while he addresses a prayer to Thora. Another loaf with honey he offers to Thora Amysh, the mother of the gods, and to other divinities. The mother of the bride compliments her new relations with presents of shirts or linen, and liberally regales them and other friends that are invited with the best meats and drinks her larder affords. After the visitors have been informed of the day when the wedding is to take place, all depart to their homes.

On the day of the marriage the neighbours and friends assemble in the yard of the bride's father, where benches, composed of simple planks, placed on logs, are arranged all around for the accommodation of the guests. The parents occupy the place of honour, which is marked by birch-tree branches with an embroidered shirt suspended from their pliant twigs. While the bride is making her farewell visits to her friends and companions, the guests are generously regaled with an abundance of beer, of which they partake in copious draughts. After some time of quiet enjoyment, a loud and shrill noise is heard, bells are rung, horns are blown, announcing the arrival of the bridegroom surrounded by his escort, all on horseback, followed by a cart loaded with a cask of beer and a quantity of *vodka* intended as presents to the bride's parents. The bride's father then invites the bridegroom to share with him the seat of honour, which request is readily acceded to. While the additional supply of beer and *vodka* is served out to the marriage guests the sound of a horn is heard, and the bride makes her appearance dressed in a *caftan* of blue cloth with her face closely veiled, seated in a cart and followed by a number of young girls who act as maids of honour. The bridegroom, rising from his seat, advances towards the vehicle, helps the bride to alight, and conducts her into the cottage, where she begins to weep and cry most bitterly, while her companions sing and dance around her with the object of consoling her. Having laid aside her veil, she offers to each of the guests a glass of spirits to drink to her health, and then approaches her parents bidding them farewell with loud sobs and tears. The bride, covered from head to foot with a large shawl, gives herself up into the possession of the bridegroom, who places her on horseback and leads her out of the yard of the paternal homestead; and here, in order to show the absolute authority he has acquired over the woman who has been assigned to him as companion for life, he strikes three successive blows on her back with a whip, which sometimes causes her to cry out aloud. The young couple are followed by the whole company, who proceed to the village of the bridegroom's father, and on their arrival at the house the bride is conducted to an apartment adjoining that of her husband, where she is crowned with the *kashpa* or head-dress exclusively worn by married women. She is next introduced, with her head veiled, into the house of her husband, where she takes her seat near the *petch* or oven. The last ceremony is performed by a young boy who enters the room, armed

with a hooked stick, with which he removes the veil of the bride; and from here she is led to the adjoining barn, where the nuptial couch is prepared, and the marriage is consummated. The guests, composed of the friends and relatives of both parties, who have each a mug placed before them, enjoy themselves in drinking beer and *vodka* to their hearts' content. In a few hours the young wife returns and fills every mug separately, dropping in each a piece of silver money as a gift, which she presents on her knees to the party to whom it belongs. An order is given to the bride by her father-in-law to prepare a dish called *salma*. For this purpose two pails are handed to her by her sister-in-law or other female relation, with the object of fetching water from the nearest stream or spring. Accompanied by her female friends she starts out to obey the order, and as the pails are filled with water by her sister-in-law she immediately upsets them twice in succession, and it is only after they are filled the third time that the sister of the bridegroom is allowed to carry them a short distance, when the bride runs up to her, kisses her repeatedly, takes the two pails and carries them herself to the house. She then prepares the *salma* in due form, and presents a portion of it to her father-in-law, who eats of it with demure gravity; after which it is handed round to the guests, who all partake of it. If there are any doubts about the virgin purity of the bride the *salma*, instead of being eaten by the wedding guests, is thrown to the dogs. Feasting and dancing now begin, and the *vodka* bottle circulates freely. The closing scene is a medley of wild disorder, and the women as well as the men are generally in a complete state of intoxication.¹

The husband alone has the privilege of availing himself of the right of divorce, and whenever he determines upon a separation, he cuts the *surban* or veil that makes a part of the head-dress of his wife, retains one half of it, and gives the other half to the repudiated woman.

When the pagan Tchoovash wife gives birth to a child the *yomza* or priest is sent for, who bathes the young infant and breaks two eggs on its head. He then wrings off the head of a fowl and throws it out of doors to drive away the evil spirits; and the sorcerer's magic process is applied to the water to ascertain the destiny of the newborn babe; after which the *yomza* gives it a name. Tchoovash mothers suckle their children four or five months, and they are then considered sufficiently strong to divest them of their swaddling-bands.

The Tchoovash not only honour the dead, but they stand in holy awe of them. When one of their friends dies he is immediately removed from the house into the yard, where the corpse is washed and is dressed in the best clothes of the deceased; and their nose, mouth and ears are stopped up with silk, so that, if questions are addressed to them in another world, they can reply: "We have nothing seen, we have nothing heard;" after which it is deposited in the coffin and is brought back to the house. All the needful imple-

¹ The marriage ceremonies differ in different localities, and are therefore differently described by different authors, but in the main points they all resemble each other.

ments and articles of luxury and convenience which the dead had used during his life accompany him on his long journey to eternity. He is provided with a pipe, tobacco, a snuff-box, and the tools of his handicraft, if he was a mechanic. If the deceased is a woman she is supplied with all the necessary articles used in her daily occupations ; such as linen, silk, cotton, needles, scissors and other needful things. To all this is added a sum of money which is proportioned to the fortune of the family, to enable the deceased to defray the expenses while making the voyage to another world. The coffin is conveyed in a cart or sledge to the public cemetery, which is always ten or twelve miles distant from the villages, and here the body is consigned to the grave with the head turned towards the west. Before the relations leave the grave they deposit on it some cakes and a piece of cooked fowl, saying : *amentsha polder* : "This is for thee." While wax candles throw their glimmering light upon the tomb, over which the old clothes of the deceased are spread, those who form the funeral escort eat the rest of the cakes, which is looked upon as a repast taken in company with the dead.

On the fortieth day after the burial, the *yomza* sacrifices the animal which had been designated for that purpose by the deceased during his lifetime. Half of the flesh and other provisions are deposited upon the grave, and after the relatives have made a libation of brandy and beer, the most doleful lamentations and wailings are uttered by those present, while the dogs are consuming the provisions destined for the dead ; for it is believed that the dogs become the dwelling-place of the souls of the dead. The feasting then begins, and eating and drinking continue until all the supplies are exhausted. On their return to the mortuary dwelling the ceremonies are concluded by feasting, carousing, singing and dancing.

The Tchoovash have some indistinct idea of a future state of existence ; they believe that the good will be transferred to some unknown land,¹ where everything desirable exists in abundance, and where all needful things will be supplied in the best possible condition. There they will live in the most perfect state of enjoyment with their parents and friends, and there they will again obtain possession of their cattle, their agricultural implements and even their kitchen utensils. The wicked, on the other hand, will be doomed to wander about, in the form of haggard, fleshless skeletons, in dreary, icy regions, where the most excessive cold prevails, and where the soil is most sterile and desolate.

The Tchoovash are so deeply impressed with the reality of a new life after death, that they imagine to be haunted by the ghosts of those who, while alive, were distinguished for their violent and quarrelsome temper, and who with this object revisit, from time to time, their former homestead. Very ugly and deformed persons are regarded as wizards and witches ; and it is supposed that their power of doing mischief still continues to be exercised after they have been removed from the immediate sphere of their former activity. These

¹ They have given to this elysian home the name of *tshemberda* or land of content.

nocturnal visitors are so much dreaded, that at the death of a person suspected of malicious intentions they will nail his body to the coffin by transfixing his heart and the soles of his feet with large iron spikes, and thus prevent his escape ; and the coffin itself is fixed to the spot by means of iron rings. Six weeks after the burial the favour of the deceased is solicited and his anger is appeased by sacrificing a horse in his honour. The grave of a member of the family is visited by the Christian Tchoovash on Wednesday before Easter, on Tuesday before Whitsuntide, and on the eighth of November. During the November visit a sacrifice is offered, and in the hole that is dug to receive the pillar, which is erected at the head of the grave, pieces of meat and a quantity of liquor are thrown, to appease the manes of the dead.

The pagan Tchoovash celebrate once a year, on the cemetery ground, the festival of the dead ; for by this distinguished service they hope to propitiate the ghosts of the departed, and keep them quiet in their transmundane abode. The communities of the different villages assemble in the cemetery, bring each, for the benefit of the guests, a cask of beer and sometimes also a small barrel of *vodka*. The ceremony begins with a prayer addressed to Thora, the beneficent divinity, supplicating the god to grant to the dead eternal rest, and to prevent their wandering upon the earth. A piece of coarse, white linen is spread upon the grave, and upon this the provisions and eatables are duly laid out and properly arranged. After the relatives have partaken, in honour of the dead, of the various dishes provided for the occasion, they pronounce the following apostrophe : " We are thinking of you, here is plenty of food and beer for you, take it, we begrudge nothing for your sakes, therefore be quiet, do not quarrel in your graves, do not trouble us, do not return to your abodes." While they are thus addressing the ghostly spectres, they still continue their repast and preserve the remnants of the feast in a large wooden bowl, to which a quantity of beer and spirits is added. Then wiping their hands and mouth with the linen cloth, they all exclaim : " Rise during the night, eat and drink to your heart's content, there are napkins to wipe yourself with ; but remember be quiet, do not torment us, be not troublesome." Shirts, sandals and other articles of dress are deposited at the head of the grave for the use of their departed friends. As soon as these pious ceremonies are ended the feasting begins. The musical band strikes up the most discordant, wild and boisterous notes, which are intermingled with shrieks and sobs, with cries and songs and bursts of the most phrensied laughter. Women, who have been badly treated by their former lords, indulge in the most singular act of vengeance by giving vent to their angry feelings, and uttering the most furious denunciations on the tomb of their deceased husbands. As the evening commences to dawn the stock of liquor becomes exhausted, but they are already in a perfect state of intoxication. A few of the more sober, who are able to keep themselves straight, assist the others in mounting their carts, and they all return to their respective homes.

The Tchoovash are subject to the Russian government, and the

supreme authority is exercised by the governor of the district to which they belong. But they are allowed to administer their own local affairs, and for this purpose they elect, from their own people, a *sotniki* or village headmen, and *starostis* or elders who adjust all minor difficulties that arise in the village community.

The pagan Tchoovash are not idolaters in the real sense of that word, for they worship no images; but their religion, like most other religions, is based upon the Manichean doctrine of the good and evil principle that pervades all nature, or the dual personality of a god and a devil that control the destinies of mankind. The only difference between this barbarous creed and more elaborate systems of theology, lies in the fact that these ignorant barbarians ascribe to the devil greater power than to God, or in other words, they acknowledge that the evil is stronger than the good principle, and it is to avert the fatal consequences that would ensue, by neglecting this powerful adversary who is master of their lives and happiness, that they lay their freewill offerings at his feet, to appease his wrath and induce him to spare his people from the most dreadful calamities—war, pestilence and famine. The good principle, on the other hand, is by its very nature incapable of doing them any harm, and it would be superfluous to approach it by acts of worship and adoration. The evil genius is called Keremet or Tshemen,¹ and the good genius is known by the name of Thora. Both these divinities are supposed to have female associates. The wife of Keremet is still more malignant and is more inclined to do mischief than the chief of demons himself; while the female companion of Thora is a beneficent goddess who is highly venerated, as she is the patroness of domestic concord, and aids child-bearing women in time of labour. These divinities are attended by subordinate divine agencies called *pooliks*, who keep them informed about the daily actions of men. They traverse the earth and the heavens, sometimes on horseback and sometimes in chariots or sledges, according to the season, urging mortals to do good or evil, and communicating all they have learned and seen among men to their respective superiors. The gods are also supposed to have children born to them by their wives who, with their parents, preside over the various phenomena of nature, and thus keep the mechanism of the universe in motion. The Tchoovash think that if they have performed the duties required of them, and have faithfully offered up the sacrifices prescribed by their religion, they enjoy the privilege of being enrolled among the number of subordinate divinities, and they persuade themselves that if allowed to occupy this exalted position, they have it in their power to rule the fate and destiny of their former neighbours. A special place is set apart for the worship of Keremet, which is generally a forest near a spring that bears his name, and they also offer sacrifices in his honour in their own dwellings. But they have numerous other gods of a more specific character. Thora has not only a wife whose name is Piliksé,²

¹ Keremet is the *shaitan* or devil of the Tatars.

² According to Sbojew, cited by Vambery, Piliksé (*Pülüchsi*) is a god that assigns to men riches or poverty, fortune or misfortune. Thora is designated by his attri-

but his mother Thora-amysh and his wife's mother Piliksé-amysh also rank among the divinities. Asladi is the god of thunder, and Asladi so-simbé is the god of lightning. Sloar is a demoniac spirit that is met on the highway. Esrel¹ is the genius of death who separates the soul from the body. Shvel is the sun and Shvel-amysh is the sun's mother. Sil is the god of the wind, and Sil-amysh is his mother. Kebe is an angelic spirit,² and Kebe-amysh is the mother of angels. Shalooga-afa is the tutelary patron of roads.

The priests of this barbarous religion are called *yomzas*, who enjoy the respect and receive the veneration of the pious worshippers. They are not only the divinely appointed priests, but the soothsayers, the sorcerers and the physicians. To foretell the future, they make use of roots which, if they happen to be divided into five branches, furnish a favourable omen. They also consult the future by observing the movements of coal, salt, or wax suspended from a thread. They pretend to cure diseases not only by the employment of certain remedial means, but by addressing prayers to the gods. All sacrifices are offered up under their direction, for they alone possess the supreme knowledge and superhuman wisdom which enables them to determine the nature and quality of an acceptable offering; and they alone can designate the god that must be implored to turn away the impending misfortune and avert the threatened calamity. The sacrificial victim selected is generally a horse, a cow, an ox, a sheep or a fowl, and if it is acquired by purchase the price asked by the seller must at once be paid without previous bargaining, otherwise the offering would not be received with favour. The *yomzas* are not exclusive, and consequently are rather tolerant in their belief. When their religious exercises are not followed by the expected result, they advise their friends to resort to the Christian church, burn a taper in honour of the God of the Russian people, and address to him their supplications for help.

The sacrifices prescribed by the Tchoovash religion are offered up once a year during the time the corn is in bloom, and the religious ceremonies are performed in a forest or near a ravine. During this holy convocation, which lasts three weeks, no one is allowed to attend to any agricultural labour, which is supposed to be prejudicial to the growing crop. At the close of this period, which is called *sinza*, the inhabitants of several villages assemble at an appointed place, where a number of oxen, sheep and other animals are collected ready for sacrifice. The *yomza* begins the ceremony by addressing Thora in these words: *Tor biter boiantshin bool*: "O, Thora, have pity on us,

butes, as Sjudli Thora the supreme god, while his wife is named Sjudditor-amisch. He is called Sjud-tunzi-tora, the Creator of Lights. Dschon-sjoradan-tora god the creator of souls. Ira is the protector of married life; Pereget the god of fertility and riches; Chwel god of the sun; Ojich god of the moon; Sjudlen god of serpents and dragons; Sir asschi Creator of the Earth; Sil god of the wind; Chairban (arabic), god of sacrifices, &c. Most of these are modern developments, or they are of Tatar origin.

¹ This name is probably borrowed from the Mohamedan Tatars and stands for Israfel, who exercises the same functions.

² According to Mr. Vambéry's authority Kebe is the god of destiny. The word is like Keremet of Tatar origin. A number of Keremets are designated by some peculiar quality by which they are distinguished, as Asla-keremet, the highest keremet; Künül-keremet, the silver keremet, &c.—See Vambéry, p. 478 et seq.

grant us all our needs, hear us!" "Thora, be favourable to us! Thora, protect us! Powerful Thora, protect our terrestrial king, our sons and our daughters, the bread and the honey! Thora, give us to drink and to eat; health, O Thora, grant us. Fill our farms with healthy cattle; fill our farms with cows and sheep. Thora, grant to the traveller that comes from the distance who is fatigued from his long journey, a safe return to his home. Thora, give always! Deliver us from the demon, drive him off, O Thora!" The victim to be offered is then brought up before the officiating priest, who pours cold water over it to ascertain its fitness, for if the sudden shock thus produced causes it to shiver it is pronounced pure, and suitable for the object proposed; but if, on the contrary, the animal remains unaffected it is rejected. The accepted sacrificial offerings having been killed in due form, the gods are again addressed in prayer, which is continued for several hours. In the meantime the flesh of the victims is boiled in caldrons, and a soup is prepared from it, of which all the assembled worshippers partake. The bones, skins and entrails are burned by the *yomzas*, and the ashes are scattered to the four winds of heaven with appropriate ceremonial formalities. Neither spirits nor beer are drunk on the day of sacrifice, and no women are permitted to be present during these religious ceremonies. Formerly the feasting and merriment continued for a whole week, but now the festivities are restricted only to one or two days.

The festival of the "new corn" is celebrated annually after harvest-time, on which occasion the bread first baked of the flour of that year's grinding is tasted. Every family in the village contributes its share of beer and bread for the general celebration. The villagers assemble in the yard of the chief or of the oldest family of the community, and all abstain from food until the initiatory service has been gone through. On the arrival of the *yomza* he is received standing by all those present. He instructs them to what special divinity it is their duty as well as their interest to address their prayers, and among the various divine beings he designates Thora, the chief God, the Mother of God, the Son of God,¹ the god of the forest, the god of the highways, and the divinity who protects cattle and poultry; the sun, the mother of the sun, and the moon are also pointed out as special objects of divine adoration, to whom their supplications should be addressed with their faces turned towards the east. After the conclusion of this service the table is loaded with new-baked bread, and a box of salt and a large tankard of beer are placed in the centre. Each person present is provided with a cup or mug, which the *yomza* fills with beer, and the guest to whom it is presented drinks it off at one draught, after having recited a short prayer, eating at the same time a slice of the newly baked bread. Due homage is paid to parents by their sons, their wives and children, who kneel before them

¹ It is evident that this adoration of the Trinity has been borrowed from the Christians, if this religious festival is not exclusively celebrated by the Christian Tchoovash. Thora is the name which has been adopted by the missionaries for God, and it is more than probable that all the sacrificial services and prayers of the text are of late introduction, and do not represent the original religious practices of the Tchoovash.

and pronounce the following prayer: "We pray to Thora that he may keep you in life and health, and enable us next year to celebrate with you the same festival." Another mug of beer is then emptied, and the festivities are concluded by singing and dancing.

That the Tchoovash are superstitious is but the natural consequence of their ignorance and their defective education. They have great faith in an amulet called *yrich*, which is composed of a bundle of fifteen twigs of the wild rose bush, is suspended over the door of the cottage, and is supposed to be an efficacious countercharm against spells and the machinations of the demon spirits. It is invoked for the healing of certain ailments, such as sore eyes, tooth or ear ache, and is honoured with an offering of cake made of barley-flour mixed with butter. It is changed every year, when the old bundle is thrown into the water, and at the return of every tenth year a ram is offered to it as propitiatory sacrifice.

The great majority of the Tchoovash have been converted to Christianity, and some of them even as early as 1745. They pretend to profess the tenets of the Russian church, but they are only nominal Christians, and cling with obstinate pertinacity to the ancient usages of their forefathers.

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VOTIAKS.

THE Votiaks, who belong to the north-east Finnish branch, inhabit the territory that lies within the jurisdiction of the government of Wyatkaschin, and occupy the lands situated between the rivers Kama and Wyatka. They call themselves *ud murt*, which, in their language, signifies "men." In 1174 colonists from Novgorod settled among them and founded a small commercial state which asserted its independence for two hundred years; but in 1459 Wyatka was conquered by the Russian grand-duke Wasilij, and ever since they have been under the Russian domination. Their population is estimated, according to the best statistics, at a hundred and sixty-one thousand souls.¹

In physical characterists the Votiaks differ slightly from the other Finnish races. If it is true that they generally have reddish or light-

¹ In 1872 their number is reported to have been 275,645.—Buch's Wotyäken, p. 5.

coloured hair, they must necessarily have much Gothic or Scandinavian blood in their veins; a considerable number of them, however, have brown and even black hair. They are reported to be of medium stature, and have a compact, stout frame of body with heavy, broad shoulders. Their forehead is low; their mouth is of medium size with somewhat full lips; their nose is straight, not very broad; their eyes are mostly of a blue colour and their facial angle is not prominent. With the exception of moustaches they are said to be beardless. The Votjak women are not prepossessing in external appearance; they are much smaller than the men, and their exceedingly small eyes give them a disagreeable look.

The moral character of the Votiaks is very commendable. They are honest in their dealings, peaceful in their disposition, and hospitable in their houses. They are a frugal, simple-hearted people, and like all Ugrio-Turanians they are exceedingly credulous and superstitious. The women are timid, modest and chaste, and are remarkable for their industry and their skill in various handicrafts. The Votiaks are fond of retirement, and avoid all intercourse with strangers; they never live near large towns, but select some solitary spot in the woods, where they live together in harmony and peace in small village communities. They seem to be stupid in the presence of strangers, and are extremely slow in their mental perception; but they are by no means wanting in intelligence. They are much addicted to the vice of drunkenness, in which they do not differ from the Russian peasantry.

The Votiaks, like the Tchoovash, construct log cottages for their family dwelling, which is surrounded by a capacious yard that contains all the necessary outhouses. The Votjak villages are always situated on rivers or brooks. The houses are built of logs after the Russian model, and generally form several straight streets. They are raised about three feet above the ground. A passage in the middle divides the cabin into two apartments. The family room which is occupied by all the members of the household is provided with a stove which communicates with a chimney-flue for the escape of smoke. The whole family sleep in a kind of berth (*palat*) made of planks raised above the floor; sometimes, however, the master and mistress of the house occupy a separate bed. The other articles of furniture are benches, a table and a small shelf, where the plates and dishes and other table ware are kept. The kitchen (*kuala*), which forms a separate building, is a mean log hut with an opening in the roof for the escape of smoke.

Nor does the costume of the Votiaks differ materially from that of the Tchoovash; like them they wear a *caftan* of coarse white linen, which is gathered round the waist by a scarf or belt, from which a large knife and a hatchet are suspended; their pantaloons, which reach down to the calf of the legs, are made of blue and white or of blue, red and white striped linen stuff; while socks and birch-bark shoes protect their feet. The gown of the women is short. It is made of variously striped linen, and is embroidered with silk in fancy figures displaying considerable taste. They also wear as every-day dress an apron of printed calico

or some home-made stuff. On special occasions their body-garment is a jacket worked with silk cord, of which the sleeves are so preposterously long that they reach down to the knees. A high stiff cap of whitened birch-bark encircled by a band of blue linen, and adorned in front with silver ornaments and coins, constitutes their head-dress (*aishon*), over which a long red-fringed embroidered handkerchief is thrown. They always have their face veiled when they walk abroad. Their fingers are loaded with rings, and brass and iron bracelets enclose their arms. Their neckband consists of two narrow linen strips embroidered with glass beads, from which two strings of silver rubles are suspended. Their legs and feet are wrapped in strips of woollen cloth, and bark-shoes (*laptzi*) are also worn by them. Young girls braid their hair into a queue, which hangs down the back and is interwoven at the end with narrow ribbons which are ornamented with coins and glass beads. In one or three years after marriage the wife arranges her hair in the fashion of a matron, by gathering it on one side of the face into a bunch, and firmly twisting and braiding it, it is allowed to hang down over the left ear.

The most important food material of the Votiaks is rye-bread, which is baked in the oven in the form of round loaves. Flat cakes are made of oats and rye-flour mixed together, which are baked in a pan, and are eaten hot by pouring over them melted butter (*voi*). A soup is made of wheat-flour and *quass*, which is a kind of beer, and in the summer vegetable soups are very common. Barley and buckwheat groats are favourite dishes. Meat is principally eaten in the form of soup. Geese are smoked and preserved for future use, and eggs are highly esteemed as ordinary food. They prepare a light brandy, by mixing rye-flour with malted barley, and converting it into a kind of fluid mush by the addition of water, it is distilled in a very primitive still. This beverage is called *kumys'ka* and is consumed in large quantities both by old and young, by both sexes on public festivals and other joyous occasions. Tea and sour milk (*arjan*) as well as the Russian *quass* are ordinary drinks.

The greatest number of Votiaks are tillers of the soil, and by the aid of their industry and the fertility of the land, their annual crops yield them a sufficient supply of all the necessities of life, so as to place them beyond the reach of want, and render them more or less comfortable. Anterior to the enfranchisement of the serfs in 1861 the Votiaks were crown peasants, and here and there they were required to render labour service in the crown factories. At the present day the land of each village community is divided into three fields; one of these is sown with rye, the others with some cereals, while the third field lies fallow. Each peasant cultivates his own patch of ground assigned to him in each field for his own benefit. The land is only redistributed every ten or twenty years. Very little attention is paid to manuring, and whenever the land becomes unproductive a new clearing is made. Barley and oats are sown on the first of May, and rye, which is a winter crop, on the sixth of August. The hay-making season begins about the first of July, and about the twentieth of that month the rye is cut, a labour in which all the members of the

family take a part. Buckwheat, pease, potatoes and a little wheat are also cultivated. Hemp and flax are produced to supply the home demand, and the vegetables grown are cabbages, beans, lentils, cucumbers and turnips. They rear but few cattle and horses; but a considerable number of sheep, goats, hogs and fowls are kept on each farm. Apiculture is also carried on with much success. Hunting is one of their favourite occupations; they are dexterous marksmen with firearms as well as with bows and arrows. Squirrels are their favourite game, but they pursue the wolf, the bear, the elk and reindeer to their haunts, though these animals are rather rare. They also practise fishing in the lakes and rivers, for which they make use of nets and fishing-boats. The men are quite skilful in the mechanic arts, though the axe is the principal tool at their command. They build their own houses, make their simple furniture and vehicles of transport, braid their horsegear of the fibrous bark of the linden-tree, and shoes and baskets are woven of the same material. The women spin flax and wool into thread and yarn, and weave linen and a coarse kind of woollen cloth in their primitive loom.

The language of the Votiaks belongs to the Finnish branch of languages, not only in its word formation, but more especially in its organic structure and its grammatical development. It holds an intermediate position between the north-eastern and the south-eastern division of the Ugrian races. It has been modified in many of its primitive elements by the influence of the Russian as well as the Tatar domination. A part of the Votiak people speak the Tatar language as well as their own mother tongue, and many verbal forms and constructions owe their origin to the Tatar language. The Votiak language is extremely elastic; adjectives may be used without the least change as substantives and adverbs, their value being determined by the context; while, on the other hand, substantives and adverbs may also be used as adjectives. All words used in a substantive sense, such as nouns, adjectives, participles, numerals and pronouns, are capable of being declined. Similar to all Finnish languages the case-forms are numerous. The genitive, dative and accusative are of but secondary importance; the local cases play the first rôle in the inflection of substantives; because the local relations, which are perceived by the senses, are first developed, while the expressions which denote causal relations are only acquired after a long, intellectual culture. The Votiak has no verbs that govern an object in the genitive, and the dative is sometimes used in place of the genitive in answering the question in the sense of "whose?" The locative is divided into two classes; the first signifies "one *in* the other," and the second "one *by the side* of the other," and each class has three cases answering the questions: "where, whither, whence," or in other words one case for being *in* the condition, another for the motion *into* the same, and the third for leaving it. The cases of the first class are called *inessive*, *illative* and *ellative*; those of the second class are the *adessive*, the *allative* and the *ablative*. Each one of these cases is indicated by a specific terminal letter or syllable. There are also a *terminative*, a *penetrative*, an *instrumental*, an *adverbial* and an *abessive* case,

The abessive expresses a relation that requires the preposition "by, in, on" or "under." Thus: *prorokjos-len wan ly*; "In the prophets it is written." The allative stands in connection with verbs that express direction and motion corresponding to the prepositions "in, to, after, upon;" as, *petshut ponysa iz-ly*; "After they had placed a seal upon the stone." The inessive signifies "in" upon the question "where;" as, *karyn-no gurtjosynno verazy*; "They said it is in the city and in the villages." The ablative denotes, a leaving, a separation, and requires the preposition "from" or "of;" as, *wyshton s'elykjos-les*; "The remission of sins." The illative signifies motion into a place, or being transferred into a condition; as, *tros pol üs' kytjaz tylä-no wuä-no*; "Many times he fell into the fire and into the water." The ellative indicates motion out of or from a place or condition; as, *pys hys potysa*; "When he had come out of the ship." The instrumental denotes the means or the instrument through which the object is effected; as, *mon pyuty til' edez wu-en*; "I baptise you with water." The terminative expresses the end and applies to place as well as time; as, *wylyn puñys' ulyn puñ-oz*; "From the upper to the lower end." The penetrative signifies motion through space; as, *oppol jubbota nunalä so ortsikyz yu lud-ti*; "As he went once on a Sabbath-day through a corn-field." The adverbial indicates accordance, correspondence and answers to the prepositions "after, by, to;" as, *jemyshja todmas kä pis' pu*; "After or by the fruit the tree is known." The abessive expresses the absence of a thing, answering to the prepositions "without and except;" as, *kinly luoz wrylys' inmartek s'eljkjoszä leziny*; "Who except the highest God can forgive sins?" The plural is formed by the suffix *jös*, which is used in all words capable of declension, except personal pronouns and adjectives when used as predicates. The plural particle is placed between the radical and the case ending; as, *murt*, "a man;" *murt-jös-ly*, "to or from men." Besides the case endings nouns are marked by personal suffixes to indicate that they are governed by another noun or pronoun; as, *murta*, "I a man;" *murted*, "thou a man;" *murtez*, "he a man;" *murтина*, "me a man;" *murdda*, "thee a man;" *murtzä*, "him a man," &c. There are two comparative suffixes, but it can only be determined from the context what relation is intended to be expressed by the comparative phrase. The object with which another is compared, is placed in the ablative; as, *muzon tajosles zök kosen üwyl*; "Another greater law there is not." The superlative is denoted by the adverbial particle *tush* "very;" as, *tush jun sojos kyslukazy*; "They were very much afraid." Pronouns are declined like nouns. There is no word in the Votiak as well as in the other Finnish languages to express the third person singular, and the demonstrative *so*, "this or that," is used in place of it. The verb may be modified so as to express infinite shades of significations. There are also a great number of verbal nouns which are partly substantives, partly adjectives and partly mixed; but the simple tense-forms offer no great variety. The Votiak has no regular negative conjugation like the Tcheremiss language, but it has a negative verbal noun, and an inflected negative that is placed before the verb which remains almost invariable. When the subject of a sentence is

a personal pronoun it is usually expressed, but it may be omitted. The Votiak is rich in derivative forms of the verb, which may be verbs, substantives, adjectives or adverbs. The frequentative form of the verb indicates that the action is several times repeated; as, *wod' nazy kutylam soi*, "All (the seven brothers one after another) have had her." The middle voice of the verb expresses the being and remaining in a condition, active or not active; as, "I am writing." There is really only one conjugation in the Votiak language. The verbal nouns are, however, differently conjugated from the verbal verbs. The first correspond in their form with the present and past participle. In the indicative mood there is no future tense, and the present, which is used in its place, has sometimes a present and sometimes a future meaning, and many circumlocutions are necessary to mark their distinction. The conjunctive mood is wanting; but the conditional mood is also used in a conjunctive sense. No real passive voice exists, but the middle voice is sometimes employed instead of it.¹ The Votiak language has been reduced to writing by the Russian missionaries, and the only literary work that exists in that language is a translation of the four gospels, which have never been printed and are only available in manuscript form. The Votiaks make use of certain marks called *tamyga*, which differ in every family, that serve as their signature and as evidence of ownership. They also indicate numbers by distinctive cuts made in sticks.

Young men and young girls are allowed to have free and unrestricted intercourse with each other, and chastity is not a jewel highly prized, as marriageable girls are most highly esteemed if they have a great number of suitors, it is not considered dishonourable for them to bestow their favour upon their most zealous lovers, and if they happen to give birth to a child, a much higher price has to be paid for them, and their prospects of winning a rich husband are much increased. With the Votiak girl "chastity is no virtue and the want of chastity no vice." Her morality was developed by the nature of the surrounding circumstances. The married women are virtuous and faithful; they are affectionate wives, kind attentive mothers and excellent managers of the domestic establishment.

Polygamy, as well as the practice of purchasing a wife, has been adopted by the Votiaks from the Tatars, who once exercised political authority over them. But the greatest number are too poor to maintain more than one wife, and even the richest cannot afford to marry more than two.

When a young man determines to assume the responsibilities of married life, having fixed his affections upon a young girl of his acquaintance, he informs his father of his intentions, who immediately

¹ Conjugation: Pres. Ind., 1. S., *oto*, "I give;" 2. *s'otod*; 3. *s'odoz-s'oda*. Plural, 1. *s'otom*; 2. *s'otody*; 3. *s'odozy-s'oto*.
Affirmative, 1. *adz'o*; 2. *adz'od*; 3. *adz'oz-adz'd*; Pl., 1. *adz'om*; 2. *adz'ody*; 3. *adz'ody-adz't*.
Præterit, 1. *s'oty*, "I gave;" Cond., *s'otsal*, "I would give;" Imperative, *s'ot*, "give."
Negative: Pres. Ind., 1. *Ugs'ot*, "I do not give;" 2. *uds'ot*; 3. *uzs'ot*; Plural, 1. *uns'ota*; 2. *uds'otä*; 3. *uzs'otä*.

makes the necessary inquiries to ascertain whether there is a prospect of gratifying his son's wishes. If the parents of the young maiden consent to the match, negotiations (*erashon*) are entered into to fix the amount of the purchase-money (*airdoon*) which is to be paid by the bridegroom. The bargain being concluded, the amount agreed upon, which is never less than five rubles (14s. 2d.), and never exceeds fifteen rubles (£2, 2s. 6d.), is immediately paid down. No delay is interposed to give possession to the bridegroom of the object of his choice, and he takes the bride with him to his own home without any other formality. As she leaves her father's dwelling the bride wraps herself up in a large thick shawl which covers even her face, so that she cannot be recognised.

It sometimes happens that a suitor, who is much enamoured of a young woman, does not obtain the consent of the girl's parents to the proposed marriage. But, as he does not intend to be baffled in his design, he arranges an elopement. Accompanied by some trusty friends, he breaks into the house of his obstinate father-in-law during the night, seizes the maiden in bed, places her on horseback and escapes with her to his home. Resistance is only made if the parents have been previously informed of the project, and sometimes a terrible scuffle ensues. If the young man is successful in winning the prize the parents of the girl quietly resign themselves, and on ascertaining the place of refuge where their daughter is kept confined, they generally become reconciled, and in accepting accomplished facts, they receive the proffered *airdoon* for their stolen child from the violator of their domestic peace; after which the marriage is celebrated in due form.

On the day appointed for the celebration of the marriage, the relations and friends of both parties assemble at the house of the bridegroom's father, while the bride is busy in putting on her wedding dress and ornamenting her person to the best possible advantage. As soon as she has completed her toilet she makes her appearance with her face still veiled, and places herself near the door of the cottage, where she awaits the arrival of the *thor-kart* or priest who is called in to consecrate the marriage. The *kart* on entering the house is received with a feeling of deep respect; and he initiates the marriage ceremony by offering to each one of the guests present a glass of beer, which is quaffed off in religious silence. The priest addresses a prayer to Thora¹ entreating the god to grant to the young married couple plenty of corn, riches and children; after which the bride, having been previously unveiled, assumes a kneeling posture, and presents a cup of beer or hydromel or *kanys'ka* first to her husband, and next to each one of the guests in succession. When all have emptied their cups the young wife rises to her feet, which is the signal for the beginning of festivities, and the feasting and carousing continue until the guests have partaken of the good things offered to them to perfect satiety.²

¹ As the chief god of the Votiaks is not called Thora but Inmar, it is highly probable that the Votiaks, who address their prayers to Thora, are nominal Christians, for Thora is the name adopted for God by the missionaries. It is, however, probable that the *thor-kart* is the local peasant chief of the village who acts as priest.

² The marriage ceremonies differ in different villages; but most of the circumstantial details are of no importance, and present very little interest.

When the Votiak mother feels the first symptoms of labour pain she retires to the bathing-hut, where she is attended to by an experienced matron who supplies her with water and other necessaries. As soon as the child is born, the head and the face are rubbed with ashes, to counteract the pernicious influence of evil spirits, and the infant is then bathed in salt water, and is perfectly cleaned with the aid of soap. The child is wrapped in swaddling-bands of linen and coarse woollen stuff; and when the mother goes abroad the young babe is carried by her in a kind of basket which hangs down behind her back, and if she is engaged at harvest-time in the labours of the field she suspends the basket-cradle from the nearest tree-branch. The child is suckled by its mother for two or three months, but after that time it is gradually habituated to digest coarser food, such as bread, meat, &c., and sometimes little children are even regaled with brandy at an early age.

The Votiaks are not only fond of singing their popular songs, in which they exercise themselves on festive occasions, but they play an instrument (*krötz*) which resembles a lute and is somewhat original in form. On the upper surface, which is semicircular, the chords are stretched at equal distances which all differ in length, and the instrument is played with the fingers of one hand while the chords are depressed with the fingers of the other hand. It is in the form of a box having a hole in the centre of the upper surface so as to serve as sounding-board. The *krötz* furnishes the dance music, and while its notes indicate the measure of the steps three young girls place themselves in a straight line, and each one turns round first with one and next with the other partner. They also perform the Russian national dance, but without grace in their movements and without spirit in the execution. Boys and girls always dance in separate groups.

When a Votiak dies, the body is washed and dressed in the holiday clothes of the deceased; and to manifest the depth of their sorrow they break off the point of the knife they carry in their belt. The body is laid out in state, and a lighted taper is placed near the feet. When all preliminary arrangements have been completed the deceased is carried to the place of burial, is deposited in the grave between two planks, and is provided with various articles of first necessity, such as a hatchet, a knife, some clothing, an assortment of provisions and other things that may be useful in another world. After the grave has been filled up several lighted wax candles are stuck in the sod, and three hard-boiled eggs, cut in small pieces, are laid upon the last resting-place of the departed, while the nearest relatives exclaim: "Take this poor soul, it will be useful to thee." On their return to the mortuary dwelling the mourning friends kindle a large fire in the yard, rub their hands with the ashes, wash themselves, change their dress, and then console themselves by eating and drinking in honour of their deceased friend. On the third day the funeral feast is celebrated in commemoration of the virtues of the dear departed, and a portion of the viands prepared for the occasion is spread upon the grave by the relatives saying: "There take this, it will do thee good." On the seventh day an ox or a horse is sacrificed to appease the manes of

the dead, and a soup is prepared, from the meat, of which all the invited guests partake, and a considerable portion of the repast is deposited upon the grave. The annual festival of the dead takes place on Thursday in holy week, on which occasion the cemetery is crowded with men, women and children, each carrying a burning wax candle; and all partake freely of the supply of provisions brought to the ground for the general entertainment. The master of the house addresses the dead in these words: "Ye spirits of the departed, watch over us and preserve us, do not let us be maimed, nor send us pestilence; let us be successful in obtaining corn, wine (?) and provisions."

The Votiaks believe in a future state of existence, and they suppose that the surviving soul of man will either go to the place of happiness (*doomia toggit*), where it will enjoy all the pleasures of terrestrial life—riches, power, fair women, the most savoury food and the most delicious beverages; or that it will be consigned to a place of misery (*koorastem intee*), where it will be plunged into caldrons of boiling pitch, and will be doomed to suffer intolerable agony for the sins it has committed.¹

The Votiaks, although directly responsible to their own local chiefs (*tore*), who are elected by the peasants, are subject to the supreme control of the Russian government, and are, in many respects, amenable to the Russian laws; they are liable to military service, and are required to pay taxes.² When the Votiaks are called upon to take an oath, a bear's skin is spread upon the ground, upon which are laid a piece of bread, a knife and a hatchet, and they pronounce the following imprecation, after swallowing a morsel of the bread: "In case I should prove faithless may a bear tear me to pieces, may the bread choke me, may the knife kill me, and the hatchet strike off my head."

Although nearly all the Votiaks, that have not been absorbed by the Tatars and Russians, have been converted to Greek Catholicism, yet a goodly number still cling to their ancient gods and still follow their old religious practices. They recognise a great number of divinities of various characters. Inmar, the god of heaven, is regarded as the principal god who inhabits the sun; and his wife Mukyltzin is the beneficent goddess that fructifies the earth and the cattle. Shunda-muma is the mother of the sun, from whom several other gods are descended in a direct line. The chief of the malevolent demons has received the name of *sheitan* or *keremet*, which has been borrowed from the Tatars, who is supposed to inhabit the water, and for this reason he also bears the name of Vu-murt or water-man. Another nature divinity of evil portent is Nules-nuna or Lud-murt, "the forest man," who is represented as half man and half beast, walking only on one leg which is turned inside out, and having but one eye. Albast is described as an evil spirit who haunts the houses,

¹ These ideas of a future state have undoubtedly been borrowed from the Mohamedan Tatars, dressed in the native garb.

² They fear above all things the Russian *stanovoi Pristav*, who is the police director of the district; and when the Christian Votiaks recite the Lord's prayer they intercalate "Deliver us from the *Pristav*," instead of "Deliver us from all evil."—Buch's Wotjaken, p. 26.

barns and baths, and being constantly bent on mischief, he sets houses on fire for sport, and drives cattle mad to distress the owners.¹ The pagan Votiaks had no consecrated houses of worship, but in the *kuala* or kitchen a small shelf attached to the wall in one of the upper corners called *dzadzy* served as it were as altar where the offerings destined for the divinity were deposited. They also had consecrated groves (*lul*), which were carefully enclosed, and no woman was allowed to profane them by her unhallowed tread. Offerings were presented to some particular god in the field or in the street or even in the farm-yard. The *tuno* or sorcerer acted as priest, and when an animal had to be sacrificed, to conciliate the favour of a god, he selected the kind the god demanded, and determined its quality and colour; but the act of sacrificing was performed by the *ludatis*, or guardian of the sacred grove. The offerings presented in the *kuala* generally at midnight by the master of the house with his head covered consisted of bread, meat, mush made of groats, and more rarely of money, honey or eggs.

The Votiaks are the victims of the most stupid superstitions. They imagine that their *tunos* or *ubirs*, "sorcerers," are in league with the evil spirits and can command their services at pleasure, of which advantage they do not fail to avail themselves when they wish to injure their enemies. They point out the place where strayed cattle or horses are to be found, and act as medicine men in case of sickness. They ascribe an eclipse of the sun or the moon to the daring feat of the *ubirs*, who are supposed to have provoked a collision with the heavenly luminaries in their wizard excursions. Wednesday and Friday are considered unlucky days, during which nothing of importance is undertaken. A cuckoo alighting on the roof of a house, or a hedgehog that crosses one's path prognosticates death or illness in the family. Killing a pigeon or a swallow stops the increase of cattle and poultry. When a tree is struck by lightning they think that the evil spirit who selected it for his habitation has been killed. They hold it to be of unlucky portent to sell the wax formed in the hive, or to remove it from the house. When passing over a river a Votiak will throw a handful of grass into the water saying: "Water, do not stop me."

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¹ There are numerous other evil spirits reported by different names in the Votiak demonology.

TCHEREMISS.

THE Tcheremiss, who call themselves Mara,¹ occupy the Kama and the right and left banks of the Volga in the government of Kazan, Nishney-Novgorod, Wyatka, Orenburg, Perm and Simbirsk in European Russia. Those who inhabit the right banks of the Volga are called Tcheremiss of the mountains, and those on the left bank Tcheremiss of the plain; and though they speak the same language, yet they are distinguished from each other by striking differences, and their dialects have so much deviated from the mother tongue that they hardly understand each other. To the north their territory extends along the Kama and Wyatka rivers, and in the south they are found in the government of Kazan and Orenburg. The number of their population is estimated at two hundred thousand souls. Formerly they led a nomadic life, which they have long since exchanged for permanent settlements and fixed habitations.

The physical characteristics of the Tcheremiss is by no means uniform. The Tcheremiss of the plain are rather below medium stature, but they are active in their movements and have a strongly built frame. They have a dark complexion, a broad face and a snub nose. Their hair and beard are of glossy black, which in a few exceptional cases only is shaded off into a dark brown. Their women cannot be considered as the fair sex, for they are very small and remarkably ugly, and their ugliness is not relieved by a becoming dress. The mountain Tcheremiss, on the other hand, are tall, slender, and well made; their countenance is expressive and is not wanting in some traits of beauty. Their hair is of a glossy jet, and their eyes are of a brilliant black colour. The women are as much favoured by nature as the men, and they are rendered still more attractive by their love of order and their neatness of attire.

The moral character of the Tcheremiss is similar to that of the Tchoovash,² but they are much more quiet in their disposition, and more sociable in their intercourse with strangers, and while they surpass them in general intelligence they are also far more cunning. They are rather avaricious and love to amass money, not for any useful purpose, but with the object of burying it out of sight, so that no one ever knows the spot where their treasure lies hid, and it is said that they frequently take their departure to another world without disclosing their secret even to their wife and children.

The Tcheremiss live together in villages which are irregularly built up. The log-houses are scattered in every direction, are surrounded by large yards and are shaded on all sides by beeches, oaks and various kinds of fruit-trees. They have generally two cottages; one being the family dwelling and the reception-room, which has several glazed windows and is provided with a good stove that connects with

¹ Mara signifies "man" in the language of the Tcheremiss; the name by which they are generally known has been given to them by the Russians.

² See Tchoovash, *supra*, p. 513.

the chimney flue. The other, though it has not the convenience of a chimney, contains an oven, and is not only used as kitchen, but here all the ordinary household work is done, and during the severe cold of winter it also serves as shelter for the tender young of their cattle and sheep.

The costume of the Tcheremiss of the plains is somewhat russianised; but many are dressed, like the mountain Tcheremiss, in white linen trousers and a *caftan* of grey or white cloth trimmed at the seams with black gimp, and fastened round the waist with a girdle. Their legs and feet are enveloped in strips of black woollen stuff. The women wear a long gown, gathered round the waist by a band of hemp-cloth to which a woollen tassel is attached behind, and the sleeves and body are embroidered in wool of various colours. A large ribbon, covered with coins and shells, hangs over their shoulders, while round their head is wound an embroidered piece of linen, called *sharpan*, which extends down to the neck, and is fastened under the chin, so that nothing but the forehead and the front part of the face remain exposed. Their legs are entwined, like those of the men, with strips of woollen cloth; and the wealth of the wearer is clearly indicated by the greater or less quantity of wrappers employed, which are intended as an elegant substitute for stockings. When going abroad they protect their feet by shoes made of bark. The Tcheremiss of the plain make use of the *sharpan*, which simply covers their neck; but their head is entirely bare, their hair being braided into tresses which hang loosely down behind. Their principal ornaments are semicircular pendants of copper, which are suspended from the ears, but are exclusively worn by the married women.

The Tcheremiss are very frugal and abstemious in eating, but they are fond of drinking beer and spirituous liquors, and on festal occasions they never fail to be intoxicated. Their food supply is rather scanty, and the water at their disposal is somewhat unwholesome. Different preparations of oatmeal, whey and several varieties of vegetables constitute their principal articles of food. Squirrels and hares are eaten by those who are the less civilised; and when on a hunting expedition their stock of provisions is exhausted, they eat the winged seeds of the pine-burrs and wild roots and other eatable plants. Beef and mutton is the ordinary meat diet of the rich.

The tillage of the soil, where the land is well adapted for cultivation, is the chief occupation of the modern Tcheremiss. The arable land is not the property of individuals, but belongs to the village community at large. They have adopted, in their internal organisation, the communal system. The whole population of the village of all ages and sexes labour together during the working season—at sowing and harvest-time and haymaking. All the farming operations are performed in common, and all apply themselves most earnestly to the work until it is finished. The produce of the land is equally divided among the different households in the field, before it is gathered into the barns. The fields are not partitioned off either by hedges or fences; and the ground set apart for cultivation is looked upon as sacred and is called *heremet*, a name applied to consecrated spots where

sacrifices are offered to the gods. Their gardens are well cultivated and produce an abundance of cabbage, radishes, onions and potatoes. The richer Tcheremiss rear considerable herds of cattle, a few horses and some sheep ; but in imitation of the Mohamedan Tatars, they have a great aversion to pork, and pigs are not tolerated on their premises.

The communal principle among the Tcheremiss is carried to such an extreme, that individuals never engage in commercial transactions on their own account outside of the community in which they live, and all trade with strangers is carried on through the *kashtan* or municipal chief on behalf of the community at large.

Some of the Tcheremiss are principally dependent on the chase for their subsistence ; and as they are expert marksmen, and the forests, by which they are surrounded, abound in a great variety of game, they prefer this occupation to that of agriculture. They sell woodcocks and snipes in the market of Kazan ; and Russian traders visit the villages to buy up at a low price all their surplus game, as well as the skins of the animals killed in the chase, such as wolves, foxes, squirrels and martens. Some communities devote much of their time to the manufacture of corn-bags (*kooly*) from the bark of trees, and they prepare and send to market oak and pine bark which are used for tanning. All the Tcheremiss communities make their own pottery ware, which is graceful in form and highly ornamental in finish. The women are skilled in spinning, weaving, sewing and embroidery. They understand the art of dyeing wool red with the root of a species of *Galium* which they gather in autumn, and yellow with a species of *Lycopodium*.

The language of the Tcheremiss is a branch dialect of the class of Finnish languages, of which the Votjak forms the connecting-link ; from which it does not differ in organic structure, except that it has a complete negative conjugation. The language does not admit of any real inflection, and all accidents and modal conditions are denoted by suffixes which are unchangeable for the same kind of words, with an occasional variation of the connecting vowel. All substantive words : nouns, adjectives, pronouns, participles and numerals are declined. An adjective or a pronoun may, however, be declinable or indeclinable according to its position in the sentence. Postpositions are also used to indicate relation, where the case suffixes are insufficient. The suffix *n* denotes the genitive ; as, *kolyshtemäda dockatam üdasha*, "Hear ye the parable of the sower." This suffix also forms an adverbial case to indicate time, place or manner of action ; as, *shirgan wazenet*, "they fell down upon their face." The suffix *m* is the ordinary sign of the accusative ; as, *ushanet shidaram*, "they saw the star." As regards time it answers the question "when ;" as, *telam*, "in the winter." *Lan* is a participle of place and denotes the allative ; as, *marlan ke*, "to the man go ;" i.e., "to marry." It also denotes the dative ; as, *jasosha seda endemlan*, "woe be to the man !" The suffix *shka* forms the locative case, mostly corresponding to the illative and answering the question "whitherto ;" as, *Wiftejemasuka nymam kolten*, "to Bethlehem sent he them." *Shta*, which is the correlative of the former, indicates a place, answering the question "where ;" as, *jamen widash-ta*, "they perished in the water." The suffix *sh* forms the factitive

case ; as, *puresh pishten*, "he held it to be good ;" i.e., "he concluded." It expresses a local relation upon the question of "where" and "whither ;" as, *ladakesh pisht*, "to put into the scabbard." The suffix *te* corresponds in form and signification to the abessive or caritive ; as, *sulukte*, "without sin." The personal suffixes are in the 1st person sing. : *m* ; as, *idyrem*, "my daughter ;" 2d person sing. : *t* ; as, *idyret*, "thy daughter ;" 3d person sing. : *sha* ; as, *idyrsha*, "his daughter ;" plural 1st person sing. : *na* ; as, *juma na*, "our God ;" 2d person : *da* ; as, *il eshda*, "your dwelling ;" 3d person : *sht* ; as, *ibyrtnashesht*, "their joy." The comparison of adjectives is expressed by the preposition *gyts* or *gytsen* ; as, *shim kel' tem' ashwl' am shke gyts pis' awl'am*, "seven devils worse than himself." There is no grammatical distinction between the comparative and superlative, and the difference can only be inferred from the context. Personal pronouns are almost declined in the same manner as nouns. Possessive pronouns are expressed by the genitive of personal pronouns. The relative pronouns differ according as they refer to a noun, a demonstrative or indefinite pronoun. The objects counted before which a numeral is placed are frequently used in the singular, and when they are the subject of a verb the last is also in the singular. The cardinal numbers have partly a double form according as they are used as substantives or adjectives. In the first case they are strengthened by a *t* ; as, *nilit gyts ikta*, "one of the four." The units including ten are expressed by specific words ; the tens are expressed by placing the respective unit before *lu*, "ten ;" as, *kok* = 2, *lu* = 10, *koklu* = 20. The intervening numbers are expressed by placing the units after *luat* = 10. With the exception of a hundred and a thousand all the higher numbers are compounds. The verb has but two simple tenses, the present and the past, and the present is also used for the future. The verb has numerous derivative forms which are all indicated by suffix letters or syllables. To form the present the personal suffix is added to the radical, which is only modified in the third person. The preterit or past tense includes the imperfect, the perfect and the pluperfect. Besides the indicative and the conditional mood the language has a conjunctive mood, which is indicated by the intercalation of the letter *n* between the radical and the personal suffix without any other change in all the tenses. The imperative is denoted by the third person of the conjunctive mood and the first and second person of the present indicative. But the radical of the verb is also used as the second person singular of the imperative, and in the plural the particle *da* is annexed. The negative conjugation in the Tcheremiss is more complete than that of any other Finnish language. The Tcheremiss has the substantive verb "to be," which is thus irregularly conjugated in the present indicative : *Ylam*, "I am ;" *Ylat*, "thou art ;" *Ula*, "he is." Plural : *Ylna*, "we are ;" *Ylda*, "ye are ;" *Ylat*, "they are."

The Tcheremiss women are very industrious and are excellent housewives. Polygamy is common, and a man is allowed to marry as many wives as he can procure and support ; but they hardly ever burden themselves with more than two at a time. Adultery on the

part of the wife is punished by whipping, or it is followed by a temporary separation.

Young girls are given away in marriage by their parents for a stipulated price called *olon*, which varies in value from thirty to fifty rubles, and sometimes it is even increased to a hundred rubles. After the preliminary arrangements have been made with the parents, the young man, accompanied by his friend who acts as matchmaker, visits the young maiden, and in this interview they give expression to their mutual inclinations and discuss their future prospects. If the young couple persistently determine to become man and wife, the matchmaker enters into negotiations for the *olon*, which he tries to reduce as much as possible. The father of the bride, on his part, agrees to furnish a proportionate dowry, which generally consists of cattle and household utensils. The old people then shake hands, and the bride and bridegroom exchange rings—a ceremony that has received the name of *shergas wastultas*. On the day the wedding takes place, the bridegroom, accompanied by his male and female friends, and headed by a musical band, proceeds to the house of the bride's father, and if in this processional march they have to pass through another village, they are liberally regaled by the villagers, some of whom join the escort. Arrived at the place of destination, the bridegroom delivers the still unpaid part of the *olon*. After the *kart* or priest has recited an appropriate prayer, the invited guests are sumptuously feasted, and though the young couple partake of the repast, yet the bride keeps her face covered with a veil. Next morning the young woman leaves the paternal home with tears in her eyes, taking with her all the property that has been set apart for her dowry. In the house of the bridegroom's father all is prepared for the celebration of the marriage; the tutelary idol is placed upon the table, to whom the *kart* addresses the customary prayer. The young wife then distributes embroidered shirts or gowns and handkerchiefs as presents in commemoration of the occasion. The company is invited to sit down to the repast served up, and the guests never fail to eat and drink, and enjoy the good things munificently supplied by the host. The rest of the evening is passed in singing, dancing and story-telling; and all listen with delight to the musical performances on the Russian harp (*gusli*), the bagpipe (*shübbër*) and the Jew's harp.

On retiring during the night the young married couple are locked up in the nuptial chamber, where the bride undresses herself, but refuses to share the bed of the bridegroom until forced to do so by the matrons that happen to be present. Next morning one of the friends who represents the bride's father enters the bridal chamber with a riding-whip (*plet*) in his hand. If on inquiry he is informed that the young wife's virgin purity cannot be vouched for, he threatens her with his whip, and executes his threat next day, unless prevented by the intervention of the husband. The second day is also passed in feasting and carousing, provided the supply of provisions has not been previously exhausted.

The Christian Tcheremiss have their marriages consecrated by observing the ordinary church ceremonials, after having in secret indulged

in all their heathen usages. At the departure of the invited guests each one throws a *kopek*:¹ into a cup as a marriage gift, wishing happiness and prosperity to the married pair.

The Tcheremiss have a peculiar way of giving a name to a new-born child. The *kart* or *misham*, in the capacity of village priest, is called in immediately after the birth of the infant, and taking it up in his arms he handles it so roughly as to make it cry. He then repeats a list of male or female names according to the sex of the new-born babe, and the name called out at the moment the child stops crying is the one chosen. Sometimes the child is named by striking fire with steel and flint, while repeating a certain roll of names, and that pronounced at the time the tinder becomes ignited is the one that is given to the child. Among other tribes, after the child is born, the first male friend that enters gives the name he may select if the child be a boy, but if it is a girl it is the first female visitor that performs this office. The person thus naming the child is henceforth called by the relations *atai*, "father," or *abai*, "mother."

When a Tcheremiss dies the body of the deceased is washed, and being dressed in his best clothes it is laid in the coffin (*shupar*), with a burning wax candle placed at the head, while the relations give expression to their grief by loud lamentations. After a reasonable interval the coffin is placed on a sledge or waggon, and is thus conveyed to the public cemetery (*süliägartla*). In the shallow grave to which the body is consigned, with the head turned towards the west, are deposited some household vessels, a frame to plait bark shoes and other articles; and to enable the dead to pay the expenses of their journey, a few *kopeks* are tied to their girdle. After the grave is filled up the nearest kindred of the deceased place upon the mound a few burning wax candles, praying their dead friend and other deceased relatives not to disturb the peace of the survivors. While expressing their regret at the loss they have sustained, those who make a part of the funeral escort eat small pancakes expressly provided for this purpose, and each one deposits three morsels upon the grave, saying: "This is for thee." A white flag attached to a pole stuck into the ground marks the spot where one of the deceased relatives lies buried. On their return home they purify themselves by bathing and putting on a change of clothes. As soon as this is accomplished they proceed to the mortuary dwelling, where a light funeral feast is served up. Commemorative festivals in honour of the deceased are celebrated on the third, the seventh and the fortieth day after the death occurred. Amidst burning wax candles the friends and relatives eat pancakes and then march in procession to the grave, where they deposit the share of the eatables destined for the use of the departed. In some communities, they celebrate the funeral feast six weeks after the death of the deceased, and pray that their departed friend may do them the favour to revisit his former home, that he may attend the repast given in his honour. All the friends of the family assemble at the house of the deceased, which is illuminated with lighted tapers equal in

¹ A Russian coin.

number to that of the members of the family who have died within the memory of the survivors.

At the festival of death two sheep and several fowls are sacrificed to the soul of the departed. The flesh, being duly prepared, is eaten by the assembled friends, and they are likewise regaled with a profusion of beer. The *kart* or *misham* wears the clothes of the deceased, and taking a burning candle in each hand, he strikes up a dance, in which he is joined by the rest of the guests. Having thus amused themselves for a few hours the part of the food that still remains unconsumed is put by the *kart* in a wooden porringer, and is placed on the ground in the yard, that the remnants and crumbs may be eaten by the dogs. If the dogs readily partake of the proffered bounty and feed on it with great avidity, it is supposed that the sacrifice was graciously accepted, and the company abandon themselves for the rest of the day to the most unrestrained joy and merriment, which continue until they are so happy that they lose all consciousness of existence, being entirely overcome by the fumes of intoxication.

The Tcheremiss believe in a life after death, which, according to their conception of a future state, is but a continuation, on an improved plan, of the present mode of living. They suppose that those who have been good will enjoy a happy life, while wicked men are changed into evil spirits that return from the grave to torment the living.

The Tcheremiss are subject to the Russian government, to whom they pay taxes; and their young men are equally liable to military service with the rest of the Russian population. Their internal organisation is very simple; the elders or headmen (*kashtan*) of the villages settle all disputes that may arise between the members of the same community. The *kashtan* is assisted by deputies called *asbari*, and he has the privilege of appointing his own successor subject to the approval of the people.

Although the greatest number of the Tcheremiss have, at least nominally, been converted to Christianity, yet many of them are still devoted to the religion of their forefathers, and they still worship their ancestral gods. In their religious exercises they have a particular predilection for old, venerable trees. The forest wild, where grand and majestic trees are most abundant, is the spot selected where they commune with their divinities, and the spot is called *tshedra yummata* or the wood consecrated to god. The trees of the most remarkable beauty are all dedicated to special deities who form the heavenly host that surround their supreme god Yuma. The sacred trees (*anapou*) are supposed to possess supernatural virtues, and from their branches is suspended a talismanic object (*ishta*) in the form of a miniature pewter dish about the size of a ruble. These metallic talismans are renewed annually at the festival of *surem*, and the *kart*, who casts them with certain ceremonial formalities, pretends to be able, while engaged in this sacred duty, to predict the future by announcing the general happiness or misfortune of the community, according to the peculiar forms the metals assume in the casting process. A pine-tree

is dedicated to Yuma-kudurtsha, or the god of thunder; and an oak to Yuma-bolgantsha, or the god of lightning. These gods are worshipped under their tutelary trees, and a prayer is addressed to them to spare the granaries and preserve the people from misfortune. The god of thunder is represented by a small rudely carved wooden image in human form, dressed up in proper style, which is set up in a shrine of birch-bark placed in the corner of the room. A lime-tree is consecrated to the earth, and a fir-tree to Keava, a subordinate divinity that stands before Yuma. Besides Yuma-Awa, who is the mother of the gods, and Kitsheba, who is the mother of the sun, other female divinities are representative types of the benevolent agencies of nature.

The Tcheremiss, like most barbarians, pay a higher reverence to the demoniac agencies of nature than to the beneficent gods. Their adoration and sacrifices are principally reserved to Yo or Keremet, the genius of evil, who has his abode in the water, and it is believed that during midday his malignant temper works itself up to the utmost fury; and on this account he is supposed to be particularly dangerous at dinner-time. It is he who overwhelms them with his retributive justice, and crushes them with his hand of vengeance. He sends them pestilence, famine and numerous other evils. They pay homage to Yuma as a mark of love and gratitude for the blessings he bestows upon them; but they stand in awe of Keremet and approach him with fear and trembling. His temple is a magnificent piece of woodland called *shke keremet* or *koya-keremet*, where sacrifices are offered to him, and their veneration for this sacred place is so great that, on passing it, they never fail to dismount and prostrate themselves on the ground; and no woman is allowed to touch with her profane foot the consecrated precinct.

The Tcheremiss celebrate four principal festivals. The *kone-ketcha*, or the festival of the cattle, is celebrated by total abstinence from food on the part of themselves as well as their cattle. They pray to Yuma to preserve their cattle in a safe and sound condition, to render them docile and to keep them from treading down the corn. The *aga-priam*, or the festival of husbandry, which is held in great veneration, is distinguished by solemn ceremonies. The *shran-yel* (lamb's foot) is the festival of young girls, who, at this period, go into the stable in the dark, and take hold of the first lamb they can catch by the foot. If the lamb they happen to seize is young, it is a sure indication that they will marry a young man; but if old they must make up their mind to become the wives of old men. No religious ceremonies are observed on this occasion, but the young people are indulging in universal merriment, and are enjoying themselves in various amusements. Entertainments are given after the completion of the harvest. The guests bring each a supply of beer, brandy, roast fowl and cakes, and music and dancing lend to the festival peculiar charms. But the festival of the *surem* is the principal occasion of religious solemnities. During a period of three weeks, while the corn is blossoming, the Tcheremiss consider it sinful to perform any agricultural labour, except that of weeding the ground. At the end of

this time the great holiday of *surem*, also called *yuman beiram*,¹ in honour of the god Yuma, is celebrated, when all—Christians as well as pagans—proceed to the consecrated spot in the forest, where sacrifices have been offered up from time immemorial. On the day appointed, which falls generally on the latter part of June, every Tcheremiss takes a bath to free himself from all impurity, and dresses in clean white linen clothes. No snuff is taken and no pipe is smoked during this solemn period, and women are entirely excluded from participating in the celebration. The animals selected for sacrifice are cows, sheep and fowls, and they must previously have been purchased without bargaining for the price. The *kart* or *misham* lights seven fires in the direction of north-west and south-east, and before each he spreads a piece of cloth upon which the cakes and the beverage supplied for the festival are placed. The north-west fire is dedicated to Yuma, the next to Yuma-Awa and the other five to the benevolent divinities. The *udshots* or assistant priests hold the sacrificial victim in front of each fire. The *misham* then takes the dish containing the cakes and the cup filled with the beverage and raises them on high, while addressing a prayer to the gods. Each *udshot* next pours water upon the sacrificial victim committed to his charge, to make it shiver, which is considered a favourable sign, indicating that the gods have accepted the sacrifice. After the animals have been slaughtered and a part of the blood has been thrown into the fire, the priests perform various ceremonies, and the worshippers fall down on their knees and prostrate themselves several times, with their faces touching the ground, repeating aloud a prayer which contains the following eighteen requests: 1. To him who has offered a sacrifice may Yuma grant health and happiness. 2. To the children that have been born may he give an abundance of money, bread, honey and cattle. 3. May he cause the bees to swarm at new year, and provide honey in abundance. 4. May he bless our efforts in hunting, whether of birds or game. 5. May he give us an abundance of gold and silver. 6. Let us, O god! receive threefold the value of our goods. 7. Grant that we may become possessed of all the treasures that are in the earth and in the whole world. 8. Enable us to pay our taxes to the czar. 9. When the spring comes let the three kinds of cattle out in the three ways, and protect them from the deep mud; from bears, wolves and thieves. 10. Let our barren cows bear calves. 11. Let the lean cows grow fat by causing them to have calves. 12. Let us sell the barren cows with one hand, and with the other take hold of the money. 13. Send us, O Yuma! a true-hearted friend. 14. When we travel to a distance protect us from wicked men and bad diseases, stupid people, bad judges and slanderous tongues. 15. As the hop-plant is fresh and leafy, so bless us with happiness and understanding. 16. As the light burns clear, so let us live and grant us health. 17. As the wax settles down to a uniform level, so grant us the happiness to live constantly. 18. Grant that he who asks for alms may receive abundantly. After this prolix and multifarious

¹ The word *beiram*, which is a name of a Mohamedan festival, has been borrowed from the Tatars.

prayer has been recited, the *nisham* puts the head, heart and liver of the victim into a wooden bowl, and offers it as a special sacrifice to his divinity by holding them up before the fire and addressing to him an appropriate prayer. The company then sits down to eat the meat that has been duly cooked, and the repast is concluded with another prayer. These exercises are continued for three days and three nights, during which time no one is allowed to sleep. Neither beer nor spirits are permitted to be taken during this festival, and the whole assembly remains perfectly sober, absorbed in religious meditations. All that is left of the feast, together with the bones and entrails, is thrown into the fires which are kept constantly burning.

After the *surem* festival a day is appointed by the *kart* for the exorcism of *sheitan*.¹ The young men, provided with a kind of flute made of a lime-tree branch, proceed in a covered cart or on horseback to the plain where the young girls and married women are assembled, who bring for the occasion a great variety of cakes. Here all enjoy themselves in general conversation and other amusements. In the evening or next day the young men commence their excursions into the villages, where they enter the yards of the different houses, and by means of wild shrieks and yells, much boisterous clamour and other unearthly noises, they suppose they can drive away *sheitan* so as to make him abandon the dwellings inhabited by men. The master of the house, to show that he is truly grateful for this gratuitous service of his young friends, presents to them a variety of provisions, and sometimes he gives them in addition a small amount of money.

The Tcheremiss have recourse to sorcery for relief whenever they fall dangerously ill. The *mudjedesh* or sorcerer is sent for, who performs a number of conjurations, and orders a sacrifice to be offered up to Yo; and if the fowl, duck or goose that has been killed in honour of the god proves insufficient the favour of the divinity must be propitiated by sacrificing a lamb, of which the sorcerer is entitled to the skin. In killing the victim the torture it is made to suffer is graduated according to the greater or less gravity of the disease under which the patient suffers. The flesh is cooked and eaten, and the remnants and the offal are burned in honour of the god, accompanied by an appropriate prayer.

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¹ A name for the devil borrowed from the Mohamedan Tatars.

MORDWINS.

THE Mordwins belong to the class of Ugrio-Turaniens who, though conquered first by the Tatars, and subsequently incorporated as a part of the population of the Russian empire, have preserved their race distinction unaffected by foreign influences, and have thus maintained intact, if not their political, at least their social independence. Before they were subjected to the domination of the Tatars they constituted a wealthy and powerful nationality, and were governed by their own Khans and princes. They now occupy a portion of the territory of the government of Kazan, in the provinces of Nijney-Gorod and Orenburg, in Eastern Russia. They are divided into two distinct tribes called the Ersad, who occupy the country west of the Oka, and the Mokshad, who live principally east of Sura and Moksha; they are, however, frequently found inhabiting together the same villages without regard to tribal distinction.

In physical characteristics the Mordwins are not a pure Finnish race, they resemble the Russians in many respects in external appearance. They have long and thin faces, reddish brown hair and a short and scanty beard. The most prominent traits of their moral character are their honesty and their industrious and economic habits. They are shy and uncommunicative in the presence of strangers; and avoid as much as possible all contact with other races. They are rather dull and uninteresting, which makes them slow in their movements and dilatory in their actions. Their extreme want of cleanliness renders them somewhat unprepossessing, if not repulsive.

The Mordwins live in villages in retired, solitary places in the forest, with the houses scattered in every direction. Their family dwellings, which are surrounded by capacious yards, are either constructed in Tatar or Russian style. The door is always found to the east, and the *petch* or stove is placed in the south-west corner. Their household arrangements and their manner of living are nearly the same as those of the Tchoovash, except that they eat pork, which the former hold in abomination.

The costume of the Mordwins resembles that of the Russian peasant, with the exception of the shirt, which is provided with a wide collar embroidered with silk. The women wear a gown of white linen embroidered with red or blue wool, or with silk cord of different colours, girded round the waist with a very wide scarf, to which a profusion of tassels and fringes are attached. When dressed in their holiday costume they wear a profusely ornamented and richly embroidered apron over the front or back part of their gown. The married women hide their hair under a high embroidered hat, with an ornamented band hanging down behind. A few dispense, however, with this head-dress altogether, and substitute a striped handkerchief in its place, with the embroidered corners hanging down the shoulders. The young girls only are allowed to arrange their hair in long plaited tresses which fall down to the heels, and frequently they

make up the deficient measure of length by interweaving the plaits with black sheep's wool, with ribbons and *kopeks* fastened to the ends. A network kerchief, garnished with imitation coin and coral beads, forms their principal neck ornament. Their fingers are loaded with silver or brass rings, and from their ears are suspended beads and silver trinkets which touch their shoulders and produce a jingling sound as they move along. Among some tribes two leather bands fall down the breast which are ornamented with silver *kopeks*, and are bordered, at the edges, with chainlets and other trinkets. The front of their gown is fastened with a large clasp set in corals and precious stones, and some hang strings of glass beads round their neck.

The principal occupation of the Mordwins is agriculture and the rearing of cattle, and they are thus supplied with most of the necessities of life. They also entertain numerous beehives and draw from them a considerable quantity of honey and wax. The chase is one of their favourite pursuits, and they are very expert huntsmen.

The Mordwin language belongs to the Finnish family, and its grammatical organism is similar to that of the Votjak. Numerous expressions and even some idiomatic turns are derived from the Tatar language, and many terms have been introduced from the Russian.

Polygamy is tolerated among the Mordwins, but few persons avail themselves of the privilege, and nearly all are contented with one wife. Formerly when a young man wished to marry, his father or some other near relation entered into negotiation with the father of the girl whom he desired to make his wife. The price or *kalym*, which generally varied from eight to ten rubles, having been agreed upon, the money was immediately paid down, and the young maiden was delivered up to the bridegroom's father, who accepted her as a sacred trust and took her to his home. Arrived at the house of her father-in-law, the maiden veiled herself with her handkerchief and took her seat at the table by the side of her future husband. An immense pasty three or four feet long was served up, which the master of the house pushed towards the bride, saying: "Let the light of day shine upon you; may you be happy, and may corn and children be yours in abundance." The maiden having overcome her feeling of modesty, removed her veil, and for the first time beheld her husband face to face, who threw his arms around her, hugged and kissed her to his heart's content. The feasting then began and the assembled guests enjoyed themselves in dancing, singing and drinking beer. When the nuptial hour arrived the young wife was conducted by an old woman to the house of her husband, where she introduced her with these words: "Wolf! here is a lamb for you." The young woman feigned to be frightened, she wept, screamed, stamped upon the ground, and gave herself the appearance as if she wished to run away. But her husband quieted her alarm by his repeated embraces, the temporary excitement rapidly subsided, and she became sufficiently calm and submissive.

In former times the Mordwins frequently betrothed their children from infancy, and as a pledge of the engagement the respective parties

exchanged pipes. The maiden was by no means bound by the contract; but if the young man wished to annul the engagement he was required to pay to the young girl a few rubles as a compensation for being jilted.

At the present day the parties are married by observing the ceremonial formalities of the Russian church. After the return of the married couple from the church, where the nuptial benediction is given by the priest, the young wife manifests her regret by cries and lamentations, and some carry even their resistance so far as to scratch their faces as if they were in an agony of despair. On the day after the marriage the oldest member of the family brings, as marriage gift, a loaf of bread encrusted on the top with a piece of coin and a metal clasp. The father places the bread three successive times upon the head of his daughter-in-law, and pronounces the three mystical words: "*Tatei, mési, pavei*," the last being always the surname of the young wife.

When the wife of a Mordwin dies, the widower claims the privilege of marrying his still unwedded sister-in-law. To accomplish this object he proceeds to the house of her nearest relative, and throws down upon the table a small loaf of bread, bawling out at the top of his voice: "Sell me my sister-in-law;" and having said this he gets out of the way as quick as possible, and runs as fast as he can to escape from the pursuit of the father or other near relative of the young girl, for if he is overtaken he is unmercifully beaten in return for his audacity. If the pursuit has proved fruitless, and the pursuer is willing to give up the chase, he calls out to the suitor: "Come back; you have gained the prize," and the agile pedestrian enters into amicable relations with his would-be enemy, returns with him to his home, and takes possession of the object of his heart's desire, for whose sake he exposed himself to an imminent castigation.

The Mordwins formerly disposed of their dead in the same manner as the Tcheremiss. They dressed them in their best attire, placed a quantity of food and beer in the coffin and on the grave for the delectation of the deceased on his long and toilsome journey to another world. The women uttered plaintive cries and dolesome lamentations as an honourable service due to the departed.

The Mokshad Mordwins are now all converted to Christianity, and they nominally profess the Greek Catholicism of the Russian church. They formerly recognised a supreme being which they called Shkaï,¹ a name which is given to the sky. They addressed their prayers to their divinity by turning to the east, and they offered up their sacrifices of horses and cattle in the depth of the forest. The religion of a small number of Ersad Mordwins is of a pagan character, though it is not strictly speaking idolatrous, but the greatest number of them are at least nominal Christians. They recognise as supreme god Paas or Poss, which, in their dialect, signifies heaven. They have appropriated from their Christian neighbours two divinities whom they call the Mother and the Son of God, or in their language Enitchy Poss. They suppose that the abode of these deities is in the sky. Nicolai Poss, who

¹ This is probably of Scandinavian origin, and is really intended for the sun.

undoubtedly represents the patron saint of Russia, is also revered by them as a god, and when they are in great trouble, they go to the Christian church and dedicate a wax candle to this saint which they burn before his image. One of their infernal gods, who is supposed to dwell in the bowels of the earth, they call Master Poss. They look upon him as the genius of evil, and they sacrifice a black cow in his honour on the festival called Poss-Atchuskoi. But Keremet and his female associate are considered the most powerful gods, inclined to bring misfortune and unforeseen calamities upon them, and to these they offer sacrifices of a variety of victims. Their prayers and their mode of offering sacrifices correspond in most particulars with those of the Tchoovash, except that instead of burning the remains of the sacrificial victims, after the eatable parts have been consumed, they bury them in the ground and give the spot a tomb-like appearance.

The Mordwins celebrate numerous festivals. The festival of the sun, Shkai-Poss, is mostly characterised by feasting in their own houses, on which occasion they indulge in general merry-making and various amusements. In spring they hold the Keremet festival, which is celebrated by sacrificing a number of animals, of which a portion of the blood is buried in the ground, and the bones are thrown into the river. The sacrificers, who are called *atai*, are entitled to the skins for their service. The Ersads have a field festival called *walnosks*. On a certain day in summer men and married women, after having taken a bath, assemble in a large field, and in the presence of the crowd, the *atais* offer as sacrifice a red cow to Poss-Atchuskoi, a black cow to Master Poss, and other animals to other divinities. In the autumn the god Turtchashu-Poss is honoured with a domestic sacrifice, and in return for this favour a prayer is addressed to him to grant them a propitious winter. The first sight of the new moon is greeted by a profound prostration, and a prayer is addressed to the god to send them happiness and prosperity. On the great Christian holidays, they offer sacrifices of cakes, fowls and beer to the Russian God, and to the saints of the Russian church; for like most worldlings, they think it most safe to worship God and the devil, and be on friendly terms with both. Thunder and lightning cause them to be seized with fear and trembling, and they address Purgeny, the god of thunder, in these words: "Take pity on us, O great god!"

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VOGULS.

In the regions of the northern Ural mountains in Siberia, not very distant from the Vagran river, in the immediate vicinity of rich copper-mines, is an immense dry forest overgrown with pines and cedars, which bounds a limited tract of country occupied by the Voguls. They spread from the Ural eastward to the Irtysh, the Tawada, the Tura, and westward to Kama in the government of Perm. In the north they extend to Soswa and in the south to Koswa and Tshussowaya, but the greatest number of them are established on the Konda. Their population in the aggregate is estimated at a hundred thousand souls,¹ and they call themselves by the common name of Mansi.

The Voguls are of kindred origin with the Ostyaks; they are of low stature, and strange to say, they are stated to be effeminate in external appearance. Their complexion is somewhat swarthy, but by no means very dark, their long hair is brown or black, and rarely auburn or light red, their beard is scanty and their face is rather round. Their women are said to be pretty, and to be of an amorous disposition.

The *yourts*, or winter huts of the Voguls, are square wooden boxes, having the door to the north or to the east. On the left of the entrance, close to the side wall, stands a low oven communicating with a chimney flue, above which there is a square opening that serves both as smoke-hole and window. On the opposite side a large bench is fixed to the wall, which is used as couch, and another bench, placed in a different part of the room, answers the purpose of a seat. In front of the main apartment is a small closet which contains all the cooking vessels and household ware, such as troughs and barrels made of hollowed-out birch trunks, as well as a supply of birch-bark, which is employed for various economical purposes. The *balaganis* or summer huts are constructed of birch-bark which is fastened to a frame of posts stuck into the ground. The fire is kindled in front of the hut, and is kept constantly burning to keep clear of the house and horse flies, which are swarming everywhere in immense numbers.

The Voguls make no use of skins and furs for their dress materials, for they buy all their clothing from the Russians. Their gloves are, however, made at home from the skin of the elk, which they rub with grease or fish oil and soften it by crumpling it with their hands. Their snow-shoes are lined with moosedeer-skin, which is made to adhere to the upper surface by means of gum. The women wear an over-shirt of white coarse cotton cloth, which reaches down to the ground. They encircle their forehead with a black band garnished with coral beads, over which they tie a handkerchief that covers their head. Young girls have their hair braided in Russian fashion.

¹ Mr. Lansdell in his *Through Siberia* states that in 1876 their number was estimated at 5000, which differs widely from the text; but as he gives no authority for his statement, the number given in the text resting upon the authority of Pallas comes probably nearer the truth; for even in a hundred years they could not have been reduced to such a small number.

The food materials of the Voguls are chiefly confined to the flesh of the animals they kill in the chase and the fish they catch in the rivers. Cedar nuts and the grass seed they are able to collect in the marshes form their principal vegetable diet. The flesh of the elk, which they do not consume in the fresh state, is cut into long strips that are either dried in the open air, or they are smoked over the fire without the addition of salt. They cook their fresh meat by boiling, but their dried or smoked meat is eaten without any other preparation. When game is scarce and no other provisions are procurable, they break the bones of the animals that had been previously killed and had been thrown out after the flesh had been disposed of; and subjecting them to the boiling process, the nourishing broth thus produced is their only source of subsistence until some more substantial food can be procured. But they are hardly ever reduced to such an extremity. In the month of July they cut down a number of cedar-trees to afford them greater facilities to gather the cones, which they place in hot ashes to free them of the resin they contain, and on raising the scales the kernels are removed, for, being pleasantly tasted, they form a favourite article of food.

The Voguls live in the forests in isolated families or clans, composed of relations, where each occupies a limited tract of woodland which constitutes their exclusive hunting-ground, and they always respect the boundary-lines of their nearest neighbours. As hunting is the only occupation that ordinarily supplies them with the requisite means of subsistence, they are compelled to associate in small groups and confine themselves to limited localities which comprise an enclosure of ten or twelve *versts* or more of forest land. This territorial domain is surrounded by felled trees or stakes, to which horizontal pine or fir poles are fixed. They are very jealous of their territorial rights, and they watch carefully that no intruder steal their hay, cut down their wood, or carry off the game that has been taken in snares. At certain distances, where the fence is interrupted, snares and traps are set, and by means of these contrivances they frequently catch the female elk with her young ones. A strung bow with its arrow is their most ordinary snare. The most valuable animals taken by them are the elk and the sable. The bow and arrow are their common hunting weapons, but many are provided with firearms, which they handle with considerable skill. As some parts of the country are rather swampy, they are bound to walk when starting out on a hunting expedition, and they have neither horses nor any other riding animal, and even dogs are not very common among them. A few of the richer classes have some cows, which they keep near their huts under the charge of their women. Those that live near the banks of rivers follow fishing as their principal pursuit, and for this purpose they employ nets or construct weirs across narrow streams. Their boats are simply hollowed-out tree-trunks, or they are composed of birch-bark, of which the parts are sewn together with elk sinews, and to render them watertight they are coated with resin.

Their mechanical manipulations are very limited. They make cups and dishes as well as boat-shaped cradles of birch-bark. With the

outer rind, after it has been rendered supple by boiling, they manufacture many kinds of little boxes sewn together with sinews, and neatly inlaid with wooden chips.

The language of the Voguls has much affinity with the Finnish, and resembles it in grammatical construction. It is divided into different dialects, which are principally distinguished from each other by the diversity of pronunciation.

The Voguls, though inhabiting the forest wilds, are not the less devoted to musical performances. Their airs are simple, but are nevertheless sufficiently harmonious. Their favourite instrument, which is called *shongoort*, is a kind of harp, shaped like a miniature canoe, covered with a sounding-board, over which seven catgut strings are stretched supported by a bridge. They are attached at one end of the instrument to a peg, and they are toned by turning other small pegs. The musician holds the instrument on his knees, and while he plays with the left hand, he passes the fingers of his right hand over the strings to produce the different notes of the octave.

Dancing constitutes their most ordinary amusement, and they prefer the Russian to their own national dances. They are executed by a series of short steps with the feet in close proximity. While the dancers describe a round, standing face to face, or turning the back to each other, they mark the exact cadence with a white handkerchief, which they hold in their hand, by a regular shake of the head and by various gestures.

The Vogul women are very active and industrious housewives. They make useful household articles of birch-bark, attend to the affairs of the domestic establishment and take care of the children. They lull their infants to sleep by suspending them in birch-bark cradles from a tree-branch or from a pole stuck in the ground; while they carry those of more tender years on their back.

The Voguls recognise the supremacy of the Russian government by paying an annual tribute in moosedeer-skins, but their internal affairs are controlled by their own people without interference on the part of the central government.

The religion of the Voguls is founded upon nature worship, and resembles that of the Ostyaks; but many have, at least ostensibly, abandoned their ancient superstitions, and nominally profess Christianity. They still preserve, however, some of their idols, and invoke the favour of their hunting gods before they start out on a hunting tour. Among the Sosva tribes a stone image representing a young elk is preserved in a consecrated place. To this rustic divinity the Voguls, that live at a distance, make pilgrimages, to offer their prayers and sacrifices that they might be successful in the chase. The images of some of their gods, which were sometimes of wood and probably also of copper, were set up in caverns, upon steep elevated rocks, or on the summit of lofty pines to excite in the worshipper feelings of pious humility and veneration.

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OSTYAKS.

THE Ostyaks inhabit the north-western part of Siberia between the Obi and the Irtysh rivers, from 63° to 67° N. latitude. The country they occupy is bleak and cold, which forces them to lead a nomadic life to enable them to change their abode according to the season. The short summer is, however, sufficiently warm to produce low-stemmed grasses, and mosses and lichens in abundance.

In their physical characteristics the Ostyaks present a fair development of the Ugrio-Turanian type. The men as well as the women are of short stature, though they are generally well formed; their hair is most commonly of a dark colour, their features are almost regular, and their countenance, though not attractive, is not unpleasing. They are friendly in their disposition and agreeable in their intercourse with strangers. They are rather timid, but good-natured, they are excessively superstitious and credulous, and though accustomed to a laborious life from early youth, yet when not pressed by necessity they are much inclined to pass their time in idleness. They are very honest and are always ready to serve strangers no less than friends. They never abandon their friends in time of need, and he who asks is never refused even to the last morsel. They are unsuspicious and live in perfect harmony among themselves.

The Obdorskish tribes are rather below medium stature, are wanting in muscular fulness, have slim, calveless legs, and swarthy, beardless, disagreeable faces. Their hair is generally black, but a few have dark-coloured, reddish hair, which gives them a still more unsightly appearance. They are strongly built, have broad shoulders, projecting cheek-bones, dark, deep-seated eyes, a prominent forehead, a small nose somewhat bent at the ridge and rounded at the point, expanded nostrils, a large broad mouth, thick everted lips, small round chin, and neat small feet.

The moral character of the Obdorskish Ostyaks betrays their consciousness of weakness; they are always on the alert in order to protect themselves; and with this object they do not scruple to use cunning, deception and hypocritical humility, combined with abject submission when placed face to face with a powerful adversary. They are reserved when the occasion requires it, but when a change of circumstances allows them to throw off this mask they become the simple, unsophisticated, honest children of nature, though a little stiff, morose and obstinate.

The family dwelling of the Ostyaks is a tent-like structure composed of a number of poles stuck into the ground, about a foot apart, arranged in circular form and inclining in an oblique direction, so as to meet at the top, where they are tied together. A cap-like covering of reindeer-skin neatly sewn together is stretched over this rude frame. The entrance in front is a low and narrow opening just large enough for one man to creep in. The fireplace, which is of wicker-work plastered over with clay, is in the centre of the room, and the inmates are seated around it on skins spread on the ground, with the upper part of their body entirely uncovered, and with their backs turned towards the hairy part of the tent-covering. Some tribes have much more substantial houses, built in square form of massive pine-logs. Others erect huts constructed of stout poles which are covered with birch-bark, with a narrow opening at the side that serves as door. The flat roof is equally of birch-bark, and has a hole in the centre, which is closed in cold weather with a block of ice. The Obdorskish Ostyaks live in tents or in pine-log *yourts* according to the season, and in conformity with their occupation. The fishing tribes dwell in low huts provided with a hearth (*tshoorval*) made of clay which occupies a corner of the apartment. A small opening in the side wall or the roof serves as window, which is closed in the winter with a block of ice. The winter *yourts* of the better classes have sometimes a small vestibule in front of the door which is used as store-room to put away clothing and household utensils. One or more of the interior side walls are hung over with rush mats, and in the part of the room thus protected the family take up their quarters. Some of the winter *yourts* of the poorer classes, being partly subterranean, are lined inside with turf.

The costume of the Ostyaks of both sexes is very simple but comfortable. During the cold season they are dressed in a coat of reindeer or elk skin called *malitza*, with the fur turned inward, which reaches down to the ankles, and is garnished at the edges with strips of white reindeer or dog's skin. To the contracted opening, through which the head is passed, a stiff collar is attached that covers the nape of the neck. The sleeves, which are wide above and tight at the lower extremity, terminate in fur mittens (*chandoposs*) made of the skin of the reindeer leg. To protect this leather coat against the effects of moisture, it is generally covered on the smooth outside by some woven stuff. Over this another fur coat is worn, called *parka*, which is made of brown reindeer-skin, with the hair turned outside, and reaches down to the knee. It is hooded, is trimmed at the edges like the *malitza*, and is gathered round the waist by a leather girdle ornamented with brass buttons, and fastened in front by means of a clasp. Their drawers and stockings are of reindeer leather, or of bird's or fish skin neatly sewn together. Many of them wear as under-dress a shirt of home-made nettle cloth, which is often tastefully embroidered. The skin of the reindeer calf, or of the kite or other bird, is made into a cap to cover their head in cold weather, which is provided with ear-lappets and a back extension that falls down the neck. In summer the men go mostly bareheaded, and their hair is arranged into two

tresses tied up with a band of red worsted. The dress of the women resembles that of the men. Their body garment and their over-dress (*paniza*) are both of reindeer-skin, with the hair turned inside or outside according to the season. These coats are, as a matter of convenience, open in front, and are kept together by means of leather straps. They are neatly trimmed with strips of broadcloth of a red, yellow and green colour, and at the bottom with a band of black and white dog's skin. Their girdle is a braided band fastened in front by a large brass ring, to which wisps of larch shavings are attached, which are used for wiping and scouring. They throw over their head a fringed veil of gaily coloured nettle cloth or worsted stuff, with which they cover their face in the presence of strangers. In winter they protect their head with a cap made of reindeer or glutton skin trimmed with fur of the polar fox and ornamented with chain pendants of brass. They wear their hair long and interwoven with a band of red worsted; it is braided into two long tresses, to which a prolongation of false hair is frequently added to make them reach down to the ground. Their ornaments are brass buttons suspended from their ears, a number of brass finger-rings and necklaces of glass beads, as well as strings of pieces of brass and old coins.

The staple article of diet of the Ostyaks is fish, which they catch in great abundance in the rivers. During the winter they are plentifully supplied with the flesh of wild geese and ducks which abound in the marshes. The milk and flesh of the reindeer are, however, their most substantial food materials. They drink the warm blood of the animals they kill, which they consider a great treat. They dip their dried fish, without any other preparation, into train oil, which is their favourite seasoning. Their only vegetable food are wild berries and farinaceous roots which they collect during the summer months. Their ordinary drink is water; and it is only on festal occasions that they indulge in sipping brandy if they are able to procure it.

The principal occupations of the Ostyaks are the breeding of the reindeer and hunting and fishing. They generally lead a wandering life in search of pasture for their herds. In summer they take up their abode in the mountains, where grass is most abundant, and where they find the best feeding-places for the reindeer. This valuable animal not only supplies them with means of subsistence and materials for clothing, but it serves as a standard of currency; and when the snows are deep and almost impassable the light-footed reindeer, hitched to the sledge, glides over the frozen surface with inconceivable rapidity. The vehicle, which is drawn by the reindeer or by dogs, is excessively light; the body is made of lattice-work, and it rests upon two runners. During the winter months hunting is followed by the Ostyaks with some success, and they kill elks, foxes, squirrels and other fur animals in great abundance. When they are lucky enough to despatch a bear they suspend the skinned carcass from a high tree and beg its pardon, with many grimaces and lamentations, for having inadvertently found death at their hands. They assert that they really did not do the deed, that the iron dart that pierced it was not of their make, and that the feathers with which it

was winged were taken from a foreign bird. The winter is also the most favourable season for making their fishing excursions on the rivers. They take salmon and sturgeon by means of conical baskets about ten feet long, which are placed horizontally under the ice. The fish thus secured are dried, and being pounded with the bones, they are preserved for future use. The greatest portion of the fish caught on the coast of the Arctic Ocean during the summer months is salted by the Russian traders, who barter all the fish they can procure for bread, spirits and other articles of merchandise. The women spin thread from the fibre of the nettle, which they weave into a kind of coarse cloth that is principally used for shirts and bed-curtains to protect them from the gnats in the summer. They extract red and green dyes from the roots of plants, with which they colour their thread, and they weave ornamental strips for bordering their shirts and other garments. They show considerable taste in embroidering their dresses and shoes with glass beads.

The Obdorskish Ostyaks are divided into fishermen and owners of reindeer. The first inhabit the banks of the river, especially those of the Ob and Naryn; the last lead a nomadic life, and pass a part of the year in the *tundra* or moorfields of the Arctic Ocean, where they come in close contact with the Samoyedes. The number of Reindeer Obdorskish tribes is constantly diminishing, for they gradually assimilate themselves to the Samoyedes, and even adopt their language. Among the Fishing Obdorskish many keep also a few reindeer. The tribes that are engaged in the breeding of reindeer are compelled to drive their herds during the summer season along the coast of the Arctic Ocean, where the atmosphere is sufficiently cool, and where the flies and gnats are not numerous enough to torture men and beast. Here some few join the Russians and the Samoyedes in hunting the seal, the walrus and the white bear; but the greatest number do not extend their migrations beyond the northern *tundras*. As soon as the summer is past and the temperature is sufficiently low they return to the woodlands east of the Ural, where they hunt foxes, and where they find shelter from the violent winter storms. Their wanderings are conducted in a systematic way; they make but short days' journeys: they stop and take rest every other day, when their time is devoted to the chase. Each clan keeps together in its migratory excursions, and they place themselves under the direction of a prince or elder. They all meet at the great fair of Obdorsk, and from there they retire to the regions of the forests, where they remain during winter, and follow the pursuit of hunting. The animals secured in the chase, mostly by means of traps and pitfalls, are elks, deer, sables, squirrels, wolves, foxes and bears.

The fishing tribes, who have no reindeer, are excessively poor. The fish caught in the summer are exchanged with the Russian traders for flour, brandy and other articles of necessity and luxury; they are salted by the Russians and are stored away in their magazines which they have constructed near their fishing stations; to be carried off in boats at the beginning of autumn. The Ostyaks still continue their fishing operations, but all the fish caught are transferred to small

inland lakes or ponds, where they are again taken out by means of nets during the autumn months, and are subjected to the freezing process. The frozen fish are also sold to the traders, and for this purpose they are transported to the Obdorsk fair. The winter fishing does not yield an abundant return, and is hardly sufficient to supply their daily wants. The fish usually taken in the Ob river are pikes, perches, stone perches, sturgeons, herrings, eelpouts and various species of salmon. All these species come up the river for spawning at the beginning of June, and return to the sea in the course of the winter. As a merchantable commodity the most highly valued fish are sturgeon and salmon, which can be sold at the highest price; all the rest are used by the fishermen for their own subsistence and that of their dogs.

During the summer the fishing-tackle of the Ostyaks consists of drag-nets and a kind of bow-net made of hemp, which is fastened to poles or logs laid across narrow rivers. The hook and line are also used, and in dark nights eels are pierced with the lance. A sack-like dipping-net weighed at the bottom with a stone to make it sink, and which is tied by a rope to the canoe of the fisherman, as he is steering down the stream, secures a mess of fish without active exertion. During winter fishing is usually carried on by fastening a great number of small wickerwork traps made of larch-branches to a log which is laid across a narrow river; but nets and hooks are also employed during that season.

The commerce of the Ostyaks is entirely restricted to barter and exchange. Most of the business is in the hands of the Russian traders who visit the annual fair of Obdorsk, and who exchange flour, ready baked bread, tobacco, iron kettles, glass, knives, needles, brass buttons and rings, beads and many other trifles for the skins of foxes, wolves and white bears, ready-made reindeer clothing, feathers, reindeer meat, frozen sturgeon and fossil bones of the mammoth. Brandy is only allowed to be sold as medicine when prescribed by a physician.

The language of the Ostyaks forms an integral branch of the Finnish family of languages, and has much affinity with that of the Voguls. It is divided into several dialects, of which those of the Irtysh tribes, and the tribes of the upper and lower Obi, called the Sugurtish and the Obdorskish, are the most important. The Ostyak language has a copious alliteration, for to enunciate its words properly it was necessary to increase the number of its simple vowel sounds to seven and that of the consonantal letters to thirty. Its grammatical organism corresponds in many characteristic particulars with its Finnish prototype. There exists no clear distinction between substantives and adjectives, and both take the same suffixes to indicate case and number; in both the grammatical gender is wanting, and the sex of living beings is only distinguished by the addition of the words "male or female" to the noun to be qualified. The adjectives are not properly compared, and for this reason any noun may be used as substantive or adjective. The final letters of nouns are not generally definitely fixed, and they may be either vowels or consonants. Not only substantives are declined, but adjectives, participles, infinitives, many pronouns and

even numerals, provided they are used in a substantive sense. The declension is effected by the addition of suffixes to the radical. The cases are the dative, the locative, the ablative, the caretive and the instructive; the genitive and the accusative are entirely wanting. The nominative is expressed by the root word, which is also used to denote the genitive when it is placed before the governing word; and the radical is construed in the accusative sense, when it stands immediately before the verb. In the Sugurtish dialect nouns, pronouns and verbs have a singular, a dual and a plural; but in the Irtysh dialect the three numbers are restricted to verbs and personal pronouns; while substantives, adjectives and numerals have only a singular and a plural. The dual as well as the plural is indicated by suffixing certain final syllables. Comparison is effected with the aid of the ablative or by the use of certain particles. The numerals are denoted by distinct words up to ten inclusive. The other tens are formed by placing the respective unit as multiple before ten; as $3.10 = 30$, $5.10 = 50$. The intervening numbers are expressed by placing between the unit and the ten the particle *xat*. A hundred and a thousand are designated by specific words. The pronouns are declined like nouns, and the cases are indicated by nearly the same suffixes; the personal pronouns only form in some respects an exception to this rule, for they have a singular, a dual and a plural in all the dialects. Personal suffixes perform the office of possessive pronouns, and have, like the pronouns, three numbers. The demonstrative pronouns are regularly declined, and the same words are used for interrogative and relative pronouns. The Ostyak language has transitive or active verbs, and intransitive or neutral verbs, and they differ not only in meaning, but also in inflection. Both kinds of verbs may be either primitive or derivative. Of the first the radical contains at most two syllables, and of the latter it is composed of two or more syllables. The derivative form is produced by the addition of certain characteristic letters to the radical of a noun or of a verb. The derivative verbs are very numerous, and they assume the form of diminutives, causatives, frequentatives, temporaries, augmentatives and reflexives. The radical of the verb is rarely found in its simplest form, except in the third person singular of the preterit indicative of intransitive verbs, in the Surgutish dialect. The indicative mood has only two tenses: the preterit and the future. The present and the future are the same, and the preterit may be made to denote the modifications of all other past tenses. The future is sometimes expressed by the infinitive or some other auxiliary verb. To express the preterit no specific character exists, but the personal suffixes are immediately added to the radical. The future, on the other hand, is indicated by specific letters. The verb is not properly inflected in the conjunctive mood, which is only marked out by means of particles. The imperative has no general specific character, and the different persons are formed in different ways; but the infinitive has a characteristic final syllable. There exist a present or future and a preterit participle, and two different words are the equivalents of the substantive verb "to be." Instead of prepositions postpositions are universally employed.

The musical talents of the Ostyaks are entirely undeveloped. They are fond of singing, but their tones are excessively simple, as they are generally adapted to extemporaneous verses. They have but three musical instruments; the *navesjuch* is boat-shaped and is played on five strings; the other, called *chotang*, is of the same kind, but is strung with eight strings, and is composed of a box that serves as sounding-board to which a long neck is attached, frequently terminating in a bird's head. Both of these instruments are played with the fingers. A kind of fiddle, which has three strings, is played with a bow.

Both men and women indulge in smoking tobacco, which is one of their most favourite recreations. They are seated on the ground, and taking a little water into their mouth, they draw a puff of smoke out of their pipe, and then swallow the smoke diffused in the liquid. They also make use of snuff which they carry in a kind of powder-horn in the pocket of their *malitza*. The practice of snuffing was introduced among them by the Chinese, and whenever they wish to partake of the odoriferous drug, they shake the dust through the narrow opening of the flask on the nail of the right thumb, and snuff it up the nose with a hissing aspiration.

Dancing forms one of their principal amusements. In their character dances they disguise and mask themselves, and they display much pantomimic humour in mimicking men, beasts and birds. The women join these rollicking exercises, and they bring into play their coquettish arts by amorous gestures and indecent movements.

Woman is held in low esteem among the Ostyaks; her life is devoted to toil and labour from early youth. Even her touch is considered a pollution, and the sullied part must be purified by passing a cloud of smoke over it. She does not dare to express an opinion, and unresistingly submits to all the caprices of her husband. Polygamy is tolerated, but the luxury of entertaining more than one wife is rarely indulged in, on account of the expense incurred in procuring the commodity. Girls are not consulted in disposing of them in marriage, but parents sell their daughters for a stated price, which varies from fifty to a hundred reindeer among the rich, and from twenty to twenty-five among the poorer people. Among some tribes the price is estimated in rubles, and the payment is made in canoes, dogs and other articles of value. Girls are generally betrothed at the age of seven or eight years, that they might be early initiated into the pleasures of love, and thus accustom themselves to the temper of their husbands. The husband has a right to repudiate his wife at pleasure, whenever he is tired of her, but as wives must be bought, separation rarely takes place. A man is allowed to marry several sisters; but two brothers are prohibited from marrying two sisters even if they have different mothers; while a younger brother is bound to marry the widow of his older brother. When the husband or the wife dies the surviving partner can only contract a new engagement after the expiration of a year; and sons and daughters are required to abstain from marriage for two years after the death of their father or mother.

If an Ostyak wishes to marry he sends one of his friends to the

father of the girl to negotiate about the price which is to be paid on yielding up his daughter. If satisfactory arrangements have been made the father promises to deliver up the bride after the lapse of a certain time; but the bridegroom is not allowed to visit his lady-love during the interval of the betrothal and the marriage. If he visits his father- and mother-in-law he enters the room with his back turned, without daring to look at them, and in speaking to them he steps aside as a mark of respect and submission. After the stipulated time has expired, the young woman is delivered over to her husband by her father with the recommendation addressed to the young couple to live together in harmony and concord, and to love each other as husband and wife. By those who have sufficient means a feast is prepared, to which friends and relations are invited.

The Ostyak women give birth to their children without the least difficulty, and they are frequently delivered while at work, or while on a march during the period of their migrations. If the child is born in the winter, it is rubbed with snow to harden it, and render it capable of resisting cold. The mother is considered unclean, and is bound to occupy a separate tent for four or five weeks, to which none has access except an old woman who waits on her. At the end of that time a fire is kindled in the tent, and to effect her purification she is required to leap over it.

The Ostyaks dispose of their dead by burial. When one of their friends dies a natural death during the summer months, the body is consigned to a grave dug in the ground, but if the death occurs in the winter, the deceased is buried under a heap of snow, and his bow and arrow, his hatchet, his knife and his ordinary household utensils are deposited by his side; for they have some obscure idea of a future state of existence, and suppose that their friend may need these objects in another world to procure for himself the necessary means of subsistence. Among some tribes the pipe, tobacco-pouch, tinder-box, a sledge and a reindeer are also buried with the deceased. In commemoration of, and in honour of, the dead they shape a rude image of clay or wood intended to represent his features and form, which is worshipped with divine adoration for such a period of time as may be determined by the *shaman* or priest, not exceeding, however, three years, when the image is buried. Offerings of food are set up before it at every meal, and if it represents a deceased husband the widow embraces it from time to time, and lavishes upon it tokens of affection and passionate attachment. The image of a deceased *shaman* is preserved from generation to generation, and by pretended oracular utterances and other artful impositions the priests manage to procure pious offerings as abundant as those laid on the altars of the acknowledged gods.

The *shamans* pretend that by examining the dead body they are able to discover the cause of the death by means of their divining power or conjurations, and when they are too hard pressed for a probable cause they have recourse to the common subterfuge that the deceased was cut short in his earthly career by the love of the gods, or by their retributive justice to punish him for his wicked deeds.

No real class distinction exists among the Ostyaks. They have, however, certain land proprietors among them who assume the title of *knees*, and claim a superiority of social position; but very little attention is paid to them, and they are not treated with any mark of distinction by the people.

The Ostyaks form protective and co-operative societies among themselves, which are generally confined to a certain number of families, not necessarily connected by relationship or marriage, who are bound by a recognised obligation mutually to assist each other, and thus poverty is often relieved, not from charitable motives, but as a natural duty commanded by the necessity of the case. The members of these unions settle their disputes by means of arbitration, the chiefs and elders acting as judges, and this patriarchal authority is respected in all cases except homicide.

Most of the Ostyak tribes had formerly no regular government of their own, but they were generally controlled by the friendly counsel of their elders and the chiefs of the clans. At a later period *voyovods* or Russian nobles were appointed as official functionaries who collected the taxes and preserved the order and peace of the country. Each Ostyak was bound to take an oath of allegiance which was administered with much ceremonial form. A bear's skin was spread upon the ground, upon which the Ostyak was seated with a piece of bread, a knife and a hatchet lying by his side, pronouncing the following words: "In case I should be guilty of infidelity to my sovereign, or if I should of my own accord and with perfect knowledge of the facts join a revolt against him, or neglect the duties which I owe to him, may the bread which I am about to eat choke me, may the bear tear me to pieces in the depth of the woods, may the knife kill me and the hatchet sever my head." They were not governed by any regular laws, but each father of a family had unlimited control in his household. All differences of importance were submitted to the decision of the *voyovod* or the *shaman*. Sometimes the parties to the contest chose arbitrators to whom the question as at issue was submitted for decision, and in case of doubt an oath was administered to one of the parties similar to the oath of allegiance. Witnesses were never sworn, but were believed upon their affirmation.

The modern Christian Ostyaks are governed by Russian officials and Russian laws. The Obdorskish Ostyaks still maintain their patriarchal organisation, which effectually preserves peace and order, is favourable to the simplicity of manners, and prevents the commission of crimes. The clans are composed of a number of families that have a common origin, and believe themselves to be individually related to each other. They do not marry a person belonging to the same clan, however distant the relationship may be; they consider it their duty mutually to assist each other, and the rich never hesitate to divide their possessions with the poor. Each clan is presided over by an elder, whose duty it is to maintain order and promote harmony and concord among all the members of the community. If differences arise or quarrels are engendered among them, and the parties to the contest cannot of their own accord settle the matter, it is submitted to the de-

cision of the elder, which is generally accepted as satisfactory ; otherwise an appeal lies to the higher authority.

Numerous clans, who live on friendly terms with each other, have recognised, from time immemorial, a common chief upon whom the Russian government has conferred the title of prince. Each prince is invested with authority to administer justice in his district, and decide all cases that are brought before him for trial ; but he cannot inflict the punishment of death, which is reserved to the Russian authorities. His principal duty is to decide questions that relate to contests about pasture grounds, fishing stations and hunting districts. The elders of the clans are subordinate to him, but he is only dependent on the Russian authorities and the provincial high court.

Each grown-up man pays two grey foxskins, or their equivalents in other less valuable furs, as taxes due to the Crown, which are collected by the chiefs and elders at the end of December during the annual fair at Obdorsk.¹ The dignity of the prince as well as that of the elders is hereditary in the direct male line ; they receive no stated salary, but voluntary gifts are frequently bestowed upon them by the people.

The Obdorskish Ostyaks have a well-defined law of inheritance which disinherits the women altogether, for at the death of the head of a family his whole property goes to his sons, who receive each an equal share ; but they are in duty bound to support their mother, their sisters and the other female members of the household. If the sons are minors the nearest relation takes care of the whole family, and he is entitled to an equal share with the sons of the property of the deceased. If there are no surviving sons the inheritance is yielded up, by common consent, to the nearest relations, on whom devolves the obligation of supporting the widow and the daughters.

At the present time most of the Ostyaks are nominal Christians, but their *shumans* still exercise much influence among them. The Irtys Ostyaks have nearly all adopted, at least in form, the religious creed of the Russian church, but it is said that they nevertheless offer sacrifices and pray to their national gods set up in the depth of the forest ; but many of them resist all efforts of being civilised or christianised, for they know that it would inevitably bring about the destruction of their nationality, and they would in the end all be russianised.

The religion of the pagan Ostyaks is founded upon nature worship deformed by the most absurd superstitions of shamanism. Their idols are numerous and are possessed of various attributes. Each clan and frequently each family has its own images of tutelary divinities, which are kept in a consecrated *yourt*, and are honoured with sacrifices and religious ceremonies. They are originally caricature figures of the human body carved of wood, often richly ornamented with gaily coloured dresses, necklaces and other trinkets. Turm or Oort is the god of the sky who sends thunder and storms ; it is believed that he

¹ The tax collected by the Russian government is no longer paid in furs but in money, and each able-bodied male Ostyak pays annually a tax of three rubles and twelve kopeks.

accompanies men wherever they go, and that he judges them according to their deserts; for no act whether good or evil can escape his notice. But he is inaccessible to ordinary mortals; no prayers can bend his will, for he guides the destiny of the world as well as that of men according to the eternal laws of justice. No sacrifices are available to gain his favour, for he looks only to merit and internal worth, and his gifts are bestowed in conformity with these without the least regard to offerings or prayers. In time of need and distress it is useless to ask him for aid; he will not change the natural order of things, and other and more inferior gods must be invoked to render the assistance needed.

The subordinate divinities are neither so stern in their nature, nor so philosophical and god-like in their attributes. *Ortik* is the patron of hunting, and offerings of furs are deposited upon his altars. He is represented by a bust without legs; the face is made of hammered plate of metal nailed to a block of wood. A sack stuffed with hair and skins forms his body, to which two linen sleeves are sewn to serve as arms. The figure is dressed up in a linen frock placed on a table with a sword and a spear by his side. *Yelan* has a head tapering to a point which is frequently covered by a cap of black dogskin, while his body is simply a wooden block which is sometimes dressed in linen. In honour of this god the annual dances are performed. Long is esteemed as the protector of every art, he is called master, and presides over the art of healing. His body is composed of a sack-like garment encircled by a girdle which is studded with flat silver buttons. The offerings dedicated to this god must be productions of art; and the sick stuff bits of cloth and other articles into his sack as a propitiatory gift to restore them to health.

Meig is one of the malignant demoniac deities. The block by which he is represented is arrayed in beaver-skins. He is looked upon as the mischievous goblin who leads men astray in the woods and overwhelms them in a snowstorm. When such accidents occur the relatives of the missing man make offerings of silver coin; or they sacrifice a reindeer by stabbing it in different parts of the body, so as to cause it to die slowly; or they repeatedly plunge it into a river or lake until suffocation is produced.

The tutelary household gods are carried along when they start out on their migrations. Each image has its particular function; some protect the reindeer; others render the hunting or fishing season propitious; one preserves the health of its votaries; another secures domestic happiness to the family. They pay sacrificial honours to them by anointing their lips with train oil or blood, and by placing before them a dish containing fish or flesh intended for their personal use.

The *shamans* are the indispensable mediators when the great gods have to be invoked, or when the will of the divine powers has to be ascertained by a direct revelation. Divination and the offering of sacrifices are their chief priestly duties. They impose upon the people by delusive appearances and cunning arts to strengthen their influence and increase their power. They pretend to be invulnerable, and as a

proof of their assertion they seemingly stab themselves in various parts of the body without any evil consequences. They form among themselves an hereditary priestly class, for they transmit by an undoubted apostolic succession to their most gifted son, and in default of children to an adopted male heir, the rules for offering sacrifices, the secrets of the art of divination, and the mysterious doctrines of the *shaman* creed. To give themselves a terrific appearance, and inspire the people with awe and reverence, they attach to their fur robes metal figures of fish and wild beasts, and the teeth and bones of sea animals and other odd trinkets. When the gods communicate their thoughts to their faithful servants they do not speak in audible words, but in a silent revelation that becomes as it were an intuitive perception of the intellect; and no other sounds are heard but the monotonous beat of the magic drum which accompanies the mystic song. The reindeer offered as sacrifice is killed by the *shaman*, and while the skin and antlers are suspended from a tree in honour of the gods, the flesh of the victim is consumed by the assembled multitude, after it has been presented in front of the image and the *shaman* has received his legitimate portion. In performing the ceremony of divination the *shaman* walks slowly round the fire, utters loud unearthly cries, and makes grimaces as if possessed. The hollow beat of the magic drum, the rattling sound of the *shaman's* metal ornaments, the wild shouts of those who witness the performance, accompanied by the clatter produced by striking pots and kettles with their weapons, render the confusion of noises most confounded. After this chaotic medley of discordant sounds has continued for some time, the *shaman* falls to the ground, and the men who gather around him throw a cord over his neck and cover him with skins. While in this state of apparent lethargy the *shaman* is supposed to hold communion with the gods. To rouse up the slumbering consciousness of the man of god two of the bystanders seize the ends of the rope and pull it with all their might, and the *shaman* can only save himself from being strangled by interposing his hands and struggling for life. He finally gives a sign announcing that the gods have left him. He then rises to his feet, and communicates to the anxious inquirers the visions he has seen and the dreams he has dreamed, which, more or less, satisfy the expectation of those who have engaged his services.

The Ostyaks celebrate an annual festival in honour of the god Yelan. In a clear calm summer night they assemble and perform their religious dances, where a solitary cedar stands isolated from the neighbouring forest, or far out on the desolate *tundra*, where a single stone on a rising ground marks out the spot held sacred by this simple and credulous people. Before the exercises of the *shaman* worship begin children pass from hut to hut uttering loud screams and piercing yells, to summon the inmates to the performance of divine rites. In obedience to this call the Ostyaks proceed in large numbers to the sacred *yourt*, where they pay homage to the god by turning three times round before his image on entering, and each one takes his seat on the floor or in an adjoining recess. Here they converse together quite freely, without the least regard to the sanctity of the place.

Women are allowed to witness these ceremonies, but they are separated from the men by a curtain. The *shaman* distributes the swords and lances which are heaped up before the idol, while he himself holds a sword in each hand. The worshippers stand up in a file turning round three times in honour of the god, and holding their lances and swords before them. The *shaman* then strikes his two swords together, and all exclaim in the most terrific tone of voice and in various cadences the monosyllabic sound: "*heigh*;" at the same time they move their bodies from side to side in the most grotesque manner. The exclamatory note is from time to time repeated, and is always accompanied by the oscillatory motions, while the swords are alternately lowered and raised until the worshippers become furiously excited. After these exercises have continued for some time, the voices are suddenly hushed, the swinging motion is discontinued, and the swords and lances are returned to the *shaman*, who arranges them in their usual position. The curtain is then drawn up, and men and women join in the dance, which is wild, often comic in its motions, and frequently indecent in its attitudes. The buffoons finally make their appearance in their harlequin attire, and mimic the movements of the dancers in an exaggerated form.

The Ostyaks render homage to the wolf and the bear. When one of these animals is killed in their hunting expeditions, it is considered an eventful occurrence, and it is celebrated with rejoicings and festivities. The skin is stuffed with hay, and the people collect from all quarters to jeer, mock and spit upon the helpless enemy. They sing songs of triumph expressed in words of insult and defiance. After their spirit of merriment is exhausted they set up on its hind legs in the corner of the hut the now harmless effigy of the ferocious beast, and bestow upon it, for a considerable time, the veneration of a tutelary god.

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SAMOYEDES.

THE Samoyedes occupy the same relation to Northern Asia as the Esquimos do to Arctic North America, although they are of a stock entirely distinct and speak a different language. They are also of a much more recent origin, and have reached a much higher degree of civilisation. The name of Samoyede is said to signify cannibal or

man-eater, but this interpretation is contradicted by them, who affirm that it means "existing of themselves," or in other words: "indigenous or bred on the soil."

The Samoyedes are tribes of semi-savages who wander about on the coast of the arctic regions, and strike their tents on the sandy bogs and heath of the Kanin peninsula. Their territory extends from the White Sea in the west to the Chatanga Bay in the east, and from the Arctic Ocean in the north to the Sajan mountains in the south. They chiefly occupy the *tundra* or moorlands along the arctic coast, which are traversed by large rivers that abound in fish, and of which the banks are sufficiently fertile to afford a scanty supply of food for feeding reindeer. This vast extent of land stretches north and east from the walls of Archangel and the Kanin Cape to the summit of the Ural mountains and the Iron Gates of the Kara Sea. The part of the country, which runs two thousand miles towards the rising sun, is a monotonous ice-field during eight months of the year. In the month of June the winter relaxes its icy hold on mother earth, and vegetation suddenly springs up in the valleys and on the slightly inclined slopes. The reindeer moss and some slight verdure decks the boggy soil with soft velvet green, while in the distance are seen the naked hoary rocks and the snowy white shroud of the mountains.

The Samoyedes, like the Lapps, are of Ugrio-Turanian descent. They are divided into three great branches: the Jurak-Samoyedes, who occupy the country extending from the White Sea in the west to the Yenesei river in the east, and they wander about in the *tundra* along the coast of the Arctic Ocean.¹ The Tawgy-Samoyedes, whose territory extends as far as Chatanga Bay, also lead a nomadic life, pasturing their reindeer herds in the *tundra*; and finally the Ostyak-Samoyedes, who have possession of the forest regions along the Tas and the upper Ob and its tributaries, subsisting principally by hunting and fishing, using horses and dogs in place of reindeer, and living in *yourts* instead of tents. To these may be added the smaller branches of the Yenesei Samoyedes, who dwell on the banks of that river and are partly nomadic and partly fishermen; and the Kamassin Samoyedes, who inhabit the steppes of South Siberia along the Kan and Mana rivers. They are huntsmen and keep a small number of reindeer. Ethnologically considered the Samoyedes may be divided into three chief tribes, called the Lahga, the Wanotja, and the Harizi, and these are again divided into numerous clans or family communities.

The physical characteristics of the Samoyedes are clearly marked. They are of low stature; their height hardly ever exceeds four feet, though there are exceptionally some few who are even above medium height. They are possessed of a nervous, sturdy frame, are spare-built, broad-shouldered, with short legs and small feet. Their complexion is of a yellowish brown; their hair is jet black, hard and strong, and their beard is very scanty. They have a large head, a short neck, a large flat face, broad cheekbones, with the upper jaw

¹ Middendorff asserts that the Samoyedes of the Yenesei and of Taimyrland never reach the Arctic Ocean.

much elevated. Their forehead is low ; their eyes are black and small but elongated ; their nose is flat, their mouth is large ; their lips are rather thin, and their nostrils are expanded. Their sight is keen ; their hearing is acute ; their hand is steady ; they are expert in shooting an arrow with the greatest accuracy, and they are swift in running. The features of the women are much more delicate than those of the men ; their body is more slender ; their stature more diminutive ; and some of the best-looking have small round faces, full blushing cheeks, rosy lips and very small feet.

In the moral character of the Samoyedes, their good qualities predominate over their failings. Their taste is gross, their feelings are extremely obtuse, they are naturally inclined to be indolent and idle, necessity alone can rouse them to activity and prompt them to exertion. They are proud of their nationality, and rather than renounce their people or their tribe, they would sacrifice any amount of property and even life itself if necessary. In their contact with more civilised people, they have not been instructed in the higher arts, but have been contaminated by one of the most dangerous vices. They have learned to appreciate the stimulating effects of intoxicating liquors, and when an opportunity presents itself they cannot resist the temptation, and invariably drink to excess. They are very timid, and they are always obedient to the higher authority. They live harmoniously together, are not much given to quarrelling, and they never try to appease their anger by a hand-to-hand fight. They entertain benevolent feelings for the poor, and are always ready to divide their last morsel with their friends. Poor relations are always hospitably treated, and are provided with lodging and food. They frequently adopt orphans that would otherwise be doomed to die of starvation. On the other hand, they are rather suspicious in their relations with strangers, they never fail, under favourable circumstances, to injure their enemies and rob them of their property either by force or cunning.

The dwellings of the greatest number of Samoyedes are simple tents (*madikos*), constructed in pyramidal form by means of obliquely inclined poles planted in the ground, which meet at the upper end, where they are firmly tied to a hoop by means of leather thongs. This frame is covered with sheets of birch-bark previously softened by boiling, which are seamed and strengthened with thongs and are sewn round the edges with sinew cords. In the winter reindeer-skins are stretched over the exterior surface of which the edges are stuffed with moss, and to make this frail habitation as warm and as comfortable as possible, the interior is lined with soft fur. There is an opening at the top for the escape of smoke, and the side entry, which is narrow and contracted, is closed by a curtain woven of bark fibre. The floor is generally carpeted with moss and bilberry plants. In the centre a charcoal fire is burning, over which hangs the cooking-pot suspended from a sliding wooden framework. The principal furniture consists of a box cradle suspended from a pole and reindeer-skins, which serve as seats and beds. A number of tents are collected together, which form communities called *chooms* that are generally presided over by the magician.

The costume of the Samoyedes is mostly made of skins and furs. The outer dress of the men is a coat (*malitza*) of reindeer-skin provided with a collar, bordered at the lower edge with stripes of greyish white and black fur (*panda*), sometimes alternated by bright-coloured cloth, and falling down to the middle of the legs. The outer surface is carefully tanned and bleached, and the seams are ornamented with a line of red or blue. During the coldest winter weather a second coat called *sovik* is worn over the *malitza* provided with a hood, of which the fur is turned outwards. *Rukavitsa* or gloves are attached to the cuffs of the sleeves. Among some tribes both sexes wear fur trousers which fit tightly, and reach down to the knee. In the summer their head is covered with a cap (*samoyedka*) of the woolly skin of the reindeer calf ornamented with strips of cloth of various colours. Their winter bonnet is sufficiently large to cover the forehead and extend down to the nape of the neck. Their winter boots (*pimi*) are generally of white reindeer-skin with the fur turned outside, which reach above the knee, and are decorated with strips of black, grey or brown fur. Under these half-boots or stockings (*dorbowie*) are worn during winter, of which the fur is turned inwards. The summer boots (*bacchili*) are of plain leather and reach up to the knee, where they are fastened with a strap. The *malitza* is gathered round the waist by a gaudily coloured belt, from which is suspended from a brass chain a knife encased in a leather sheath. The dress of the women consists of a tunic (*panitza*) which fits closely to the upper part of the body, but hangs loosely down like a skirt to half-way below the knees. The bodice is beautifully ornamented with patchwork of various shades and colours. The skirt has three flounces of deep, thick fur of the glutton, bear or silver fox, and gaily coloured pieces of cloth are sewn in in patterns between the flounces. The head-dress, rarely worn in the summer, is a small closely fitting fur cap. When the snow is very deep they make use of snow-shoes of bark or wood, which enables them to glide along with great rapidity. In place of a handkerchief and towels they employ the thin soft, shavings of birch-bark. The men let their hair hang loosely down their shoulders; while that of women is braided into tresses which are ornamented with buttons and other trinkets; and by some artificial additions they are sometimes made to extend down to the ankles. On particular occasions they encircle their forehead with strings of glass beads. The Yenesev women trim their under-dress with crescents of brass, and brass rings encircle the legs of their trousers.

The reindeer supplies the Samoyedes with the principal necessities of life. They eat its flesh as well as fish entirely raw¹ or slightly roasted or boiled; they drink the blood while yet quite warm, in which they dip the raw flesh as seasoning. Other meats they boil, and for this purpose they have a pot or kettle constantly hanging

¹ If they kill a wild reindeer they eat the head raw, for they imagine that it is a sin to cook it; and even dogs are not allowed to gnaw the bones. —Middendorff's *Reisin*, vol. iv. Part ii. p. 1447.

The ears, the fat of the back and the entrails, the udders and the liver of a wild reindeer killed by them, are all eaten raw by the hunters on the spot. —*Ibid.*, p. 1455.

over the fire, and each one helps himself whenever inclination prompts him to satisfy his appetite. They obtain rye-flour by barter for their furs, which they make into dough in a wooden dish, and rolling it into a long loaf, it is empaled on a stick which is stuck into the ground in an oblique direction inclining towards the fire, to which it is exposed until sufficiently baked. Sometimes a salted fish is introduced into the interior of the dough, which is laid on a heated stone and is then subjected to the baking process. They store away in a corner of the tent a quantity of reindeer meat, which is the remainder of what the wolves have left, after they have satiated their appetite with the flesh of the victim they have killed. When many reindeer die from some prevailing disease, so that they are not able to consume all the flesh at once, the surplus is buried in frozen ground, where it is preserved for some time in an eatable condition. It is but rarely that meat is dried or salted to be laid up in store for future use. Poor Samoyedes who possess no reindeer take up their abode near the coast, and live exclusively on fish which are both frozen and slightly smoked. In the *tundra* geese supply for six weeks, during the summer season, sufficient food to supply the whole population. The reindeer blood, which is not immediately consumed at the time the animal is slaughtered, is poured into the hot meat-kettle, or it is stirred up with flour, and is cooked into a nutritious pudding. The antlers even are eaten as long as they retain their cartilaginous consistence, and the skin that covers the bony frame is considered palatable food. The bones of animals recently killed are boiled in water, and the broth thus produced forms an acceptable dish. Bear's meat is esteemed as a great delicacy; and women, who are, by their nature, unclean, are not allowed to partake of this sacred food. When all other means fail they do not refuse to eat the flesh of the dog, of the arctic fox and the seal. When castrating their reindeer they eat the testicles raw without any previous preparation. They use the contents of the stomach of a slaughtered reindeer as seasoning, which is preserved by being frozen, and when needed a piece is cut off and is thrown in the boiling meat-kettle. Sometimes it is smoked for eight days over the fire, and being stirred up with flour, it is converted into a kind of mush. They have but few indigenous vegetable productions that possess nutritive qualities. Wild onions (*Alium schæ-noprasum*) are sometimes mixed with bread to give it a pungent taste; the berries of the *Aretostaphylas alpina* are sometimes reduced to a mush-like consistence and are cooked and eaten. The wild berries that grow in the *tundra* are the cranberry (*Empetrum nigrum*), the whortleberry (*Vaccinium Vites Idea*), the blueberry (*V. uliginosum*), and the blackberry (*Rubus chamaemorus*); but none of these fruits are much esteemed.

The breeding of reindeer forms the chief occupation of the Samoyedes. They lead a kind of nomadic life and wander about in search of wood and moss. They load their household ware on a sledge, and armed with a spear and a bow and arrow, they drive their herds to well-known localities suitable for summer pasture. At the halting-places the men are busy unhitching the reindeer, while the women

attend to the unloading of the skin bundles and the tent materials. As the means of subsistence are but sparsely distributed, there are hardly ever more than two or three tents, containing as many families, collected in one and the same camp, which in the summer is always pitched near the banks of a river for the convenience of fishing. During the winter months the men are frequently engaged in hunting, and they kill not only robins, which is a favourite article of food, but many valuable species of fur animals; the skins of which they use for clothing and as articles of exchange. Their trading operations are exclusively conducted by barter; they exchange reindeer hides, foxskins, and other furs for flour, butter, sour milk, powder, lead, brandy and many articles of necessity. They pursue the wild reindeer during winter, and for this purpose they wear wooden snowshoes about eight feet long and half a foot wide attached to the toes and the ankles by means of straps. In March and April they watch the seals which come out upon the ice for copulation. Armed with a harpoon they approach, gently creeping along on their belly, and whenever they come within striking distance they hurl the harpoon with much alertness, and hardly ever miss their aim. The wounded animal plunges into the water, but it is gradually drawn up by the rope that is fastened to the harpoon, and is held in the hand of the hunter.

The Assja Samoyedes are engaged in hunting, fishing and collecting their reindeer when scattered over the pasture grounds. They secure the arctic fox by means of traps which are set up in great numbers all over the *tundra*. At the end of July they meet in parties on the upper Taimyr river, and by their united efforts they drive the wild reindeer into the water and the geese into spread nets. All those that join the company before the game is secured have a right to partake of the feast, and they even receive their share of the skins.

Very few of the Samoyedes are in prosperous circumstances; their poor and miserable condition is increasing from year to year; their reindeer herds are constantly diminishing in number, and the poorest among them have no other option but to hire themselves as labourers to the Russian colonists, or support themselves by begging.

The Samoyede language belongs to the Finnish family of languages, and is divided into numerous dialects which vary not only in verbal modifications, but also in grammatical construction. The parts of speech are much less distinctly marked than in most other languages. The nouns have in many respects much affinity with the verbs, they are wanting in grammatical gender and are not definitely pointed out by articles. The adverbs and postpositions are mostly the equivalents of nouns and verbs. The conjunctions exist only as dependent particles, and are affixed to other words when they acquire the function of being inflected like substantives. The root-word, signifying quality and having therefore adjective value, partakes both of the nature of the noun and the verb. As attribute it has the meaning of a noun, as predicate it assumes the office of a verb forming at the same time the copula; as, *sawa*, "it is good;" *tici*, "it is cold." A substantive may at the same time perform the function of a noun and that of a verb; as, *barbu*, "(it) is (a) master;" *jale*, "(it) is day." Nouns have

also that peculiarity that they may be both declined and conjugated, though the conjugation does not extend beyond the indicative. Verbal suffixes may be added to the noun in the nominative and other cases, and in some dialects the nouns assume in this way different tense relations; as, *niseam*, "I am father;" *niseams*, "I was father;" *niseyum*, "I became father." Nouns also take possessive suffixes; as, *ânou*, "my boat." The case suffixes do not exclusively belong to the nouns, but may be attached to the verb. The Samoyede language has three numbers: the singular, the dual and the plural; the dual is, however, wanting or defective in some dialects, and is generally only complete in the nominative, while in other cases it is replaced by the word "two," as the plural is by the word "many." Most of the dialects have seven cases, which are the nominative, the genitive, the dative, the accusative, the ablative, the locative, the prosecutive; and in certain dialects the instructive and vocative may be added. The locative answers to the prepositions "in" and "upon" when referring to things, and to "by" and "with" when relating to persons. The prosecutive expresses motion that takes place along an object or locality. The instructive designates the means by which an act is accomplished, but may be replaced by the locative in most dialects. All numbers as well as cases are indicated by final letters or syllabic suffixes. The nominative represents the root-word and may terminate in a consonant or vowel. The primitive adjective words are very few, for most of the adjectives are derivatives. Adjectives are declined like nouns, though the declension is more or less defective. There are no distinct forms for the degrees of comparison, and the comparative and superlative are generally expressed through the operation of the ablative or prosecutive, or by means of specific particles, or by the addition of some diminutive or augmentative adjective. The numerals in the Samoyede are based upon the decimal system, but this is a very late development, for in ancient times no words existed for eight, nine and ten. Distinct words are used for the units as well as ten; nearly all the multiples of ten and the intermediate numbers are formed by combination of the simple numbers. The system of enumeration is carried to a hundred thousand.¹ The cardinal numbers are declined like substantives. The pronouns are either absolute, having an independent function, or they are simply personal affixes which are added to other words, especially to nouns. The absolute pronouns are personal, reflective, possessive, demonstrative, relative, interrogative, correlative and indefinite. The possessive pronouns are but little used, for they are mostly replaced by personal affixes. The personal affixes which express personal relations form the final syllable of nouns, verbs and participles. They may show that the word with which they are connected includes the predicate, or that it is in possession of an object, or that it is the subject of an action, or that it forms the object of the verb; or they may have a reflexive force

¹ It cannot be supposed that the Samoyedes can count as high as 100,000 or that they have any idea of that quantity; and if their numerals lend themselves to the expression of that number, it is merely an artificial designation supplied by makers of grammars.

indicating that the person is both subject and object. The Samoyede has numerous verbal nouns which are used at the same time as nouns and as verbs, or in other words they give expression both to the idea of the agent and the action. Properly speaking the several moods and tenses as well as the different verbal forms are based upon a root-word which, in its nature, is a verbal noun, but assumes various modifications and meanings by the affixing of enclitic particles and other suffixes. The infinitive and the gerund, which admit of no personal affixes, form, with few exceptions, the nominative singular of verbal nouns and furnish the true radical. The most simple form of the verb exists in the second person singular of the imperative mood of an intransitive verb, or its corresponding negative verbal form. The moods, which occur in all the dialects, are the indicative, the subjunctive, the optative, the imperative, the precativè, the infinitive, the gerund and the supine. The precativè indicates the action of praying, the imperative that of commanding. The nature of the action frequently exercises a marked influence upon the tense relation; but one and the same verbal form may give expression to different conditions of time. The tenses are the present, the preterit and the future, but in various dialects one performs frequently the function of the others, and the present may represent the preterit or the future or *vice versâ*. The indicative mood and the simple tense, which may be either the present or the preterit, are not marked by characteristic letters. When the preterit denotes past time it is marked, like the future, by characteristic signs.

The Samoyede language has only been reduced to writing for grammatical elucidation, but no literature, except perhaps a translation of a portion of the New Testament, exists in that language. Like all the Finnish races, however, the Samoyedes have a traditional literature, in the form of tales that indicate some inventive capacity, and are distinguished for charming simplicity; at the same time a disguised moral tone, rather of a low order, runs through these naïve compositions. Their heroic songs do not present any definite versification. The abduction of women by force, in order to make them their wives, forms the subject of their prosaic poetry.

The Samoyedes are as far advanced in intellectual knowledge as their situation would warrant. They divide the year into four seasons and into twelve months, which are named after certain natural phenomena, or some peculiar occupation in which they are engaged at that particular time. Originally they had no idea of dividing time into weeks, but they always counted the years by months, which are determined by the revolution of the moon; and on this account month and moon are designated by the same word. A day is called *jalé*, which is the name given to the sun. The word for stars is *numgy* or the "ears of the sky." They are acquainted with the fixed position of the polar star, and they suppose that all other stars turn round and indicate the time of the night. They have names for the morning and evening stars, for the Great Bear, the Pleiades and Perseus.

The chief amusements of the Assja Samoyedes are singing and dancing. Men, women and children hold each other by the hand

and form a circle, confining their figures to the alternate forward and backward motion of the right and left shoulder, and to the alternate tripping up of the right and left foot. The music is at first a gurgling, aspirating sound, which is followed by a grunting noise accompanied by a forcible expiration. Both men and women are fond of smoking. Their pipes are long tubes made of the tusks of the mammoth, which terminate in a shallow cup holding a very small quantity of tobacco. The women pass their pipe round in a circle, which, in default of tobacco, is often filled with reindeer hair and wood-shavings.

The Samoyede women do all the sewing and make all the clothes for the members of the household, while the men provide the food for the maintenance and support of the family. The wife, who is industrious and submissive, occupies an inferior position with regard to her husband, and she is not even permitted to call him by his name. She keeps up the fire, manages the domestic affairs and takes care of the children. In case of infidelity the injured husband has a right to unhitch a reindeer from the sledge of the seducer of his wife, and retain it as his own property. Polygamy is a common practice; ordinarily they have but two wives, but the richer classes maintain as many as five in the same household. The girls are purchased for a stipulated price, and the father frequently receives from a hundred to a hundred and fifty head of reindeer for a young woman of more than ordinary attractions. Young children of the age of ten or eleven are often disposed of in marriage before they have reached the years of maturity, in order to realise their estimated value. The purchaser is allowed to return his wife to her father, if dissatisfied, as in cases of infidelity, or if a hair is found on the girl's body after marriage.

Marriage is not considered permanent, for a husband may cede his wife to another man for a number of reindeer; or he may exchange her for another woman to whom he takes a fancy. Among some tribes marriages are contracted through the agency of a match-broker who is commissioned by the young man to negotiate with the father of the girl he wishes to marry. The coupler proceeds to the tent of the damsel's father, and lays upon his knees a foxskin, and then leaves without stating his business in so many words. If the present is accepted it is a certain indication that the proposal has been favourably received. The matchmaker then returns to the tent, and brings his staff upon which a number of notches are cut, marking the number of reindeer which are intended to be given as dowry. If the parties come to an agreement the staff is broken, and each of the contracting parties receives one half. On the day when the dowry is delivered, and the bride is about to be taken to her new home, the relatives and friends of both parties assemble at the tent of the bride's father, where a reindeer is killed to inaugurate the marriage festivities, and the flesh, of which all the guests partake, is eaten raw without any previous preparation. They next go to the tent of the bridegroom, where the feasting and carousing are continued till midnight. In a few days the wedding proper is celebrated by driving the bride in a sledge round the tent of her father and that of her husband, and the joyous occasion is concluded with a feast.

Among the more civilised *tundra* Samoyedes the suitor and the matchmaker go together to the tent of the girl's father ; but the former remains outside, while the latter alone proceeds to the house to make a formal proposal of marriage which, if accepted, the price to be paid is agreed upon after long and wearisome negotiations.¹ The bridegroom is then introduced, and though the betrothal is complete, he is not allowed to see or visit the bride. A short time before the marriage celebration the relations of the bride are invited to a feast by the bridegroom, and at the close of the banquet the matchmaker places a number of reindeer in a file, covers the two first ones with red cloth, suspends a bell from the neck of the leading animal, and having conducted the whole span three times round the tent, he hitches them to the sledge. The bridegroom, accompanied by the match-broker and his friends, then proceeds to the house of the bride, where he drives three times round the tent ; but as he is not allowed to enter the dwelling, he remains seated in his sledge behind the tent. The feasting and carousing are repeated ; a reindeer is slaughtered and skinned, and the blood is allowed to accumulate in the interior of the carcass ; each one of the guests cuts off a piece of the flesh, dips it in the still warm blood and eats it raw without the least addition or preparation. The lungs and the liver are reserved for the dessert, and are considered great delicacies. The matchmaker waits on the bridegroom and brings him his portion of the meat and drink. It is only after the guests have satisfied their appetite that the bridegroom is introduced, and he takes his seat by the side of the bride, who is surrounded by her relations ; while the relations of the bridegroom form a separate party. The host then hands round the brandy ; and the bridegroom, who receives his share from the hands of the matchmaker, empties half the cup, and gives the other half to the bride. The cooked meat is next served up, the heart being reserved to the nuptial pair. Next morning all return to the tent of the bridegroom, where the bride's sledge is driven by her mother-in-law three times round the tent, after which the feasting and excessive drinking are continued amidst singing and animated discussions, which, in their inebriate mood, sometimes give rise to personal encounters.

A pregnant woman is looked upon by the Samoyedes as unclean herself and all that she touches ; and to avoid her contact a separate tent is erected for her private use, which is called *samai madika*. After the child is born it receives its name from some circumstance of importance that occurred about that time. Thus a boy would be called Païga if the father happened to take numerous salmon, and Teneko if he killed many foxes.

The Samoyedes dispose of their dead by burial, and they treat the departed with respectful consideration that his ghostly self may not trouble them in their dreams. The body of the deceased is removed from the tent with the head foremost by pushing aside the tent-

¹ A rich Samoyede bought a second wife for his son. He gave to the father 5 blue foxes, 45 arctic foxes, 5 wolves, a herd of 90 reindeer, 8 archin of red cloth, besides the kettle and other household ware.—Middendorff's *Reisen*, vol. iv. Part ii. page 1459.

covering at the very spot where their friend has breathed his last, for if the corpse were carried through the usual entry, the ghostly spectre of the dead would return from the grave to visit the inmates of the dwelling, as he would enter in the same way in which he had passed out. The body, being dressed in the clothing which the deceased wore when he died, is shrouded in winter in reindeer-skins, and in summer in the fibrous inner bark of the birch-tree, which is kept in position by being tied with hide thongs. After the corpse has been duly fitted up, it is carried on a sledge, to which two or four draught reindeer are hitched, to the place of burial designated by the *tatibé* or sorcerer, accompanied by another sledge which is loaded with all the worldly possessions of the dead person. Arrived at the spot previously marked out, a shallow grave is dug, to which the body is consigned with the head turned towards the west or north-west, and the face towards the ground; or the corpse is made to lie on its left shoulder with the eyes half directed towards the ground and half to the west or north-west—the regions of night, that the bright rays of the sun might not effect a partial revival. By its side are deposited a number of articles of first necessity: clothing, a kettle for cooking, a cup, a spoon, a knife, a hatchet, a horn filled with tobacco, a running noose to catch reindeer, a gun or a bow and arrow. Each one of these objects is partially damaged, so as to prevent it from being stolen. If the deceased is a woman the weapons and other implements are replaced by the scraping-knife and needles and sinews for sewing. After the completion of this funeral outfit, the whole is covered with a plank and the grave is filled up with earth and is made level with the ground. The sledge that served as hearse is broken, the running-gear is torn into fragments, and the disjointed parts are left near the grave, while the reindeer that drew the sledge are sacrificed in honour of the deceased. One of the funeral escort places himself on each side of the victim, and a third one takes his position behind. Being armed with long wooden spears, all simultaneously pierce the animal at a given signal, so that it sinks all at once dead to the ground; for if it does not die at the first thrust the friends utter dolesome lamentations, imagining that this mishap is an omen of another death in the family. After the whole span has been despatched, the dead reindeer are placed at the head end of the grave in an oblique direction, as if starting off towards the west or north-west. The flesh is not eaten, but the victims are left to disappear by natural decomposition, or by being devoured by wild beasts. Those who attend the funeral bid the last farewell to their deceased friend by saying: “Do not follow us, go in thine own good land; thy ways and thy land are good, do not follow us,”¹ and then each one returns to his own home. Rich Samoyedes mark the grave of their near relatives by a square box, sometimes neatly carved, which is placed over it, resting on four stakes. When a new-born infant dies in the winter season the body is tied to its cradle, which is suspended from a tree-branch; if the death occurs in the summer the deceased child is disposed of by burial

¹ The apostrophe is given in the native language as follows: “*Pümanda nänönau hart soowö jahguu hanj, minds velj jar soowö pümanu.*”

like a person of mature age. The name of a friend or relative that has recently died is never mentioned, lest he might hear himself called, and might have some desire of returning. After the lapse of a certain time, the duration of which is determined by the *tatibé*, the pledge of silence is broken, and the memory of the departed friend may be recalled. He is then considered as having intermingled with the ghosts of earth and air; and it is supposed that he has been transformed into a ghostly being or *tatibsi*, also called *ytarma*, to which offerings are presented in the form of a carved wooden image that has received the name of *sadaj*.

Many of the Samoyede tribes believe that death is the end of all human existence, and that it closes up their career of misery and wretchedness. They contend that all evil actions are punished in this world, and that immortality is only reserved to the *tatibés*, who are supposed to be superior to the ordinary class of the common people. They imagine, however, that the dead still continue to live for some time in the grave, and for this reason they deposit by the side of the corpse the necessary articles in common use and even some money. A reindeer is also killed, from time to time, upon the grave, until the body is entirely putrefied, and all human resemblance has disappeared. The *tatibés* are believed to be changed after death into *ytarmas* or ghosts, who either remain quietly in the graves, or wander about, especially at night, with the object of performing some good or wicked deed.

The Samoyedes have no regular government of their own, nor are they controlled by any distinct laws. They pay some deference to the opinion of elders, and are much influenced by the cunning devices of their sorcerers; but each man is master of his own actions. They have no word in their language for vice or virtue, and murder is unknown among them. Some few customary laws, which all instinctively observe, are the only restrictions imposed upon their conduct. The Assja and other tribes recognise the supremacy of the Russian government, and these poor wretches even are taxed to the amount of five rubles, which is paid by furnishing two skins of the arctic fox.

The ancient religion of the Samoyedes was that of nature worship in a rude form. Num, also called Jilibeam baertie, resides in the air, and there he generates thunder and lightning, sends rain and snow upon earth, and winds and storms obey his commands. The sky, which is also called *num*, typically represents him, and the stars make an integral part of his being; the rainbow (*munbano*) forms the hem of his mantle, and the sun (*Jilibeam baertie*) is worshipped as the personification of this divinity. At the rising of the sun the Samoyede raises his eyes towards that luminary, and at evening dawn he apostrophises him in these words: "At thy setting, Jilibeam baertie! I also go to rest." Some of the Samoyedes regard the earth, the sea and all nature as being represented by Num. Others, influenced by the missionary teachings, pronounce Num to be the creator of the world who governs and directs all things, who bestows upon mankind happiness, prosperity, reindeer, foxes and every kind of riches. As the protector of the tame reindeer Num receives the epithet of Jilibeam

baertie or guardian of cattle. Num knows and sees all that happens upon earth; if men are good and benevolent he crowns with success all their undertakings; increases their reindeer herds; blesses their efforts in hunting, and bestows long life upon them. If they are bad and sinful, he plunges them into poverty and misery and causes them to die prematurely.¹

But the ancient Samoyede religion was not restricted to nature worship in the abstract; it assumed the more concrete form of idolised images which under the name of *hahés* are represented by uncommonly shaped stones or trees and other natural objects. These fetish gods are ornamented with gaily coloured ribbons and strips of cloth, and if they are of portable dimensions they are carried about as protecting talismans. They have a particular sledge which serves as consecrated shrine, called *hahengan*, for the accommodation of these household divinities that accompany them on their migratory excursions. If the fetish object is too large to be transported from place to place, it becomes all at once a national god, who is principally represented by a huge stone or rock, resembling more or less the human form.² After these models of stone they carve images of wood, known as *sjaduei*, who represent either male or female divinities, and as such are dressed up in the national costume, and are decorated with belts, ribbons and other trinkets. Many, however, which are set up near their hunting and fishing stations, are entirely unclothed, and have their face turned towards the west. Where wood is scarce they are made of earth and snow; the last kind being principally formed to serve as sacramental object to those who, being suspected of stealing, are required to clear themselves of the charge by taking a solemn oath. In the performance of this ceremony a dog is sacrificed, and the image is destroyed, while the suspected thief is addressed in these words: "If you have committed the theft may you perish like this dog." But the oath administered in the presence of the jaws of a bear is deemed most sacred. If a *hahé* is invoked for aid or assistance, it is indispensably necessary to sacrifice some victim, which can be offered up by any person, if the object is simply to secure a successful hunt. In more important affairs the *tatibé* performs the sacred duty, and for this purpose he sets up a *hahé* and erects in front of it a pole ornamented at the summit with a ribbon. The sorcerer takes his seat behind the pole, with his face turned towards the image, while he beats the drum and sings a sacred hymn which contains the demand of the petitioner. By some secret contrivance the ribbon begins to move, which is a sign that the fetish divinity is communing with the sorcerer. In the pretended response made by the divine oracle the request of the petitioner is generally granted, upon the condition that he sacrifices a male and a female reindeer as well as a reindeer calf. The reindeer is led up before the god and is slaughtered by the *tatibé*. The head

¹ These are undoubtedly the suggestions of missionary teachings.

² The principal god of this character, which exists among many others on Waigatz island, bears the name of *Ja Jieru Hahé* or "*Hahé*, the Lord of the land." It consists of a large stone that lies near a cavern. It has the form of a man with the exception of the head, which is pointed. — *Castren's Reisebemerkungen*, page 200.

with the antlers and the skin are hung up on a tree in front of the fetish, whose face is bedaubed with the blood of the victim, and a small piece of the skin is thrown into the fire. All the rest of the carcass is eaten by the *tatibé* and those who are present at the ceremony. The favourites, who are privileged of partaking of the sacrificial meat, must take care that not a drop of blood soil their garments, which would be looked upon as an evil omen. The Tatebsij or Lohets, who are spiritual or ghostly beings, are not represented by visible forms; they are the familiar demons of the *tatibés* to whom they reveal the secrets of nature, but they are never invoked by the common people. The general belief prevails that the *tatibé* is simply the interpreter of the expressed will of the genii of evil, and that independent of these he is entirely powerless; but the Tatebsij are very whimsical and cunning, and they frequently make sport of their votary, refuse to obey him, and sometimes even deceive him by revealing to him a lying oracle. To impose upon the vulgar the *tatibés* pretend to cut and lacerate themselves with knives and other instruments to ingratiate themselves into the favour of their familiar demon.

The profession of sorcerer passes, by inheritance, from father to son. He who is consecrated for the vocation is provided with the magic drum more or less ornamented with brass rings, tin plates and other tinsel. It is always of a round form, about three feet in diameter, and only a few inches high, having its bottom stretched with reindeer-skin. The sorcerer is arrayed in a shirt-like coat of leather, trimmed at the borders and seams with strips of red cloth, and provided with shoulder-flaps of the same stuff. The eyes and face are veiled; but the head is uncovered; a strip of red cloth only passes over the crown, another hangs round the neck, and a tablet of iron is suspended over the breast. The *tatibé*, when engaged in the performance of his magic art, is always accompanied by the younger member of the craft, who acts as assistant. The master beats the drum, while singing some mystic words in notes of terrible compass, and after the novice joins in, both repeat the same words in a slow and drawling manner. After these preliminary exercises the head sorcerer elicits but feeble sounds from his drum, while he observes perfect silence, as if he were listening to the communication of his Tatebsij, but the assistant continues to sing the last words of the master. As soon as the revelation is completed both *tatibés* break forth in a wild howl, and the notes of the drum become continually stronger until the moment when the oracle is announced to the anxious inquirer. When a reindeer is lost the *tatibé* addresses an invocation to his familiar demon in words like these: "Come! come! Spirit of magic. If you do not come, I will come to you. Wake up, wake up! Spirit of magic, I have come to you; Awake from sleep!" The Tatebsij is supposed to answer: "Say, in what affair do you run. Why do you come? To trouble my repose?" The *tatibé* replies: "There came to me a young Nienets (Samoyede). This man here, Who vexes me much, His reindeer is gone, This is why I come." The sorcerer bids his familiar spirit to go out and look for the lost rein-

deer, and he admonishes him to look carefully until the lost is found. The spirit obeys, and on his return the *tatibé* urges him to tell the truth. "Do not lie; if you lie, evil betides me." Upon this the Tatebsij names the spot where the reindeer was last seen. If on going to the designated place the animal is not found, it is because it has run away since; or another *tatibé* has effaced its track. Sometimes the sorcerer pretends that he cannot prevail upon the Tatebsij to obey his orders, or that he has mocked him by making a lying report.

The *tatibé* acts not only as magician, but he is also consulted in cases of serious illness. When applied to in his capacity as medicine-man, the *tatibé* does not begin his work on the same day, however urgent the case may be, but he waits for the next morning dawn, and during the intervening night he communes with his familiar spirit and asks his advice and aid. If at the rising of the next sun the patient is better, the magic power of the drum is brought into requisition to effect the final cure; otherwise all active interference is deferred until the seventh morning twilight. If in the meantime the sick person has not improved the *tatibé* declares that he is incurable, and he makes no attempt to save him. If, on the other hand, a change for the better has taken place, the sorcerer addresses several important inquiries to the patient. He wants to find out whether he knows by whom the malady has been sent, whether he has an enemy, whether he had a quarrel or a fray with any one. If the patient is unable to answer these questions satisfactorily the sorcerer turns to his familiar spirit, addressing him in these words: "Do not abandon the sick. Go on high. Go to Jilibeam baertie. Ask him for his aid." The Tatebsij obeys the command, and immediately returns with the message: "Jilibeam baertie does not speak a word. Gives no aid." The *tatibé* then asks the assistance of the Tatebsij in person, but he replies: "How can I help; I am inferior to Num; I cannot help." The sorcerer continues to beg his familiar spirit to go on high and urge upon Num to help and save the sick. The Tatebsij then proposes to the sorcerer to go himself to the upper regions of the sky. The *tatibé* replies: "I cannot reach Num. He is too far from me. If I could approach him, I would not ask your intervention, but would go myself." The familiar spirit is at last induced to comply with the demand of his votary, and says: "I will go for thy sake, but Jilibeam baertie continually abuses me, and says that he will not speak to me." It is asserted with much self-assurance that if Jilibeam baertie receives the prayer favourably, the person who is the cause of the disease will inevitably fall sick in turn.

Many of the Samovedes have been nominally converted to Christianity, but they still cleave to their national gods, and to their superstitious practices. Instructed by the missionaries in the higher duties of life, they have composed a kind of catechism, which contains the precepts by which a good Samoyede ought to be guided: "Believe in Num. Believe in the spirit of evil, and that he can be appeased by sacrifices, that no misfortune befall thee, nor thy family, nor thy herds, that he may save thee from sickness, and assist thee in thy labours. Believe in the spirits, that they may do thee no evil.

Do not jump over the sledge in which the gods are placed. Honour thy parents. Reverence those that are older than thou. Do not kill. Do not quarrel. Do not speak evil. Take care of the reindeer. Be quiet at night that thou may'st not be sick. Let the poor not go empty from thee, and Num will reward thee. Be silent about what thou hast seen, that no one may find out from thee what has happened."

The Samoyedes are very credulous and superstitious. If they kill a wild reindeer, the ears must be either immediately eaten or they must be thrown away. Sickness would inevitably follow if any other mode than strangling were employed in slaughtering an animal. As women are considered unclean they are not allowed to touch the hunting implements. It would be regarded as a bad omen if they were to cross the path of a travelling party; and when the husband leaves the tent the wife must draw back towards the side wall. They have much respect for the bear, but nevertheless kill him if they can, and when they succeed in doing so, they rarely fail to cut the claws off his fore-paws, lest when next they attack another of Bruin's race, they might themselves lose their lives.

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MAGYARS.

HUNGARY, including Transylvania, forms, with Austria, a dual monarchy, now known under the name of Austro-Hungarian empire. It is situated between $44^{\circ} 10'$ and $49^{\circ} 34'$ N. latitude and $14^{\circ} 25' 25''$ and $26^{\circ} 20'$ E. longitude. It is bounded on the north by the Carpathian Mountains, which separate it from Silesia and Galicia; east

and south of it lie Moldavia and Wallachia (Roumania); it borders on Bosnia to the south; it has Dalmatia and the Adriatic in the south-west, and in the west it is bounded by Carniola, Styria, Lower Austria and Moravia. Within these limits it comprises Hungary Proper, Transylvania, Croatia and Slavonia and the Military Frontier. Its superficial area is 125,040 square miles, and its population, according to the census of 1880, was 15,642,002 souls. Hungary Proper, including Transylvania, is bounded on the north by Moravia, Silesia and Galicia; on the south by Wallachia, Croatia, Slavonia and the Danube, which separates it from Serbia; on the west it borders on Moravia, Lower Austria and Styria; and on the east it is bounded by Moldavia and Bukowina.¹

The Hungarian mountains belong to the Carpathian and Alpine system. The Carpathians enclose, in a semicircular outline, the northern and eastern part of the country; the most imposing mass being presented by the High Tatra Mountains, of which the Gerlsdorfer Point forms the highest elevation, with an altitude of 8414 feet. The Eastern Carpathians and the Transylvania Highlands extend over the greater part of Transylvania and the eastern portion of the old Servian Banat. Here the Fogaras are the highest group, and some of their crests attain an elevation of from 8000 to 9000 feet. These mountain regions are generally covered with forests to a considerable height, and some of the slopes are favourably situated for the successful cultivation of rye, oats and barley. The western part of the territory is traversed by the spurs of the Styrian Alps, and of these form a part the Bakony forest, the Leitha Mountains and the Vertes ranges, the last of which terminate by an outrunner close to the Danube. These mountain systems enclose two extensive plains. The Little Hungarian Alföld or Presburg Basin lies west of the Bakony and Matra ranges, and is divided by the Danube into two unequal parts. The Pest Basin or Great Hungarian Alföld forms an oblong square bordered on the north by the Carpathians and on the west by the Alps. It has an average elevation of from three hundred to three hundred and fifty feet above the level of the sea. It presents an immense level tract of land situated on both sides of the Theiss and the Maros, and covers an area of about 1700 Austrian square miles, of which 1000 square miles constitute the so-called *puszta*s, having a soil of the most exuberant fertility; and some of the

¹ The superficial area of Hungary Proper and Transylvania is 108,263 square miles.

The Proportion of the Different Nationalities.

	Per Cent.		Per Cent.
Hungary—		Transylvania—	
Maygars .	49.84	Maygars .	31.71
Germans .	14.32	Germans .	10.66
Roumanians	10.92	Roumanians	57.47
Slovaks .	16.42	Slovaks .	—
Servians .	2.58	Servians .	—
Croats .	1.87	Croats .	—
Ruthenians	4.03	Ruthenians	—
Diverse .	0.02	Diverse .	.15

100

100

Proportion of Religious Professions.

	Per Cent.
Roman Catholics .	59.2
United Greeks .	8.8
Oriental Greeks .	10.3
Augsburger Confession	7.8
Helvetian .	15.5
Israelites .	4.65

alluvial lands reach down to such an immense depth that they are altogether inexhaustible. In this wide-stretched plain the *fata morgana* (*delibab* or midday fairy) often leads the wanderer astray in open daylight, and with his eyes wide open. The uplands called *felföld* are partly covered with dark and gloomy forests, and the rocky mountain gorges present nature in all her wildness and awful sublimity. The geological formations of the mountains are of palæozoic and mesozoic age associated with tertiary beds. The prevalent rocks are granite, crystalline schists, slate, mica schist and compact limestone. Sandstone is found in the valleys, and thick beds of coal underlie the surface rocks of the hillsides, which are frequently covered by deep beds of sand and gravel, intermixed with gold which is washed down the mountains. To the tertiary formation belong the basalt of the Kavalienberg and the basalt mountain of Detunata-goala and Detunata-flokoassa in Transylvania. The trachytic formation occurs in massive ranges as well as in isolated mountains, of which the Hargita in Transylvania is most extensive. The Siklose Mountain is exclusively composed of trias and jurassic limestone. In the alluvial soil of the Theiss numerous fossil remains are met with; such as bones of the mastodon, of the *Cervus megaceros*, the *Dinotherium* and some species of elephants and rhinoceros.

The Adriatic touches the Hungarian territory for a distance of twenty-six miles, but the intervening mountain heights render the communication more or less difficult. The largest navigable river, exclusively Hungarian, is the Theiss, which empties into the Danube, but is only serviceable for regular steam navigation as far as Szegedin or mostly as far as Szolnok. The Drave is navigable for steam vessels as far as Beres; and Sisek is the remotest point on the Save for steam navigation. The Maros can only be navigated, for a limited portion of its course, to Arad at certain seasons. But the Danube is the great artery of communication, which brings Hungary in direct connection with foreign countries by way of the Black Sea, or through the Austrian dominions. This great river enters Hungary near Pressburg and leaves it at Orsova, on the Servian frontier. On the right bank it receives as tributaries the Raab, the Drave and Save; and on the left bank the Waag, the Neutra, the Gran, the Eipel, the Theiss, the Temes, and the Czerna. The largest Hungarian lake is the Balaton or Platten See, which is about forty-seven miles long, and from three to nine miles wide; its water is supplied by the Zala river and numerous other small streams, and the surplus is carried off by the Sio. It is navigable for steamers and abounds in fish; but it has not yet acquired any paramount importance as a commercial highway. Facilities of internal transportation are afforded by numerous canals, of which the Feranez or Francis canal—being about seventy miles long—shortens the route between the Theiss and the Danube. Fiume, which is situated on the Adriatic at the head of the Gulf of Quarnero, is an important Hungarian seaport, that serves as direct outlet by sea for the surplus products of the country.

The climate of Hungary is not only subject to certain changes, but to the extremes of heat and cold. The summer heat in the lowlands

is almost tropical, and though the winter is generally short and mild, yet there are days when the cold is most excessive. In the highlands, on the other hand, the winters are not only severe, but they continue for half the year. In Transylvania, which is a mountainous country, the temperature is subject to extremes, while in the frontier districts bordering on the Adriatic the climate is much modified by the neighbourhood of the sea. At Buda-Pest the mean average temperature is 31° F. in January, and $71^{\circ}.7$ in July; at Koloszar it is $32^{\circ}.7$ and $68^{\circ}.9$ in the same months respectively. The spring weather is most variable; it is often raw and cold even in the lowlands, and heavy rainfalls are not infrequent. The storms, which from time to time occur in June and even at the close of May, are very violent, while the summer heat rises as high as 98° F. In the plains, where the winds have a free sweep, immense clouds of sand and dust are raised which envelop all things visible in a sombre robe of obscurity; and droughts and destructive floods are by no means of rare occurrence. The autumn is the most beautiful season of the year. It frequently sets in at the commencement of September, and pleasant sunny days often continue to the end of October and even to the middle of November. The transition from autumn to winter produces thick, impenetrable fogs, the heavens are covered with dark, heavy clouds for weeks, and from time to time the north-west wind brings widely extended rains. As soon as the wind begins to blow from the north-east the first snowfall introduces the full winter with its cold, icy blasts.

The natural productions of Hungary Proper are both numerous and diversified. The most useful timber trees are oaks, beech, fir, pine, ash and alder, in addition to chestnuts, walnuts and filberts. The wild animals that roam in the forests are bears, wolves, foxes, lynxes, wild cats, badgers, otters, martens, weasels, hares, marmots, beavers, squirrels, wild boars, chamois and deer. The most notable birds are vultures, eagles, falcons, buzzards, kites, larks, nightingales, herons, storks and bustards. Sturgeon, trout and other valuable fish are abundant in the rivers and lakes. The country is equally rich in minerals. The mines near Schemnitz yield gold, silver, lead, copper, zinc and arsenic. Iron is extensively produced in numerous districts, and coal is mined in Pecsvarad, Oravicza, Salgo-Tarjan, and the Sil river. The salt-mines of Transylvania are inexhaustible, and the lead and copper mines of Nagy Banja are very productive. The other mineral products occasionally met with are mercury, bismuth, nickel, antimony, cobalt, sulphur, alum and soda.

The Magyars or Hungarians have made their appearance in the country which they now occupy at a comparatively late period of European history.¹ The Romans were masters of the territories along the Danube, forming the south-western portion of modern Hungary,

¹ Constantine Porphyrogenitus relates that Leo the Wise formed an alliance with the Hungarians against Simeon the prince of the Bulgarians, and having crossed the Danube, they defeated Simeon's army in several battles. Simeon made peace with the Greek emperor, and to take revenge on the Magyars he united with the Petchnegues, who made a furious onslaught against the Magyars that had remained at home. When the warlike hordes returned to their country, they found their

which was then known as Panonia; while the south-eastern part, formed by the Theiss, was called Dacia, which was equally subjected to the Roman domination (107-205); but having been finally abandoned by Aurelian (275), who transported a part of the inhabitants to Moesia, the whole country was then occupied by the Goths. In 376 the Huns, crossing the Don, invaded Europe under Attila, and making the plain between the Danube and the Theiss their headquarters they established themselves in 380 in Panonia, and as they succeeded in 432 in displacing the Roman power, they became for a time the sole rulers of the country. In 453 Attila invaded Italy, where he suddenly died, which made an end of the predominance of the barbarian Huns, who were gradually driven out of Europe. Panonia was conquered by the Ostrogoths and the Gepidæ; but the last were, in their turn, supplanted by the Longibards, who, having made common cause with the Avars, gained possession of the whole of Panonia (526-548).

In 568 they abandoned the country to the Avars to seek new homes in Italy. The Avars thus became the sole masters of the greatest part of the modern Austro-Hungarian monarchy; but they were, in their turn, reduced and subjected by Charlemagne (791-796). A portion of the population remained in Panonia, the others emigrated eastwards and settled in Moesia. The people that inhabited the country belonged mostly to the Slavic race intermixed with Avars, for under the auspices of the Greek emperors they obtained possession of the lands they cultivated, either by peaceable settlement or by conquest. During the Frankish domination the native chiefs were generally converted to Catholicism, and they still continued to exercise supreme authority over their people as vassals of the Frankish emperor. On the division of the Frankish empire (817) Panonia was made a part of the kingdom of Bavaria. Suatopluk, who had founded the state of Grand Moravia, having been constantly at war with Arnulf, the emperor of the Eastern Franks, the last formed an alliance not only with the Bulgarians, but with a new horde of warlike barbarians known as Magyars, who, under the leadership of Almos, had crossed the passes of the Carpathian Mountains (889), and having at his death elected his son Arpad as chief, they made an irruption in the regions lying between the Danube and the Theiss (892). They laid waste Panonia, and in 896 they obtained full possession of the whole country. They made not only several predatory expeditions into Italy, but they invaded the Frankish empire, devastated the country, destroyed the state of Great Moravia, and made repeated plundering incursions into Germany. The Bavarian nobles determined to resist the enemy with all the forces at their command, but they were defeated in a great battle (907), which enabled the Magyars to maintain themselves permanently within the limits of the territory of which modern Hungary is composed.

The Magyars came originally from the steppes that stretch along at

lands devastated, their homesteads destroyed, while their families were scattered far and wide. They consequently retraced their steps and took possession of the country which they now hold.

the foot of the Altai and the Ural Mountains. If Ibn Dastah can be considered as good authority, the Madshares or Magyars occupied the region of country called Lebediah, on the Black Sea, lying between the Don and the Dnieper, having the Tatar Petchnegues on one side, and the Finnish Bulgarians on the other. They were nomadic tribes, they lived in tents, or like the Tatars they had hut-cars to which they hitched their horses, and they thus afforded them a permanent shelter wherever they pitched their camp. At an early period of their social existence they were simply huntsmen and fishermen. The only domestic animals known to them were the dog, "*eb*," and the horse, "*lo* or *lov*," both of which were useful in the pursuit of the chase. They were acquainted with the use of the bow, "*ij*," the arrow, "*nyil*," and the quiver, "*tegez*." For catching fish they employed nets, "*halo*," of various forms. At a later period cattle and sheep were introduced among them, and they became herdsmen and shepherds, and subsisted principally on the flesh and milk of their herds and flocks, besides the animals they killed in hunting and the fish they caught in the rivers. As they were a pastoral people the land was the common property of the clans and the tribes, and the pasture grounds were free to all without distinction. It is very probable that they cultivated some of the ordinary cereals, whenever they formed permanent encampments, which they occupied for a number of years. It is not known whether they followed any industrial pursuits, but they must have been more or less skilled in such mechanical and industrial arts as were necessary for preparing their clothing, manufacturing their weapons and their household utensils. In their language marriage was called *kazassay hazadotas*, "housekeeping," and their maidens were known as *elado leany*, "girls to be sold," for they were disposed of for a valuable consideration; they also received the name of *bajadan* or the "bareheaded maidens," for as soon as they were married they were invested with the nuptial cap. The husband called his wife *felesseg*, "half," probably not his better but his inferior half. They were divided into clans; a number of these, united under a common leader or chief, formed the tribes,¹ and for this reason the freemen, that constituted the nation, considered themselves as kindred, and as closely related to each other. All were equals, and all were freemen or nobles; and criminals only were reduced to slavery. They had not yet invested with supreme authority a head-chief or prince; and if several tribes united to engage in offensive or defensive warfare they elected as leader one who was most distinguished for his personal qualities; but as soon as the common object was accomplished his superior authority and rank were no longer recognised. In course of time, however, a great military leader who had become famous by his great deeds of daring and good conduct in war, received the homage of the whole nation; his influence in civil affairs became para-

¹ According to the emperor Constantine the Magyars were divided into seven tribes: Naki, Megeri, Kutyrgermatoi, Tarjanu, Genaen, Kari and Kosi. To these were added the Khazar Kabari tribes who had been vanquished in their rebellion against their Khan, and took refuge among the Magyars, who admitted them among their number on a footing of equality.

mount, and gradually he was looked upon as the head of all the tribes representing their common interest.¹ To avoid the fratricidal conflict and private contentions of ambitious rivals about the succession, the choice of the successor was confined to the family of the reigning head-chief who had been invested with supreme power by the common voice of the whole nation. They had no constitution and no written code of law; but all public and private affairs were controlled by immemorial customs, which, as they were the very outgrowth of their social and political condition, served as rules of conduct of the society which they were designed to govern. They also elected a supreme judge who settled all contests, tried all civil and criminal cases, and executed the sentence by inflicting the customary punishment. The abuse of power, on the part of the head-chief and the supreme judge, was impossible, for the people in council assembled reserved to themselves the right of annulling all unjust judgments and decrees, and of deposing the head-chief and dismissing the judge from office. They were a migratory and a warlike people. They were bound to defend the territorial domain they occupied, with arms in their hand, against rival claimants and ambitious invaders and marauders; and if they were overpowered by the force of numbers they found themselves in the necessity of continuing their march south and westward, and seek new homes in other lands and more genial climates. They were skilled both in the rearing and the management of the horse, and they were the most dexterous riders. As they always fought mounted on horseback they had the advantage of rapid movement, which enabled them to occupy an advantageous position, and they could at the same time view with much greater accuracy the whole field of action. They could thus make a certain irruption into the enemy's country, secure the desired booty, and disappear as rapidly as they came, before a resisting force could be gathered to oppose their progress. They never drew up their forces in regular battle array, but the horsemen were divided in massive groups separated from each other by short distances, so as not to interfere with each other's movements. A part of their army as well as supernumerary horses were kept in reserve to support those that were too hard pressed, or to be ready, if an opportunity presented itself, to outflank the adversary. They sometimes feigned as if they were taking to flight, and then suddenly turned round upon the pursuing enemy, and overwhelmed them with a shower of arrows. If they broke the enemy's ranks, and defeated the opposing army, they pursued the retreating forces, and did not desist until the flying troops were utterly destroyed. Fortified places which could not be taken by storm they surrounded and annoyed by constant attacks, and thus forced them to surrender, or they exacted the payment of a heavy war contribution. They observed strict discipline, were obedient to superiors, and the cowardly and

¹ It is reported that the Khan of the Khazars offered to the Lebedians to raise one of their tribal chiefs to the dignity of duke and supreme chief of the Hungarian tribes, but fearing that he might not be acceptable to the nation, he proposed for this office Almos, another tribal chief, but the people preferred his son Arpad, whom they invested with supreme authority by lifting him up on a shield, which was the mode of investiture among the Khazars.—Gebhardi, vol. i. p. 333.

wayward were severely punished. They reduced their Slavic prisoners of war to slavery, and sold them to the Greek merchants who had commercial intercourse with the ports of the Black Sea, and received in exchange velvet, variously coloured carpets and other merchandise.¹ Their offensive weapons were the sword, the lance and the bow and arrow. Their defensive armour consisted in a coat-of-mail of iron or of felt or leather, and even the fore-part of the horses were protected by a mailed covering against the missiles of the enemy. Of their religion nothing positive is reported, and no traditions exist that date back to their social position during the period of paganism. It is said, however, "that they particularly worshipped fire, air and water, and sang hymns of praise in honour of the earth, but prayed and called God him only who has created the world."² This God they called *Elevé* and later *Isten*,³ which is the name that has been adopted for the Christian God. *Hadur* was their god of war; and as *Ordög* and *Manu* are now used to designate the devil, it necessarily follows that they believed in the existence of demoniac agencies in nature. According to Ibn Dastah they were idolaters and worshipped images. Their sacrifices consisted in cattle and sheep, but more especially in white horses. Their sacrificial offerings were accompanied by festivities and public entertainments. Their priests and priestesses (*talto-sok*) were also the minstrels and soothsayers (*jósok*), but they formed no privileged class. They believed in the survival of the *belek* or ghostly self of the dead; they buried their deceased friends near springs, as spots marked out by nature, and they heaped up a mound over the grave as a permanent memorial. They also commemorated their dead by a funeral feast. To take an oath (*esk*) was a solemn and almost religious act, and they never violated the obligation they thus sacredly promised to perform. *Kanta-ir*, which in the modern Hungarian means salve, originally meant a charm or incantation, and was also applied to poison and witchcraft, which would indicate that they gave credit to witchcraft and sorcery.⁴

¹ Ibn Dastah.

² Theophylactis Samocata in Corpus Script. Byzant., p. 286. This was written after the Magyars had been converted to Christianity, and it is not probable that pagans who offered up as sacrifices cattle, sheep and horses to elemental deities, knew anything about the Christian God that created the world. At their first arrival in Panonia Christian communities already existed in the country, as well as in the adjoining Moravia, for churches had been established by Cyrillus and Methodius, and the last was titular bishop of the whole country. The Magyars having come in contact with the Christian inhabitants, might have profited by the instruction received before they were converted.

³ *Isten* is not a Magyar word, and it has been suggested that it was of Persian origin, having reached the Magyars through the Turks.

⁴ The following sketch of character given by the abbot Regino of Prün, in the tenth century, is too remarkable to be omitted: "The Hungarians at their first appearance on the German frontier wandered about in the devastated solitudes of Panonia and Avaria, and sought their daily subsistence only in hunting and fishing. They soon crossed, however, the frontier, and finally they began to annoy their neighbours with their incessant irruptions. When thus engaged they killed but few with the sword, but they slew many thousands with their arrows, which they hurled with a bow of horn with such accuracy and expertness, that it was very difficult to avoid them. They do not understand to fight at close quarters, or in battle array, or to besiege and take cities. They make use of their weapons even if they retreat in a gallop, and they often feign to take to flight, for they cannot fight for any length of time. Besides, no occidental army could sus-

When the Magyars first took possession of Dacia and Panonia they found a numerous settled population all around them, who professed Christianity, and were far more civilised than they were themselves. These groups of people, scattered over a vast extent of country, were principally of Slavic origin, intermixed with Avars and Bulgarians, who adopted their language and their civilisation. The Magyars found sufficient vacant territory in the country which they occupied, especially as they claimed to be the exclusive owners of the vast and fertile plains on the Upper Danube and between that river and the Theiss, which were suitable for pasturage, where their numerous herds and flocks found an abundance of grass the greatest part of the year. They permitted the Slaves to follow their favourite pursuit of agriculture without the least interference, for it was their interest to have a class of people within the limits of their dominions who cultivated the soil, and thus furnished them both cereals and other vegetable productions which had now become indispensable articles of subsistence. In their close contact with the southern Slaves, they became not only converted to Christianity, but they were instructed in some of the arts, and their social and political condition was greatly modified. Their names for Christian (*kereszttyen*), priest (*pap*), bishop (*püspök*), cross (*kereszt*), hell (*pokol*), and Christmas (*karaeson*) and some other ecclesiastical terms, are all of Slavic origin, which shows most conclusively that the Slavic missionaries were in part at least instrumental in their conversion. They also received from the same source the words emperor (*csaszar*), titles (*dezsma*), gespan or count (*ispan*), king (*kiraly*), free (*szabat*), servant (*szolga*), treasurer (*tarnok*), &c., which indicates that they borrowed from the Slaves some features of their political organisation. The Slaves also introduced among them many words referring to agricultural and industrial pursuits, such as corn, cereals, melon, pumpkin, beans, straw, plum, yoke, harrow, furrow, potter, miller, butcher, weaver, &c. As no Slavic verbal radicals are found in the Magyar language, the conclusion is irresistible that these words were introduced not by the casual intermingling of nationalities, but that they were expressly adopted and naturalised because the changed conditions which they imply had not previously existed, and consequently the language was deficient in terms expressive of those ideas. At their first arrival in Hungary the Magyars still followed pastoral

tain itself against them if their force and constancy equalled the vehemence of their first attack. They almost always abandon the field of battle in the heat of the contest, and then turn round to the front and recommence the attack. For this reason the German who believes himself victorious runs the greatest danger. They subsist almost like wild animals on raw flesh and blood, if reports are true. The heart of prisoners is often cut in pieces and is devoured as medicine. They are never touched by pity, and they know still less of sentiments inspired by the fear of God, or the duty towards our fellow-man. They carefully cut off their hair. They hardly ever dismount from their horses even if they wish to enter into conversation. They instruct their children and slaves with the greatest care in the art of riding and of shooting their arrows with the utmost precision. In disposition they are high-tempered and proud, inclined to rebellion and guile, and they are always precipitous in word and action. Their wives are equally as rude and wild as they are themselves. They are always agitated, ever ready to stir up strife, if no opportunity presents itself to wage war against their neighbours. They never divulge their intentions, speak but little, for their character prompts them to be more ready to act than to speak."—*Chronicon Regionibus*, l. ii. ad A, cited by Gebhardi, vol. i. p. 325.

pursuits and led a nomadic life. They made repeated predatory expeditions into Germany and into Italy, where they laid waste the country, and carried off all the booty they could secure. It is only after they had been defeated in 933 by Henry I. near Riade, and Otto I. near Augsburg, that their belligerent spirit was somewhat cooled down, and they were forced to settle permanently within the limits of their own territories. At the close of the tenth century Geyza, the grand-duke of Hungary, and his son Boic were converted to Catholicism, and were baptised by Adalbert, bishop of Prague. Boic, who received the Christian name of Stephen, and who after the death of his father (997) was invested with supreme authority, laboured with much zeal to bring about the conversion of his people, frequently using violence instead of moral persuasion to accomplish his object. Having received a crown from pope Sylvester II., his coronation took place in the year 1000, and henceforth the Hungarian sovereign assumed the title of king. He is known by his countrymen as Stephen the saint, for he established the Catholic church upon an independent footing, instituted an archbishopric in Gran, founded churches, convents and schools, liberated all the Christian slaves, and ordained that tithes should be unfailingly paid for the support of the clergy. He divided the country into comitats, which were presided over by royal officers who bore the title of *comes* or *ispán*. He created a national council consisting of lords temporal and spiritual and of the knights or inferior nobility, and this body was subsequently transformed into a legislative assembly called diet. During the reign of Andreas and Bela an effort was made by the national party to abolish Catholicism, and to revive the ancient heathen practices, but the reigning dukes successfully resisted this pressure, but were nevertheless bound to recognise as valid the claim of the former slave-owners, and restore to them their enfranchised slaves. Under Ladislas I. Catholicism was permanently established, and was accepted by the people as the national religion; and though it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven, yet this is the second royal saint to whom the Hungarian church had opened the portals of paradise, notwithstanding that he waged bloody war against fellow-Catholics and effected the conquest of Croatia.¹ If heaven is peopled with kings and emperors whose greatest glory it is to have been instrumental in slaughtering hecatombs of victims on the field of battle, and whose hands are stained with the gore of thousands of human beings, it must necessarily be a place closely related to hell, and its beatitude is simply a dream and a delusion. This sainted king was succeeded by Coloman, his nephew, who united the coast regions of Croatia to the Hungarian empire, and took possession of a part of Bosnia and Rama. Bela III. (1173)

¹ This sainted Magyar was already a fanatic and a bigot. He ordained that if Mohamedan merchants that dwelled in his dominions ate meat and even pork during fast days, they should be delivered over to the king, who confiscated a portion of their goods for the benefit of the informer; if they invited any one as their guests they could serve up no other meat than pork; they were required to give their daughters in marriage to Hungarians, and every Mohamedan village was bound to build a Catholic church.

married Margaret, daughter of the king of France, and the Hungarian court became distinguished for its elegance and refined manners, which exercised a reflex influence upon the country at large. Andrew II. squandered the treasures of the nation in his crusading expeditions, which caused great discontent among the nobility, and intestine conflicts broke out which could only be effectually quelled by important political concessions called the Golden Bull. By virtue of this constitutional charter the states divided the legislative power with the king, and the ancient rights of the nobles and of the freemen were restored.¹ It was during the reign of Bela IV. (1235) that the Mongol Tatars invaded Hungary, devastated a part of its territory, and carried away many of its people as captives. But the king successfully repelled the second Tatar invasion in 1261. Andrew III., who was the last king of the Arpadian dynasty, succeeded to the throne in spite of the opposition of the pope. It was in consequence of his marriage with Agnes of Austria that at a later period the house of Habsburg preferred its claim to the Hungarian succession. Andrew III. died without issue in 1301, after a short and disturbed reign.

At the beginning of the fourteenth century the Magyars had already far advanced on the high-road to civilisation. The rights of property were inviolable and were transmissible by heritage. The freemen enjoyed equal rights, and none could be reduced to serfage except those who were captured with arms in their hand, or who were convicted of theft or adultery, or who had refused to render military service, or those who obstinately persisted to profess a pagan creed. A freeman who entertained intimate relation with a female slave, not his own, was condemned to have his head shaved. The giving away of girls in marriage for a money consideration, as well as the practice of polygamy, was strictly prohibited. A police force was organised, and travellers were required to obtain a passport for their protection. Royal messengers attended to the postal communication, and each comitat was obliged to furnish the horses necessary for this purpose. Cities rose in the neighbourhood of the fortresses and the castles, which were gradually endowed with an independent administration. Agriculture and industry became rapidly developed, and the general riches of the country increased in proportion. Numerous monasteries were established, and new churches were built and endowed. Commerce was sufficiently flourishing; the exports consisted of linen and woollen goods, arms and agricultural products; and spices and colonial produce were imported through the intervening agency of the merchants of the Venetian and Dalmatian coast.

Hungary, like Poland, became the apple of discord between foreign pretenders to the throne, and it was by sheer accident that she escaped from falling a victim to the ambition and rapacity of foreign potentates. Charles of Anjou and his son Louis I., though of foreign extraction, rendered great service to their adopted country. The last was elected and crowned king of Poland as the successor of Casimir III., but he still retained his Hungarian sovereignty. He conquered

¹ See *infra*, p. 591.

Moldavia and Bulgaria (1365), and during his reign Hungary became one of the most powerful States in Europe. After his death his daughter Maria succeeded to the throne, and she reigned conjointly with her consort, Sigismund of Brandenburg, the son of the emperor Charles IV., who had the merit of founding the Hungarian university of Buda-Pest. In 1396 Sultan Bajazet invaded some of the Hungarian provinces and defeated Sigismund at Nicopolis, which rendered him so unpopular that he found it advisable to fly the kingdom. During his absence Uladislaus, king of Poland, who had married Hedwig, the second daughter of Louis, preferred his claim to the Hungarian succession, which was, however, disputed after the death of Sigismund and his son-in-law, the archduke Albert, who were both emperors of Germany, by Ladislaus, a posthumous son of Albert. The right of Uladislaus was finally recognised by the States, and it was at the commencement of his reign that John Hunyady (Corvinus) repeatedly defeated the Turks and forced them to conclude a truce for ten years. But as the Hungarians broke faith with the Turks, they were completely routed at Varna in 1444, where Uladislaus was killed and Hunyady only escaped with a few followers. On his return he was appointed governor of Hungary until the arrival of Ladislaus Posthumus, who had been retained but finally delivered up by the emperor Frederick III. After the fall of Constantinople Mohamed II. made an effort to conquer Hungary, and in 1456 he appeared before Belgrade with an army of 150,000 men, but was utterly routed by the combined forces of the Hungarians, Italians and Spaniards under Hunyady, who commanded about 70,000 men. After having gained this signal victory over the Turks Hunyady died, whose oldest son was executed at the command of the ungrateful Ladislaus. As this king died without issue, Mathias, the second son of Hunyady, was raised to the royal dignity in 1458. This greatest of all the Hungarian monarchs not only forced the emperor Frederick to renounce all claims to the Hungarian throne; carried on a victorious campaign against Podiebrad; caused himself to be proclaimed king of Bohemia, Moravia and Olmütz; defeated the Turks in a sanguinary battle on the plain of Kenyermezo in Transylvania (1479); took Vienna and made it his seat of government (1485); but he was also a patron of letters, founded a splendid library at Buda-Pest; created a university at Pasonia or Pressburg; subdued the rebellious nobles and restored order, law and prosperity in the country. After the death of Mathias (1490) Uladislaus of Bohemia was declared to be his legal successor, whose weak reign is marked by the peasant insurrection in Transylvania under the leadership of Dosza, who was most inhumanly tortured by roasting him alive while seated on an iron throne heated to redness, while his followers, who had been starved for several weeks, were regaled with morsels of his flesh before they were executed. During this reign a compilation of the common law of the realm was made by Verböczy, which received the sanction of the king and the diet. Under his son Louis II., a prince exclusively devoted to the pleasures of life, Soliman the Magnificent captured Belgrade and Peterwardein, and utterly destroyed the Hungarian army at the battle of Mohacs in 1526, where

Louis with many of the nobility perished. The Turks even advanced to Buda, which they pillaged and carried away many thousand captives. John Zapolya, voivod of Transylvania, was crowned king at Stuhlweissenberg; but Maria, the deceased king's widow, convoked a diet, which pronounced the election of Zapolya illegal, and proclaimed the queen's brother, Ferdinand of Austria, king of Hungary, who was crowned in 1527. This was the beginning of the dynasty of Habsburg-Lorraine in Hungary, which counts fifteen kings up to Francis Joseph, the actual emperor of Austria, who was crowned constitutional king of Hungary in 1867. Zapolya did not, however, renounce his claim to the Hungarian throne; but invoking the aid of the Turks he delivered over his country to its hereditary enemy; and Soliman not only gained possession of a great part of Hungary, but made the country tributary to Turkey and maintained a pasha at Buda in the capacity of regent. It was only in 1686 that Buda was taken from the Turks under Leopold I. by Charles of Lorraine, and the Ottomans were driven from most of the provinces and towns where they had been settled for about a hundred and fifty years. After the country had thus been freed from foreign domination Leopold obliged the diet to declare the throne hereditary in the house of Austria, and to abrogate the clause of the Golden Bull which allowed the right of armed resistance to tyranny (1687). Joseph II. (1780), liberal and philosophic as he was, refused to be crowned in Hungary, but transferred the crown of St. Stephen to Vienna. Dispensing with the convocation of the diet, he governed the country as an independent autocrat. He issued a general edict of toleration in religious matters, and made the exclusive use of the German language in the schools, the courts of justice and the public administration compulsory even in Hungary. The general discontent excited at these arbitrary measures forced him, before his death, to revoke most of these injudicious decrees.

During the reign of Ferdinand (1835) the Hungarian diet demanded the sanction of the king for the official use of the Magyar language, the equality of the various Christian confessions, the equal rights of the peasantry and of the non-enobled subjects. Hungary had now made rapid strides both in its material and intellectual development. Literature in the common vernacular began to be highly appreciated. Steam navigation was established on the Danube, and a suspension-bridge was constructed that spans the river at Buda-Pest. The liberal party was formed under the leadership of Kossuth, who edited the most influential journal called the *Pesti Hirlap*, which obtained a wide circulation. At the commencement of the year 1848 an Act was carried through both houses of the diet ordaining the exclusive use of the Magyar language in all branches of the administration, in legal documents and in the schools and colleges; and Ferdinand encouraged this movement by reading his address from the throne in the language spoken in the country. After the February Revolution in France, which had for its result the dethronement of Louis Philip, and the establishment of the Republic, the Hungarian diet issued an address, in which they clearly set forth that, by virtue of their national constitution, the public administra-

tion should be placed under the control of a separate, independent government, that they should be governed by a responsible ministry, and that they could legitimately demand the extension of the franchise, the abolition of the feudal burdens, and the equalisation of taxes. They also claimed as public rights liberty of the press, freedom of association, the organisation of a national guard, and complete religious toleration. Austria being itself stirred up by the revolutionary fervour of a young generation of liberals, conceded at once the establishment of a national ministry in a modified form, but the other demands were skilfully evaded. At the meeting of the Hungarian diet in June the question of national independence was again agitated, and within a month an open rupture took place between the king and the ministry, for the Crown refused to sanction the levy of twenty thousand men to be formed into a national guard, nor did it approve the law that authorised the Hungarian government to issue paper money. The Hungarians revolted against this act of power on the part of the emperor, who was only constitutional king of Hungary, and taking up arms in the defence of their rights, they boldly invaded the Austrian territory, but were defeated in the first action. They were, however, by no means discouraged, but made preparations for a long and final struggle. They declared themselves independent, and established the Republican government, with Louis Kossuth as its first governor. The Hungarians distinguished themselves by prodigies of valour under the most skilful generals; but they were finally conquered, not by Austria, but by the Russian army and the cruel massacres of the infamous Haynau. Austria, imitating the tyrant Nicholas, its patron and protector, attempted to bring prostrate Hungary within the grasp of the central authority, and the project would have been carried into execution if the unfortunate termination of the Italian war had not threatened the dismemberment of the colossal empire; and to prevent the final ruin of the frail edifice, that had been tottering to its very foundation, Austria itself was converted into a constitutional monarchy; the quasi-independence of Hungary was finally acknowledged, and a national ministry now controls the internal affairs of that country.

The Magyars, who were the conquerors and the sovereign rulers of Hungary, still constitute nearly one-half of the whole aggregate of the population. They are of undoubted Ugrio-Turanian origin, for the language which they speak has the greatest affinity, both in its word formation and its grammatical construction, with the Vogul tongue, and partly also with the Finnish. This furnishes the most conclusive proof of their race origin. An effort has been made and much useless learning has been wasted to prove the Turco-Tatar descent of the Magyars, which, in the nature of things, is impossible. It is certain that the Magyar language belongs to the Finnish and not to the Turkish family of tongues, and as it cannot be historically shown that the ancient Magyar tribes had ever been conquered by a Finnish nation, whose language they adopted, the Magyar language must have been their mother tongue from the earliest period of their social organisation. Nothing whatever can invalidate this argument,

for if some Turkish elements are casually found in the language, it is easily accounted for, without even taking into consideration that the Ottoman Turks exercised supreme authority over a great part of Hungary for a hundred and fifty years, by the early contact of the Magyars, both in peace and war, with the Pechnegues and the Cumanes who belonged to the Turkish branch of Turanians. But if it must be conceded, on the one hand, that at their first rise the Magyars were of pure Ugrian descent, on the other hand it must be equally admitted that they were intermixed with Turco-Tatar elements even at the time when they first appeared as conquerors in Southern Europe; nor can it be denied that since their permanent establishment as the sovereign rulers of the Hungarian empire, their original physical, moral and intellectual characteristics have been much modified, especially among the higher classes, not only by a notable change in their mode of life, and of the surrounding conditions, but by frequent intermarriage with Slaves, Germans and Wallachians, and perhaps still more so by absorption and by the adoption of individuals of these and other nationalities.¹ The population of modern Hungary is made up of a variety of races and nationalities, settlers from foreign countries, and conquered tribes of ancient, wandering barbarians, such as the Avars and Cumanes, who, though many still survive as individuals, have become extinct as nationalities. The Hungarians in the aggregate form a polyglot nation; they are composed not only of Magyars but of Germans, Wallachians, Servians, Slovaks, Croats, Ruthenes, Jews and Tsiganes; besides the Szeklers of Transylvania, who constitute an integral branch of the Magyars. The Cumanes, who are also known as Uzenes and Polovzes, had also emigrated from the original home in Russia, and in their migrations they had reached Moldavia, which they occupied; and from there they made frequent plundering expeditions into Hungary, where they formed settlements in several of the southern districts. They still form a part of the Hungarian population, their number being estimated at 120,000 souls, who inhabit a hundred and fifty towns and villages. They speak the Magyar language and profess the Catholic religion.

Though the Germans already exercised considerable influence in the court of Stephen I., yet the German immigration into Hungary principally commenced under Geysa, when numerous adventurous knights, whose watchword was "beauty and booty," and such as were exiled from their native land, offered their sword and their service to the reigning king, who received them as *hospites* or guests (*rendegek*). He bestowed upon them grants of land in West Hungary, which were cultivated by their serfs and retainers that followed them from their

¹ The word adoption here applies to such of the Slaves, Germans and Wallachians who have become Magyars in language and in customs, and have been incorporated among the governing class; they have been, so to say, absorbed, so that they can no longer be distinguished from the genuine Magyar.

The Magyarism attracted to itself all the better elements of the Slaves and Germans in the country, who gladly caused themselves to be absorbed by it, rebaptising their names, and sacrificing their recollections to the common aspirations. —Ungarn's Männer der Zeit, p. 6.

native country. This immigration continued for several centuries, but it was simply accidental and was not particularly encouraged by the government. Under Geysa II., however, the establishment of German colonies was solicited and patronised by legal enactments, and henceforth whole districts became germanised, and German nobles continued to acquire large landed estates, for the cultivation of which they introduced a great number of German peasants, whom they employed as labourers to render their lands as productive as possible. German settlements were also established in Transylvania, where the Saxons, who built up a number of villages, were principally engaged in mining operations and grape culture for the production of wine. The Germans in Hungary and Transylvania inhabit principally the highlands, the mountain slopes and the hilly regions; but they are also partially found in the Alföld, and in fact they are in close proximity to every one of the nationalities that occupy the Hungarian territories. The Hienzes, who inhabit the Eisenberg and Oedenburg comitats, to the number of 250,000, are supposed to be of Bavarian and Austrian origin, and on this account they are mostly Catholics; while the majority of the Heidebauern (heath-peasants) who occupy the lands along the Neusiedler Lake, are of Suabian descent and are generally Protestants. German colonists of Suabian origin are also settled on the slopes of the Vertes Mountains and the Bakony Forest; and they equally form a large proportion of most of the cities. They principally follow agriculture, but many are mechanics and artisans or merchants. In North Hungary the Germans are mostly engaged in mining and in commercial pursuits, and the Presburg population, though in great part made up of Slovaks and Magyars, is essentially German in its features and character. The South Hungarian Germans of the Temeser Banat and of the Baeska, who are of Suabian descent, are the most recent German immigrants, for they have colonised the country which they inhabit since the second half and the close of the last century.

The Germans in Hungary were never subjected to absolute serfage, they enjoyed certain liberties granted to the native inhabitants, and were sometimes even selected to fill official positions. They contributed much to create new resources in agriculture, industry and commerce, and they thus formed an important factor in advancing the civilisation of the country. They exercised much influence in literature, in science and in art as well as in the political and public affairs of the nation, and they always proved themselves faithful as citizens and as the defenders of the nation's rights. In a legal and political point of view they always stood on a footing of equality with the Magyars, and the Slavic and Wallachian portion of the population, and this was confirmed by the organic law of 1868, by virtue of which all citizens of Hungary form the nation, of which all are members, enjoying equal rights, no matter to what nationality they belong. The laws passed by the diet are published in a German text, and the children of Germans are educated in German schools. More than one-fourth of all the journals published in Hungary are printed in the German language.

The Hungarian Wallachians, now known as Roumanians, who were the original inhabitants of Roman Dacia and Roman Panonia, occupy a region of country in the eastern part of the kingdom along the frontier, and the interior as far as Debreczin and Szegedin; and they also form one-half of the population of Transylvania. It is supposed that they had settled in the country in a mass about the thirteenth century. They have made the least progress in an industrial and economical point of view, and they are generally poor; for as they principally inhabit the mountain slopes, the natural conditions of soil and climate are not propitious to successful agriculture, and for this reason they are mostly devoted to pastoral pursuits. They are the "wild Wallachians," mostly of small stature, with lean and small faces, garrulous among themselves, and shy and reserved in the presence of strangers; calm and composed in their behaviour, exceedingly frugal and enduring, and, like all pastoral people, much inclined to idleness. They rarely engage in any kind of labour; they rather prefer to smoke their pipe, stretched out headlong on the green sward; while the women at home spin, weave, sew and embroider, for as they do not always eat cooked provisions they spend but little time in preparing their meals. The children guard the herds and flocks in the pastures, and here they sing and dance and amuse themselves in listening to a tale or solving riddles. Their wants and necessities are very restricted; they build their own cabin of wood and thatch it with straw or hay. The dress stuffs are manufactured by the housewife; four sheepskins supply them with a fur coat, a lambskin is converted into a cap, and both these articles of dress last them a lifetime. During the winter their feet are protected by sandals, which can be purchased for a franc. Their principal food is maize, which is eaten in the form of mush (*mamaliza*), and is rarely made into bread. They hardly ever eat meat, and the pork of a single hog furnishes the meat supply for a whole year even to the better classes. The lambs are generally sold, but they occasionally regale themselves with a mess of mutton or goat's flesh, or a domestic fowl on Sunday or religious festivals. Sheep's milk is converted into cheese for winter use, and the less valuable goats take the place of milch cows. They are well supplied with French beans, lentils, onions, cucumbers, pumpkins, cabbage, and they have an abundance of fruit at their disposal. Though maize does not thrive in the mountain regions, yet they procure it by barter in the plains, giving in exchange wood, hay, fruit or domestic animals; and sometimes they hire themselves out as labourers during harvest-time. Those that inhabit the fertile part of the central Maros region are sufficiently industrious, for they are stirred up to exertion by the example of their Magyar neighbours. In Podogoria, where they cultivate the grape, they have economically made considerable progress, and yet they frequently suffer from want because the annual yield of the vineyards is very uncertain.

The Servians had formed regular settlements in Hungary at least a century before the arrival of the Magyars, and as they were principally tillers of the soil, they were not molested by the conquerors,

who merely exercised supreme authority over them, but did not interfere with their social and political organisation. They were already converted to Greek Catholicism; they continued to speak their own language, and as they were farther advanced in civilisation, they served, in many respects, as models, and they must have exercised considerable influence both in the political and religious transformation of the still more barbarous Magyars. The Servians and other Slavic races of Hungary of the present day rival with the Magyars in literature, in science and in art. In religion they differ from the dominant class, for they profess Greek Catholicism, and are as bigotted as the rest of the Slavic nations without being either saints or angels in their religious and moral life. Influenced by Russian panslavism, they dream of an independent South-Slavic empire, and instead of devoting their energies and mental powers to advance the moral, political and intellectual development of their native country, and show themselves loyal and patriotic members of a united nation governed by liberal constitutional laws, they commit the unpardonable folly of plotting in the dark to bring about their separation from free Hungary, to enable them to unite with the Servian nation of despotic tendencies, and Slavic exclusiveness and Slavic intolerance. They have even formed a society under the name of Omladina which is ostensibly literary, but is essentially separatist in its aims and objects. This senseless shibboleth of nationalism is a Prussian invention to gather together the fragments of a once powerful empire and govern them again as they were of yore with the iron hand of military power, under the deceptive appearance of constitutional laws, which, as they are placed above parliamentary control, exist only to be applied when it suits the central authority, or when it is necessary to obtain a supply of money; but are always evaded or neutralised if contrary to the principle of dynastic supremacy.¹

The Jews in Hungary form not quite one-fifth of the whole population, and there exists but one Jew for every thirty Christians in the country, but notwithstanding this great disparity of numbers at the close of the nineteenth century, when the arts of civilisation had made the most wonderful progress among all Christian nations, when inquisitions, *auto da fés* and dragonades have become an impossibility, when freedom of conscience and religious tolerance form a part of the public law of every really civilised state, when national antipathies and national hatred have ceased to be the levers of political action, when the negro has even been placed on a footing of civil and political equality with the white man, when the Mohamedan Turks have granted equal rights to all religious confessions without distinction, during this period of universal enlightenment there are still three nations in Christendom where a crusade has been inaugurated for the persecution and oppression of the Jews to deprive them of their political and civil rights and treat them as strangers and aliens in their native country. In Prussia the anti-semitic movement was principally

¹ For the social history of the Servians, Slovaks, Ruthenes and Croats see Slavо-Iranians, and for Wallachians or Roumanians see Græco-Latin Iranians.

confined to Berlin, which by no means represents Germany, and was initiated and supported by beggarly office-holders, ambitious demagogues and clerical impostors ; but the masses of the people were too liberal, too enlightened and humane to give encouragement to an anti-Christian proscription of a race of men who, as a people and as individuals, favourably compare in moral standing and in social and intellectual advancement with any class of the population of which they form an integral part. In another Christian but semi-barbarous country anti-semitic societies could not be legally formed, but a man, who controlled the internal policy of the state, taking an example from the Berlin Prussians, sent out his emissaries, under cover of panslavism and religious orthodoxy, to rouse up the hatred and prejudice of the recently enfranchised, barbarous peasants against the Jews, secretly advising them to rob, plunder and destroy the property of those who had been born in the country, who had been their neighbours for years, and with whom they had always lived on friendly terms. This unjustifiable and impolitic persecution was instigated and encouraged by the government, who, instead of civilising forty millions of enfranchised slaves, who had been kept in bondage for many centuries, degraded and brutalised them by permitting them to commit the most unchristian and most inhuman barbarities. The Russians call themselves civilised, at least the government pretends to be Christian ; it could bring together an army of several hundred thousand men to wage war against Turkey, to assuage the panslavistic *furor* of its people, but it failed to furnish a sufficient number of troops to protect its own people, conniving for a period of twelve months at the predatory excursions of a herd of slaves led to the attack by nihilists and other criminals, and secretly encouraged by commissioned government officials. The name of Ignatief can only be pronounced with horror and disgust by all lovers of human liberty and of social and political morality.

Hungary, much more civilised than Russia, has a constitutional government, which treats, on a footing of equality, all citizens without distinction of religious profession. Here the government is liberal and enlightened, and it has done all that was possible to be done under the circumstances to eradicate the poison of anti-semitism diffused throughout the country by bigotted demagogues who represent nothing but hatred, oppression, persecution, robbery and murder, and ignorant, fanatic local officials who concocted the infamous plot of Tisza Eszlar,¹ whose name could not be recorded without sullyng the paper on which they are written, who, if there had not been some

¹ The anti-semites of a superstitious, barbarous country parish falsely asserted that a young girl by the name of Esther, who had suddenly disappeared, had been killed by a certain number of Jews in their synagogue to make use of her blood as an Easter sacrifice ; an invention of the Middle Ages, to extort money from the Jews revived in the nineteenth century. The accusers employed falsehood and perjury with the object of committing half a dozen judicial murders. They kept in confinement a Jewish boy about thirteen years of age who was the son of one of the accused, and by threatening to throw him into the Theiss they suborned him as witness to testify against his own father all that was suggested to him ; but after his release he declared that his evidence was false, and that it had been forced from him by threats and torture.

upright judges in Hungary, would have made themselves accomplices to a judicial murder, by having been the aiders and abettors of those who committed open perjury.

The Jews of Hungary are, as a body, no better nor worse than the same number of their fellow-citizens of other religious denominations, representing the different classes of the people. There are undoubtedly many mean Jews in that country, but the mean Jews are, in proportion to the population, not more numerous than the mean Roman and Greek Catholics and Protestants; and the anti-semites swell the number of the last class to a considerable extent, for although a man may be elected deputy, or may even be an abbot or a Catholic priest, yet in a moral and social point of view he may be exceedingly abject and ignoble. These so-called anti-semitic Christians are entirely ignorant of the teachings of their Master, who was himself a born Jew, but he was the type of social and political equality, and he is the universally recognised symbol of the love of mankind. The Jews of Hungary are Hungarians by birth and education; they speak either the German or the Magyar language or both; they owe allegiance to the government; they render military service like all other citizens; they pay their assessed taxes; they have no other home but the land in which they were born, and they are not strangers on the soil in which their ancestors lie buried. They are not of the Magyar nationality, but neither are the Germans, the Slaves nor the Roumanians; they do not profess the religion of the governing class, but their religion is recognised as having a legal status in every country in the world. Besides, in modern times governments are no longer theocratic—Russia and Turkey only making an exception in Europe—religion and politics have ceased to be confounded, and the Jews of every country readily assimilate themselves to the people among whom they live, without abjuring their religious convictions, and they have proved themselves in every emergency as patriotic as the rest of the population.

During the last century the Hungarian Jews, so far from being oppressed and persecuted, were particularly favoured by the public authorities. Like the Jews of Turkey, they regulated their own internal affairs without the interference of the government; they were allowed to acquire landed property, they could marry without legal restriction; they paid but moderate taxes, they were never reduced to villinage, and could take up their domicile anywhere, after having obtained the consent of the owner of the domain. When in 1848 the revolutionary excitement had reached its climax, the ignorant populace gave vent to its anti-semitic propensities for the purpose of enriching themselves by robbery and plunder; and they attacked the Jews to appropriate their accumulated earnings, and such is still the aim and object of the anti-semitic rabble in Hungary and in Russia. But the educated classes proclaimed as incontrovertible maxims: freedom of thought, freedom of conscience and the equality of political rights; and the Jews, like the Christians, were recognised as free citizens of a free State, and some of them were even members of the diet. During the revolutionary movement the Hungarian Jews were heart and soul devoted to the national cause, they supported the existing government,

took an active part in the war of resistance, and showed their faith by their acts. Liberty was their watchword, for a reign of liberty could alone protect them in their civil and political rights, to which they were entitled as native citizens, and of which no honourable man would at the present day deprive them.¹

The gipsies (*ezigany*) of Hungary and Transylvania, who call themselves Roma (men), form a comparatively numerous class.² It is now almost universally admitted by ethnologists and philologists that the gipsies are of Aryo-Iranian origin, and that north-western India was once their native home. It is affirmed that their language has much greater affinity with that of the Aryan Kaffirs, the Dards and the Kashmerians than it has with any of the branch languages of India proper.³ It is supposed that their first arrival in Europe does not date back much earlier than 1000 A.D., and as their language contains many Greek elements, it is very probable that they lived in Greece for a considerable length of time before their final dispersion took place. In Hungary, Roumania and the South-Slavic states a portion of the gipsy population are settled in permanent homes; while others still lead a vagrant life. They nominally profess the religion of the people among whom they live; they are professed Mohamedans or professed Christians according to the prevalent religion of the settlement of which they form a part. The Hungarian gipsies came originally from Greece and Roumania, and it is supposed that their immigration might have taken place in the middle of the fourteenth century. They came in bands or hordes headed by a leader or chief who assumed the title of count, duke or even king of Little Egypt; but in the Hungarian public documents they are designated by the title of *voivods*. The common gipsies were dressed in simple drapery or rags, and the children always went about naked. The leaders alone were well dressed, and their jewelled ornaments were sometimes very costly. Some of the hordes had a number of horses, asses and mules, that were used as pack-animals which carried along their tents, their household utensils and their implements. They were accompanied by numerous dogs which were trained for catching game and seizing upon geese and domestic fowls, which they brought to their master. Tents pitched in the open field were their only shelter against rain and cold. The fear of death was unknown to them, and they ascended the gibbet with a light heart and unfaltering step, and did not consider it infamous to be hanged. Their principal occupation was smithwork, gold-washing, horse-trading; and they were also soothsayers and quack doctors. In the sixteenth century they acted as public executioners, and the torture of prisoners was effected through their agency. They were most highly

¹ In Hungary they (the Jews) connected themselves not only as individuals, but as a mass with the Magyar nationality, without having derived any advantage from this disinterested act.—Ungarn's Männer der Zeit, p. 90.

² They also call themselves Sinti, meaning "our men, our people."

³ The following are the gipsy numerals: *jek* 1; *duj* 2; *trim* 3; *star* 4; *pane* 5; *soh* 6; *efia* 7; *okto* 8; *echnya* 9; *des* 10; *bis* 20; *tranta* 30; *starzal* 40; *panczal* 50; &c.

Conjugation: 1st p. *hom* (*som*), "I am;" 2d *hal* (*sal*); 3d *hi* (*ssi*). Plural: 1st *hom* (*som*); 2d *hata* (*san*); 3d *hi* (*ssi*).

appreciated as musicians, which obtained for them patronage and protection, and they deservedly maintained their reputation as musical performers up to the present day. They amused a delighted audience with music and dancing; but they had great reputation for stealing and cheating; and on this account they were not long tolerated in any locality. Whenever they settled on an estate they were treated as serfs like the rest of the peasantry. Sigismund granted them the privilege of wandering freely from place to place under the supervision of their *voivod*, who was authorised to settle all disputes and adjust all difficulties that might have arisen among them. The *voivod* was selected from a member of the tribe by the *palatin*, and he bore the honourable title of *egregius*. Each community was presided over by headmen (*agiles*), who also acted as judges. Maria Theresa and Joseph II. made laudable efforts to improve their condition and civilise them, and stringent ordinances were decreed to accustom them to settled habits of life and make them at least nominal Catholics, but the results were only partial and unsatisfactory. In 1867 their number in Hungary was estimated at 30,000 and in Transylvania at 58,000; and they are found in greater or less proportion in every comitat.

The physical constitution of the gipsies corresponds with their Aryan origin, though it is somewhat deteriorated by their miserable condition and their nomadic habits. In bodily conformation they are of slender but symmetric form; they are thin and lean, and are very rarely corpulent. Their arms and hands are short, but their legs are long, and are wanting in muscularity; while their feet are high and broad. They have a dark-yellow or a dark-brown complexion, often approaching an olive tint. Their head, which is of moderate size, is dolichocephalic; their forehead is low, their face is broad, but sometimes it is oval and even long. Their hair, which is glossy black or dark-coloured, is almost always hard and stiff. They have mostly black or dark-brown eyes shaded by long eyelashes, but eyes of lighter hue are sometimes met with. Their nose is bulky at the root and is very prominent. They have a tolerably large mouth, finely cut lips, and regular, brilliant, white teeth. Young girls sometimes possess extraordinary attractions; their eyes are full of fire, they have an expression of melancholy longing or even sadness which marks their features. But generally the women are not even as good-looking as the men, for, on account of their constant exposure, their youthful beauty rapidly fades away.

The moral character of the gipsies has developed itself under peculiar circumstances, but it has not been delineated with impartiality; for among the many vicious propensities which are the natural products of their wretched and abandoned condition, they have undoubtedly some good qualities which are passed by in silence. Having been compelled by the nature of their situation to lead a wandering life, as aliens among a hostile and prejudiced population, they were often pressed by necessity to violate the laws of the decalogue, and gain their means of subsistence by cunning, lying and stealing, which, by frequent repetition, became regular habits as inherent parts of

their character, and which form the most prominent features of their social status. Being exceedingly ignorant and self-satisfied, their arrogance, their self-appreciation and their vanity know no bounds, and they think themselves so important as to imagine that they alone are really men to whom the earth belongs, while others are merely sojourners, whose claim to recognition is altogether unfounded. They are light-hearted, inconsiderate, never think of danger ahead, and never bestow a single thought upon the future, which they suppose will take care of itself. They are inconstant, capricious, and their word cannot be trusted. They are enemies to regularity and order, which conflict with their spirit of absolute independence, and they only yield obedience when forced to do so by necessity; when they become passively submissive, and endure patiently and in silence until a favourable opportunity presents itself to regain their freedom and their perfect liberty of action. They indulge in their brutal appetites without moderation, and they sacrifice to their vices even the first necessities of life. Their angry passions are easily aroused; but their most violent fury is readily appeased, and they show the most humble condescension, and the most abject obsequiousness in becoming reconciled with their adversaries. Quarrels and strife are of frequent occurrence among them; but they never come to blows, for they are cowardly and fight only when they must, though they never forget the wrong they may have suffered from others. They only show themselves friendly to those who do not belong to their race, as long as it is consonant with their interest. Their wandering life and their unsteady habits incline them to idleness, and the utmost necessity only can force them to perform any kind of labour. Like all barbarians they love pomp and parade as well as glittering ornamentation. Their huts are miserable habitations constructed of mud without chimney and without window; with no other furniture but a rude bed, which is the place of repose of the whole family. The better classes, however, live in good houses, which are neatly and comfortably furnished. The wandering gipsies, on the other hand, have no other shelter than a tent, which, while on the route, is loaded on a cart drawn by lean, half-starved horses. They are ordinarily dressed in closely fitting pants, a short jacket of blue broad cloth and long-legged boots. If they do not prefer to go bareheaded they wear a black, broad-brimmed, slouch hat. Young girls of the settled tribes are, on special occasions, elegantly dressed. Their skirt is of brocade; their body-dress is a shirt-like, white gown with ample sleeves, over which they throw a jacket trimmed with fur, and their head-dress is a silk handkerchief of a yellow colour. Their ears are loaded with silver pendants, and strings of silver coin hang round their neck. The wandering female gipsies are much more simply attired in gaily coloured cotton stuffs, with a bag resting on their back in which they carry their infants.

The settled gipsies subsist on food materials which do not differ from those of the people among whom they live; but the nomadic tribes love to feast on the flesh of animals that died of disease or perished by some accident, and they prefer it even if slightly tainted;

for they assert that "the flesh of an animal which God has killed must be much better than the flesh of one which dies by the hand of man." They eat the flesh of porcupines, squirrels, marmots, fowls, geese and ducks; and fox hams, which are roasted after they have been subjected for several days to the purifying process of a running stream, are considered a very palatable dish. They do not understand the art of baking bread, but simply convert the dough into ash-cakes. Their ordinary drink is water; but brandy, whenever procurable, is always preferred. Their principal occupations for gaining their subsistence are music, smithwork, gold-washing and making woodware. They rarely practise any other mechanical or industrial art, and much less do they engage in agricultural labour. They are very acute horse-traders, are professional rats and mice killers; pretend to possess the secret for destroying vermin; are famous as fortune-tellers; interpret dreams, and assert to be skilled in discovering hidden treasures. In the Hungarian uplands they cultivate the field and the garden, they are brickmakers, chimney-sweepers, cordwainers, masons, brushmakers, dentists and quack doctors.

The Hungarian gipsies have acquired much reputation as musical performers. Their musical bands are principally composed of violins and other string instruments, a clarinet and a cymbal. They are, like the Italians, natural musicians—an art to which they devote themselves from early youth, and they acquire great excellence without receiving much instruction, for in music practice makes perfect. They rarely play by note, but are altogether guided by the ear in their musical harmony. It is only necessary for them to hear even the most complicated musical piece sung or played once, and they are enabled to reproduce it on their violin with greater or less accuracy. But they are not only musicians, but they are also poets of the primitive popular order. Their songs principally refer to natural phenomena as they act and react upon their social condition. They touch upon love and parental and filial affection. When they sing of love their language glows with voluptuous passion; when nature is the theme of their poetic numbers they give expression to their thoughts in a plaintive strain; while the song which indicates the measure of the dance, though melodious, is very simple and has little or no poetical merit. Their poetry is mostly composed in rhymed, metrical verses. They frequently dance in front of their tent, and both old and young join in the exercise. Their dances are generally of an obscene character, for modesty and social propriety are entirely disregarded by both sexes. The intercourse between the men and the women is unrestricted, and the gipsy wife no less than the young girl is always ready to offer her favour without previous solicitation. They are even accused of indulging in incestuous connection with their own mothers and sisters. Though the head of the family exercises unlimited power in the household, and all owe him strict obedience, yet the married women are highly honoured and respected. They are consulted in all important affairs, and their advice is carefully weighed and considered. Their voluptuous passions are so imperious and uncontrollable that they are bound to marry at an early

age. A young woman is frequently a mother at the age of thirteen or fourteen. If a suitor takes a fancy to a girl he first offers her in person his hand and heart, and if she consents and accepts the proposal, arrangements must be made with her father about the price of purchase, which consists of a few hundred florins or a span of horses to be delivered previous to the marriage. As an act of betrothment the bridegroom presses a silver dollar into the palm of the hand of the girl, and gives her a hearty kiss. The marriage is celebrated in a tent erected for this purpose, in the centre of which are seated the young couple and their respective parents surrounded by the wedding guests. The celebration is inaugurated by the parents, who rise from their seat, and after drinking to the health of their children, they execute a peculiar dance, in which no one else is allowed to take a part. During the festivities, which continue for three days, the guests are regaled by the parents of the bridegroom with an abundance of brandy, and the rest of the time is passed in dancing and singing. The headman of the horde, who acts as judge, presides at the marriage ceremonies, and as a separation can be effected without much difficulty, his judgment is necessary to render it valid. When a child is born during the winter season it is placed naked upon a heap of snow; but if it has the good fortune of first seeing the light of day in the summer, it is rubbed over with fat and is exposed to the rays of the sun.

They honour their dead, and when they pronounce the solemn oath *ap i mulende*, "by the dead," their obligation becomes most sacred and inviolable. At the death of a gipsy the whole horde assembles; they throw themselves upon the corpse, and give vent to their grief by groans and lamentations. Funeral hymns are sung, and the face of the dead is covered with a piece of cloth. Deceased relations are long remembered, and though they avoid pronouncing their name and burn their clothes and the bed on which they died, yet whenever they pass the grave they never fail to pour upon it a few drops of wine, beer or brandy. They are divided, as it were, into trade-castes. The musicians generally inhabit cities and market towns, and in their manners and customs they approach nearest the civilised races among whom they live. The gold-washers, the brick-makers and the artisans, who manufacture woodware, form the second class. The blacksmiths constitute a caste apart, and are not much superior to the wandering gipsies in their social standing. Each horde elects a judge for life, who is invested with his function by being loudly proclaimed, and by lifting him up three times in succession. As a mark of dignity he carries a silver-headed staff and wears a jacket ornamented with silver buttons. He represents the horde with the public authorities; defends its members when tried before a court of justice; settles their quarrels and adjusts their difficulties. He is entitled to some contributions for his services. The great majority of the gipsies of Hungary and Transylvania have been baptised and nominally profess either the Greek or Roman Catholic religion. They change their religious profession as easily as they change their coats, if commanded by the circumstances. They call

"the old grown-up God" *baro puro dewel*, who, they say, has long since been dead; but the *dikno tarno dewel*, "the small young God," or Jesus Christ, governs the world. Others assert that the old God still lives, but has abdicated the government of the world in favour of his son, the small young God. Others again affirm, that the old God is dead, but that a younger God who is not the son of his predecessor, but the son of a carpenter, had usurped the throne of the world, and still maintains himself in power. Such is gipsy theology, which is about as rational as any other dogmatic theology. Very little is known about their original religious notions, but it seems to be a kind of nature worship confined to the malevolent agencies. In their language *dewel* means God; the *o baro dewel an o polopenn* is the "great God in the sky" from whom thunder and lightning proceed, also called *dewel es koro jak* or "God's fire;" he controls the elements, *dewel es kero tsiro* or "God's weather;" he may be excited to anger, *dewel es kero cingerpenn* or "God's wrath;" he sends snow and rain, and his lights burn in the sky, *dewels es kero momelinju*. They do not believe in the existence of a benevolent divinity, for they say that a God who "devours his children" by permitting them to die, cannot be a God of love; they therefore curse this great God of the sky who afflicts them with misfortune, disappoints their hopes and frustrates their best wishes. Their idea of a devil, *beng*, and of a hell, *benges kerî jak*, is of Christian origin. They have no mode of worship, offer up neither prayers nor sacrifices, but are nevertheless superstitious. They believe in omens and prognostications; they give credit to the existence of ghosts and spectres; are afraid of the pernicious influence of the evil eye, and object to having their portrait taken lest they might be bewitched.

The physical constitution of the Magyars is generally well developed. They are mostly of tall stature and have a light yet robust frame of body. Their complexion is rather dark; their physiognomy is well marked; their broad, open brow; their small, clear, full eye; their prominent eyebrows, and their firm, well-moulded mouth give them a dignified and manly appearance; but they are particularly distinguished by moderately high cheekbones, and a singular breadth of the back of the head between the ears. Many of the Hungarian women, especially those of the highest classes, are handsome. Their features, though not altogether regular, are of a delicate outline; and they are particularly distinguished for their fair complexion, their sparkling full, brown eye, which has a defiant look, and yet its bewitching smile is irresistible. Their mouth is voluptuous, their shoulders are low but rounded, their figure is charming, their motions are most graceful, and their bearing is most elegant. On the other hand, in the Alföld, where the pure, unmixed Magyar type predominates, no trace is found of that ideal Hungarian beauty so much admired among the mixed race of the Highlanders. Here are seen sturdy, healthy-looking women, with round, red faces, low foreheads, broad haunches, and broad shoulders, without the least grace in their movements, and without expression in their countenance.

The most prominent traits of the moral character of the Magyars

are a chivalric bearing and a manly, honest pride, which shows itself most prominently in all that relates to their race, their language and their country. They have always exhibited a nobility of sentiment, and even when oppressed by a superior power, they never ceased to assert their rights to freedom, and made energetic and persevering efforts to defend the integrity and independence of their country. The Magyars having early enjoyed the blessings of constitutional government, when all other nations were borne down by the weight of an all-crushing despotism, and possessing a country traversed by one of the great commercial highroads of intercommunication, they may be excused for indulging a little in self-glorification; but this feeling of self-respect degenerates into petty vanity when they look with contempt upon the German and the Italian, who, in later times, have far outstripped them in art and science, and in all material progress of modern civilisation. They love their ease, they never work for pastime, and they always adopt the least laborious mode to accomplish their object. Before the revolutionary spirit of 1848 had roused up their love of change and innovation, they were extremely conservative, but they have since learned that modern nations can only exist by following the progressive tendency of the times, and by adopting all that is good and desirable in order to be recognised by the civilised world. Their hospitality is most generous, their intercourse most friendly and cordial, and their manners have an air of frankness and sincerity, which renders their society most pleasant and agreeable. Their mental capacities are of a high order, their talent for acquiring languages is prodigious; and in public life they have displayed much eloquence and no small degree of statesmanship. In war their bravery has not only been universally recognised, but they have proved themselves to be strategists of the first order and military commanders of the highest abilities. Their movements are generally slow and measured, their countenance has a melancholy cast, but when their pensive mood is disturbed by some extraordinary excitement, their force of action knows no bounds. They are easily depressed by failures, and are rather wanting in continued, steady perseverance in the ordinary affairs of life; but when their efforts are crowned with success, they abandon themselves to the most immoderate rejoicings, and forget their ordinary dignity and self-possession. They have a natural sense for the beautiful, but the picturesque in dress, and their love of ostentatious display, causes them frequently to offend against the most simple rules of good taste and modest simplicity. They are generous and liberal; they are more inclined to dissipate than to accumulate money. They are always faithful to their engagements, never abandon their friends, are never false to their oath, and rather die than perjure themselves. They are often capricious, and act contrary to sound judgment, but they are never treacherous or cringing, and meanness is foreign to their natural disposition.

The country houses of the Magyars are either the family mansions of the gentry, or the much less capacious cottages or lowly huts of the peasantry. The houses of the great landowners are one-storey

buildings with high slanting roofs, containing numerous, badly arranged rooms on the ground-floor. All the apartments communicate, by large folding doors, either directly or indirectly with a capacious entrance-hall, which serves as dining-room, and on special occasions it is converted into a ball-room. On one side are the drawing-room, the ladies' apartment, the dressing-room and the nursery. On the other side are the apartments occupied by the gentlemen, of which the smoking and billiard rooms, and the chambers for the accommodation of strangers and guests, form a part. The rooms are high and very airy and have a handsome appearance. As these houses have no fireplaces, stoves or hot air are exclusively used for heating purposes, and the kitchen is almost always in a separate building unconnected with the family dwelling.

The cottages of the higher class of peasants are one-storey buildings with the gable end turned towards the street and surrounded by a yard. The front is generally pierced by two windows or peep-holes, and they look out upon a wooden bench (*szobordo*), which is shaded by an acacia or a walnut tree, where the rustics sit in the hot summer evenings to discuss the news of the day, or to indulge in the ordinary gossip. The yard is enclosed by a neat fence of wood or maize-stalks, and sometimes by a stately stone wall adorned by a handsome double gateway; but quick-set hedges are very rarely used as enclosures. On entering the house the first room that is passed is the kitchen, which is very small, its space being almost entirely taken up by the hearth, which is four feet high. On either side of the kitchen is a family-room of good size. The reception-room has a wooden seat fixed to the wall with a solid oaken table standing in front of it. The large earthenware stove occupies the opposite side, and a low bedstead, loaded with a pile of bedding which often reaches to the ceiling, stands in a corner. These feather-beds are not intended for use; for they are merely an article of luxury as a part of the dowry which the wife has brought into marriage, and of which the Magyar peasant is very proud. The master of the house prefers sleeping on a hard mattress spread upon the floor or on a wooden bench. A gilded crucifix¹ and a modest mirror of small dimensions serve as ornamental appendages of the room. Pans and pots are hung up on the walls, frequently a painted set of coffee-cups, and sometimes a drinking-glass of curious workmanship are the most precious articles of household ware. Opposite this rustic saloon is the dining and sleeping room of the family, which is still more ordinarily furnished. Beyond the family apartments, on the same floor, are the store-room and the dairy, and underneath these is the cellar. The store-room is well stocked with a kind of cheese called *turo*, lard, fruits, dried vegetables, and pickles for winter use; and in some of the richer cottages the cellar is well supplied with wine. The cow-house in the yard contains at least two cows; the stable accommodates one or two pair of horses, and the pig-sty, sheep-sheds and poultry-pens afford shelter to a considerable number of live-stock. In the northern part of Hungary

¹ Of course this is only found in the houses of Catholic peasants.

the cottages are mean and insignificant; they are mostly built of unhewn fir-logs, put together in a careless way and plastered inside with mud. They sometimes contain two rooms, but generally a single apartment subserves all the purposes of family life, and the interior never fails to be filthy and uncomfortable. Sheds are provided for oxen and pigs, for they are too poor to possess either horses or sheep. The huts of the smaller villages, where the poorest class of labourers live, are still more wretched. They are simply composed of a number of sticks supporting a mud wall that encloses a space not exceeding eight feet in length and six feet in breadth, and is covered by a conical roof about ten or twelve feet high.

The villages in the *puszta*s or steppes are large and populous. They are generally traversed by a single street, which is very long and excessively wide. Sometimes a cross street equally long and wide cuts the main avenue at right angles. The centre of the village forms the green or square; here stands the church with its high steeple, and not far from it is a one-storeyed house, roofed with wooden shingles, which is the dwelling of the priest. The town-house (*hejsegekáz*) and the home of the village judge (*biro*) occupy a part of the square. The main street is planted on both sides with a row of umbrageous trees.

The costume of the Magyars is truly national and peculiar; and formerly it was considered the highest patriotism to adhere faithfully to the national style of dress, and no good patriot would permit himself to be led away by the false gods of the new-fangled foreign fashions. But at the present time Hungary is much more cosmopolitan in outward appearance, at least in the cities and larger towns, and among the higher classes of society; and the fashions of Vienna and Paris are closely imitated, if not entirely copied. The national dress presents, however, many peculiarities that are picturesque, and which vary in different parts of the country. The chief features of the Magyar costume are the white shirt not extending below the middle of the chest, and the immensely wide trousers (*gatyá*) drawn round the waist by a string, generally fringed at the bottom, and terminating below the knees, or a little below the ankles. A blue jacket, frequently embroidered in gay colours, is thrown over the shoulders. The head is covered by a broad-brimmed hat of black felt ornamented in the most fantastic style. Heavy large boots (*csizmak*), reaching as high up as the knees, form the complement of the everyday costume. The Hungarian gentleman wears a neat jacket or simple surtout gaudily embroidered, a waistcoat covered with braid, tight-fitting pantaloons also laced or braided, and high well-polished boots. When in full dress a braided cap and a cloak richly embroidered in summer, and trimmed or lined with fur in winter, complete his gala outfit. The common working dress of the peasants consists of a shirt or *kittle* which is tied round the waist by a broad leather belt, and a pair of very loose white trousers (*gatyá*) not quite extending below the knees. Half-boots protect their feet, and a strip of cloth is wrapped round the upper part of the leg. It is not rare, however, for peasants to go barefooted to save their boots for special occasions.

A large, loose woollen overcoat or a sheepskin cloak is worn in the winter, but sometimes it is merely thrown over the shoulders. A large round hat or a cylindrical, black sheepskin cap forms their head-covering, while their hair hangs over their shoulders in long braids or flowing locks. When the peasant puts on his holiday costume his dress does not differ much from that of the gentleman; his trousers are embroidered and fringed; his jacket is braided and laced, and his jackboots are in good condition and well blacked. The dress of the Hungarian shepherds is essentially the same as that of the common peasants, except that their shirt and trousers are coloured black. Their hat is of large proportion, with the immensely broad brim turned up, which answers the purpose of a drinking-cup. A bag suspended from a strap that encircles their neck contains their bread and bacon which supply their daily meal. Their outer dress is a *bunda* or sheepskin pelisse which is made in the form of a cloak with the leather side prettily ornamented; the seams trimmed with variously coloured leather cords, and the sides and borders finely set off with groups of flowers worked in silk; while to the upper edge is attached a black lambskin in the form of a cape. To the *pusztá* shepherd the *bunda* is the most indispensable article of clothing in the summer, when the wool is turned outside, and it thus protects him from excessive heat; while in the winter, when he is exposed to excessive cold, he turns the wool inside. In the daytime it serves him as garment, and at night it is used as bed. Before the Hungarian shepherd takes charge of his herds and flocks for the season, he boils his trousers and shirt in hog's lard, and rubs his body with the same greasy material to protect himself from insects. His short pipe is stuck into his top-boots, and his belt is the depository of his tobacco-bag, and his instruments for striking fire and cleaning his pipe.

The Magyar nobles, belonging by birth to the military class, wear a uniform when they appear in gala. The frock-coat, with a standing collar and the breast trimmed with gold lace, reaches nearly to the knee. A larger coat, called *mente*, which is lined with fur and is provided with a fur cape, hangs loosely over their shoulder, being suspended by means of a massive jewelled chain. Tight pantaloons, ankle-boots, and the *kalpak* or fur cap, ornamented with a heron's plume or an aigrette fastened by a rich brooch, complete the military dress. A black ribbon with its ends fringed hangs loosely round the neck. The sabre resembles a Turkish scimitar, and the sword-belt is frequently a heavy gold chain. These gala uniforms are often made of the richest stuffs of various colours and are covered with pearls and diamonds.

The dress of the Magyar ladies, if not elegant, is very tasteful. A tight bodice is laced across the breast with rows of pearls; and a full flowing skirt with a long train made of rich brocade or heavy velvet stuff is trailing upon the ground. A lace apron, often richly embroidered with gold, covers the dress in front, and a long veil, also of embroidered lacework, falls down from the skullcap, which covers the head behind. The head, neck, arms and waist are ornamented with the most costly jewels. Young ladies wear neither veil nor cap, and

to make up for the want of these toilet articles their hair is braided with strings of pearls. Among the middle classes of the country the ladies wear over a pretty white chemisette neatly tied across the bosom, a black well-fitting jacket, which, having full but short sleeves, leaves the round, well-formed arms uncovered. The skirt is full but not of extravagant dimensions, and is trimmed in neat but simple style. The ordinary dress of the peasant women differs but little from that of the men, except that they frequently wear a chemisette tied round the neck, and a short petticoat instead of trousers. The most striking costume of the peasant women is that of white linen, with boots of white worsted shod with leather soles. The white chemisette is occasionally relieved by a red or blue bodice. They also wear a white cap fixed to the back of the head.

The servants of the Hungarian nobles strut about in the most showy liveries. They are uniformed like hussars fully armed and equipped, and their coats and trousers are frequently trimmed with gold and silver lace. They serve not only as valets and footmen, but they even wait on the table in the dining-room.

Formerly the manner of eating, and the dishes served up in Hungary, were somewhat tinged with the sombre colours of nationalism; but of late years this has all been changed, especially among the higher classes. The utmost propriety and decorum is now observed in the presence of ladies. Coffee for breakfast is served in tumblers instead of cups. The bill of fare of an ordinary dinner comprises noodle soup, which is a kind of vermicelli, the national dish, composed of meat stewed in gravy and mixed with red pepper, or fried veal or fowl followed by a pudding; and the meal is closed with roast meat and salad. The Hungarian wines, which are drunk at every repast, are sound and wholesome, though not exceedingly pleasant. In fashionable houses champagne and Bordeaux are much used as table wines. After the dessert coffee and pipes are brought in, and the ladies raise no objection to the vaporous cogitations of the gentlemen. The Hungarians are fond of brandy distilled from prunes (*zwetschgen*), which grow abundantly in Germany and Croatia.

Hungary is pre-eminently an agricultural country, and a great part of the soil is very fertile and productive. The landed property is divided, on the one side, into immense estates, and into small farms and insignificant patches on the other. Middle-class farm-owners are but sparingly represented among the agricultural population.¹ Agricultural labourers are by no means very numerous, and wages are consequently very high, for during one-half of the year no agricultural operations are performed; and as farm labourers are only hired by the month they must demand a proportionate increase of wages to enable them to subsist during the period when they are out of employment. On the large estates labourers are secured by assigning to

¹ In 1870 there were in Hungary small farms containing from 5 to 30 *yochs* or acres, 2,348,110 possessing 15,027,889 *yochs*; middle class farms containing from 30 to 1000 *yochs*, 132,729 possessing 13,400,000 *yochs*; great landowners containing from 1000 to 10,000 *yochs*, 5195 possessing 14,240,000 *yochs*; more than 10,000 *yochs*; 166 possessing 2,700,000 *yochs*.

them a portion of the land, which they work on halves, but they are restricted in their cultivation either to tobacco or maize. The proprietor furnishes the manure, and sometimes half the seed; while the cultivator performs the ploughing, supplies the whole or half of the seed, keeps the crop in good condition, gathers the harvest, and delivers one-half of the produce to the proprietor; and sometimes he even pays one-half or the whole amount of the taxes. The common peasant does not always work his small farm with an iron plough, and his agricultural implements are generally of an inferior order; while the great land proprietors have introduced agricultural machines of the most improved patterns, and even steam ploughs and steam threshing-machines are in successful operation in many parts of the country. As the tillage of the land is extremely limited, and takes but little of the time of the peasants of the higher mountain slopes, they are principally engaged in pasturage, and in cutting wood for the market. Though the Hungarian peasantry are generally poor, yet their social and economical condition is far superior to that of the peasants of most other countries. Provisions are cheap, bread is abundant, and meat is by no means a rare article of ordinary consumption; and they partake, in very moderate proportion, of wine or brandy almost every day.

Previous to 1848 the common peasantry were still subjected to the unjust exactions of the feudal system; but the revolutionary government decreed the full emancipation of the Hungarian husbandmen. Labour service was abolished, the payment of tithes and other money contributions due to the nobles was suppressed; at the same time measures were adopted to compensate the land-owners for their loss, which were, however, only carried into effect in 1853 and 1854; when the right of unrestricted alienation of landed property was also legally authorised.

Under Andrew I. the principle had been established, "that the proprietor of the soil was also the proprietor of the persons that lived on it and cultivated it." The peasants were henceforth considered as serfs bound to the glebe. It was only under Louis I. that the condition of the peasantry was somewhat improved; they were permitted to change their masters, and the power of the nobles was considerably restricted; but in return for these concessions the peasants were burdened with additional taxation, which greatly overbalanced the advantages conceded to them. In 1514 the peasant insurrection broke out in Transylvania, led by Dozsa, who was doomed to die the most horrible death. Over 70,000 industrious peasants were massacred, and millions of the same class were reduced to servitude, and were again bound to the glebe.

The staple articles of production in Hungary and Transylvania are various, and are of the best quality. Winter wheat is cultivated on a large scale; while summer wheat is only produced in limited quantities. In the northern highlands, even as high as twenty-five hundred feet above the level of the sea, rye is grown with much success. Spelt is produced in limited proportion in South Hungary. Barley thrives well wherever rye flourishes, but is only sparingly cultivated in Upper

and Lower Hungary. Oats is grown everywhere even in the coldest regions. There are only a few northern comitats where the climate is unpropitious for the cultivation of maize.¹ Potatoes are most produced in the uplands, in sandy and stony soil even as high as 3700 feet above the level of the sea. Musk and watermelons, pumpkins and cucumbers are extensively grown in the south. Flax and hemp are produced in considerable quantities, but are confined to certain localities. Beets are mostly planted in the German settlements; but rape seed thrives in most parts of the country, though the yield is rather uncertain. The cultivation of tobacco is a government monopoly, but its production is nevertheless widely diffused.² Vegetable gardens and orchards are found in the vicinity of the cities. The fruits most highly valued are prunes or damson plums, which are distilled into brandy, cherries, apricots, peaches, apples, pears, chestnuts; and olives and pomegranates, which are confined to the coast.

The *puszta* or great plain, which comprises an area of about five thousand square miles, being surrounded on all sides by mountains, is covered with sand and alluvion. This vast tract of land, which is traversed by the Danube, the Theiss and the Maros, is essentially a river formation, produced by the shifting channels and the frequent overflows of these streams. On the immediate banks of the river the soil is boggy and is subject to inundation, but could easily be reclaimed by canalisation. But the most valuable land in the *puszta* susceptible of cultivation is that part which is covered with alluvial soil composed of a rich black loam of inexhaustible fertility. Many parts of the *puszta* are overgrown with grass, and serve as pastures for numerous herds of cattle, droves of horses and flocks of sheep. The most important crops cultivated are wheat and maize, and the annual yield of both these cereals is most extraordinary. Rye, oats, barley, flax and hemp are also grown, though not so universally; and tobacco of a superior quality is likewise produced. Potatoes and vegetables of every kind are largely cultivated. The wheat is of the best quality; the Hungarian flour is the finest in the world, and is a valuable article of export. Wine is one of the great staples of the country, and the Tokay has acquired considerable celebrity. It is produced on a chain of hills composed of basalt and trachytic conglomerate, covered with a deep layer of sandy materials. At the time of the vintage, which begins the latter part of October, the grapes are carefully sorted, and those of the finest quality are selected. They are first placed in barrels perforated with holes at the bottom, and the juice that oozes through without any other pressure, except that of their own weight, is called the *essenz*. The grapes are then emptied into vats, and a small quantity of new wine being added, they are gently pressed with the hand, and the liquor thus obtained is called the *ausbruch*. The same berries, after being supplied with a considerable quantity of common

¹ Of every hundred *yochs* of land there are cultivated in wheat 24.4 per cent.; rye 13.9; barley 8.19; oats 16.58; maize 13.85; fallow 17.72. Transylvania: wheat 16.18; rye 10.4; barley 1.82; oats 12.58; maize 19.98; fallow 30.00. There are besides produced millet, pease, lentils, beans, chick peas, cabbage, clover, &c.

² The other agricultural products less widely diffused are buckwheat, rape seed and hops. Rice is principally cultivated in Topolya.

must, are pressed in the ordinary way, which produces the common wine called *maslas*. The *essentz*, which can only be obtained in the most favourable years, is sweet and luscious; but it is the *ausbruch* which constitutes the famous Tokay wine. It is sweet and rich, and yet it is not cloying; it is strong and full-bodied, and yet it is mild, bright and clear. Its flavour is peculiar, but it is of the most exquisite delicacy. The *maslas* is rather a thin wine, somewhat sweet, and has a decided flavour of dried grapes.¹

The *pusztas*, or natural meadows of the plain, afford during summer rich pastures for immense flocks of sheep, large herds of long-legged, long-horned, cream-coloured cattle, and droves of half-wild horses. Laudable efforts have been made with the aid of the government to improve the breed of horses. The native breed of cattle are very enduring and easily support the fatigue of labour; they are swift-footed, and as they readily fatten they are valuable for butchering, but the milk they yield is not very rich. Those who are engaged in rearing live-stock find the pasturing of flocks of merino sheep, for the sake of their wool, most profitable, for it is attended with the least labour. They are, however, subject to diseases from overfeeding, and they are only allowed to graze a few hours each day. During the winter they are carefully housed, and the temperature of the pens is strictly regulated by the thermometer. They are principally fed on corn straw, potatoes and dried leaves as a substitute for hay. They also rear the native *zigoya* sheep, with its coarse knotty wool, which furnishes excellent mutton. The Hungarian hog is rich in fat, which renders it deficient in flesh, and the pork is on this account but little in demand in foreign markets.² The large flocks and herds are stabled during the winter in solitary farms far away from the highways. Here a thick wall of mud or straw encloses a collection of buildings, such as barns, stables, sheep-houses and shepherds' cottages. The shepherd's life is dreary and monotonous; he passes the summer months in the field, isolated and alone, with no other society but the dumb animals which it is his business to guard; and in winter he is cut off from all intercourse in his solitary cottage, where no other human being, except his master, ever sees or visits him. The *gulyas* or the herdsman who guards the cattle, who is mounted on horseback, has no other home but the cattle-park, where a two-wheeled cart contains his store of provisions. His favourite food is the *gulyashus*, which consists of beef cut into small pieces and cooked with lard, red pepper, onions and salt. The *csikos*, who guards the horses, is the most expert rider; he tames the wildest horses and makes them as gentle as a lamb. Sericulture is successfully carried on in every part of the country, except in the northern comitats, where the climate is too cold for the growth of the mulberry-tree.

The manufacturing industry of Hungary is insignificant. Articles

¹ The average value of the annual wine production in Hungary is estimated at 31,656,000 florins; in Transylvania at 2,190,000 florins; and in Fiume at 34,000 florins.

² In 1870 there were in Hungary: horses, 2,158,819; mules, 2,351; asses, 30,480; cattle, 5,279,193; sheep, 75,076,997; goats, 572,951; hogs, 4,443,279. The production of wool was in 1873, 280,016 Austrian cwt.

of clothing, furniture and household utensils are produced in the country to supply the home demand; distilleries, flour and paper mills, glass-factories, ironworks and breweries exist in considerable numbers; but no great manufacturing establishments of any kind flourish anywhere within the territorial limits of this favoured land. The manufacture of woollen, linen, cotton and silk stuffs is of no great importance.

It cannot be supposed that Hungary is a great commercial country; it has a very small extent of sea-coast, and its rivers are mostly navigated by Austrian steamers which monopolise the carrying trade. The articles exported are wheat, wheat-flour, rye, oats, barley, maize, tobacco, wine, flax, wool, feathers, sheep and goatskins, horsehair, honey, glue, potash, alum and antimony. They also furnish the *knopperus*, which is an excrescence formed upon acorns, and is used for dyeing and tanning purposes.¹

Formerly the roads were very wretched, especially in the winter, and travelling, though cheap, was very inconvenient. The peasants were required by law to furnish horses to travellers who had an order for this purpose from the vice-ispáni, or some other authorised officer, at extremely cheap rates for the distance of ten miles. But this is now a thing of the past, and the peasants' *vorspann* has been superseded by the *eilwagen* or omnibus and the railway. The aggregate length of railways open for traffic was in January 1885 over 5100 miles, all radiating from Buda-Pest in every direction; and the total length of the telegraph lines exceeded 8800 miles. Elegant steam-boats make regular trips on the Danube and its tributary streams, and the principal towns are all connected by tolerably good high-roads. At an immense outlay of capital and with great technical skill a seaport was created at Fiume which almost equals those of first rank, and is destined to render Hungary independent of Trieste.

The Magyar language, though once a poor, barbarous dialect, has been made harmonious in pronunciation by its numerous vowel sounds, easy and pliant, and yet sufficiently logical and precise in grammatical construction, and copious and clear in expression, so as to adapt it to every kind of literary production. It forms a branch of the Finnish family of languages, and has much affinity with the Finnish proper, but more especially with the Vogul, not only in root-words, but in its grammatical organism. Its original idiomatic character has been somewhat modified by foreign influences, among which the Latin, the Turkish, the Slavic and the German are the most prominent. The Magyar language has been reduced to writing in the sixteenth century. Up to this time the Latin was not only the learned language in which all books were written, but it was even partially spoken among the higher class of the population. The first printed work in the Hungarian language appeared in Cracow in 1531. A translation of the New Testament in the vernacular tongue was published in Vienna in 1539.

¹ In Fiume and other seaports Hungary possesses 730 great sailing merchant-ships and 14 steam vessels and several hundred of smaller capacity.

Hungary is, however, a kind of polyglot country, for though the Magyar is the national language, and is not only spoken by the nobility and the peasants, but is equally used in all political assemblies, yet the German is widely diffused, and is almost universally understood, besides the Latin, which is partially employed as a medium of communication. The Slavonic and Roumanic languages are also spoken in some of the Hungarian provinces.

The Magyar language has a definite article which is expressed by *a* before a consonant and *az* before a vowel; as, *a viz*, "the water;" *az ember*, "the man." The numeral *egy*, "one," is occasionally but very rarely employed instead of the indefinite article, but ordinarily a noun without an article is taken in the indefinite sense. The plural is formed by the suffix *ak* or *ekto*, which is added to the singular. The Magyar vocabulary is divided into hard and soft words in accordance with the hard and soft vowels that enter into their formation, and the two declensions are based upon this distinction. The cases are formed by means of suffixes annexed to the radical of the noun, which is always in the nominative. The case suffixes of the singular and plural are the same, and are only distinguished by the addition of the plural sign, and the same suffix particle indicates both the genitive and dative.¹ The adjective always precedes the noun, and has neither gender, number nor case; when it is used, however, as a substantive it is declinable like a noun. The comparative of equality is formed by modifying words of comparison, such as *épen*, *ugy* and others; as, *a fiú épen erkelesös mint az atya*: "The son is as virtuous as the father." The comparative of superiority is expressed by suffixing to the adjective, terminating in a vowel, the letters *bb*; and *abb* or *ebb* if terminating in a consonant; as, *a tudé many drág-abb az arannyal*, "(the) science is more precious than (the) gold." The superlative is formed by placing the particle *leg* before the comparative, or by placing an adverb expressing superiority before the positive; as, *a gyermek leg okosab az osztályában*, "The child is most instructed of its division." The same word is used to express the third personal pronoun in the singular and in the plural, and without distinction of gender.² The possessive pronouns are placed before the nouns, but they may be omitted when certain suffixes are used in their place.³ Thus instead

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| ¹ Example of declension of Hard Word. | { Sing.: Nom. <i>a fal</i> , "the wall." Gen. <i>a fal-nak</i> . Dat. <i>a fal-nak</i> . Acc. <i>a fal-at</i> . Abl. <i>a fal-tól</i> .
Plural: Nom. <i>a fal-ak</i> , "the walls." Gen. <i>a fal-ak-nak</i> . Dat. <i>a fal-ak-nak</i> . Acc. <i>a fal-ak-at</i> . Abl. <i>a fal-ak-tól</i> . |
| Declension of Soft Word. | { Sing.: Nom. <i>tel</i> , "winter." Gen. <i>tel-nek</i> . Dat. <i>tel-nek</i> . Acc. <i>tel-et</i> . Abl. <i>tel-től</i> .
Plural: Nom. <i>telek</i> , "winters." Gen. <i>tel-ek-nek</i> . Dat. <i>tel-ek-nek</i> . Acc. <i>tel-ek-et</i> . Abl. <i>tel-ek-től</i> . |
| ² Personal pronouns: | { 1. <i>en itt vagyok</i> , "I am here;" 2. <i>te ott vagy</i> , "thou art there;" 3. <i>ő messze van</i> , "he or she is far from here."
Plural: 1. <i>mi közel vagyunk</i> , "we are near;" 2. <i>ti itthon vagytok</i> , "you are at home;" 3. <i>ők itthon vannak</i> , "they are at home." |
| ³ Possessive suffixes: | { <i>fa</i> , "tree;" <i>fam</i> , "my tree;" <i>fad</i> , "thy tree;" <i>faja</i> , "his tree;" <i>faim</i> , "my trees;" <i>faid</i> , "thy trees;" <i>faimnak</i> , "of my trees." |

of saying: *az enyem kalap*, "my hat," *á kalapom* may be used, which has the same meaning. In the other persons as well as in the plural similar modifications take place. The third person singular of the present tense is always the radical of a regular verb, from which the infinitive is formed by adding the suffix *ni*; as, *lat-ni*, "to see;" *ker-ni*, "to demand;" *ír-ni*, "to write." All passive verbs and most of the neutral verbs take *ik* in the third person singular; as, *lattak-ik*, "he is seen;" *kerek-ik*, "he is demanded." The Magyar language is said to have more verbal root-words than any other European language, but few of them have by themselves a clear and distinct sense, as they are mostly derived from radicals that are obsolete. The verbs assume various different forms. The inchoative form marks the commencement of an action, and takes the end syllable *lni* (*lenni*) and *dni* (*ledni*), and this form of the verbs is always used in the neutral sense; as, *javítlni*, "to ameliorate;" *javulni*, "to ameliorate oneself." Frequentative verbs mark the repetition or the continuation of an action; as, *írogatni*, "to write often;" *ültetni*, "to plant often." The diminutive form marks diminution and has at the same time a frequentative meaning; as, *nyírbal*, "cut (smaller) with scissors." The causal form indicates the causing an action to be performed, or causing it to be let alone; as from *var*, "he waits," *varat*, "he makes wait," is formed. The potential form denotes power or possibility and terminates in *hat* or *het*; as, *var-hat*, "he can wait" *ker-het*, "he can demand." The compound verbs are very numerous, and are formed by postpositions, particles and adverbs; as *föl-temni* is composed of *föl*, "upon," and *temni*, "to place." There are two conjugations, one for hard and the other for soft words.¹ When the nominative of the first personal pronoun has a second personal pronoun in the accusative for its object in the same sentence, the whole verb in the active voice is conjugated in a particular way and takes only the first person in all the tenses; as, *lat-lak*, "I see thee or you;" Imperf. *lat-a-lak*, "I saw you." The verb "to have" has no equivalent term in the Magyar, and this defect is remedied by using the third person of the verb, "to be;" as, *nekem van penz-em*, "to me there is money," i.e., "I have money." To denote the relation that exists between different words the Magyar language employs postpositions instead of prepositions. *Ba* or *be*, "to or in," are inseparable from the noun; as, *á városba*, "to the city," *á kertbe*, "in the garden."

The Magyar language has that particular peculiarity of construction, that in each phrase the words which are intended to be expressed with greater emphasis precede with their attributes those of which the

¹ *Conjugation of Hard Verbs.*—Pres. Ind.: 1. *vagok*, "I cut;" 2. *vag-sz*; 3. *vag* (rad.); Plural: 1. *vag-unk*; 2. *vag-tok*; 3. *vag-nak*. Imperf. Ind.: 1. *vag-ek*, "I did cut;" 2. *vag-al*; 3. *vag-a*; Plural: 1. *vag-ank*; 2. *vag-atok*; 3. *vag-anak*. Perf. Ind.: *vag-tam*, "I have cut." Pluperf.: *vag-tam-vala* or *volt*, "I had cut." Fut.: *vag-antok*, "I shall cut." Imperative: *vag-j*, "cut."

Soft Verbs.—Pres. Ind.: 1. *tep-ek*, "I tear;" 2. *tep-sz*; 3. *tep*. Plural: 1. *tep-unk*; 2. *tep-tek*; 3. *tep-vek*.

The soft verbs generally substitute a terminal *e* for *a* in all the tenses.

force is diminished in regular gradation. The verb is invariably placed at the end of the sentence except in interrogative, commanding or imperative phrases. Substantives may be formed of adjectives by adding the particle *sag* or *seg*; as, *jó*, "good;" *jósag*, "goodness;" *szep*, "beautiful;" *szepeg*, "beauty."

The Magyars had a literature at a very early period of their national existence. They cultivated poetry in various forms; they had their songs, their ballads and their lyric verses. Their bards were called *dallas*, who, at a later period, yielded to the troubadours, whose poetical productions were called *troofa*. The early literature in the national language possesses, however, very little intrinsic merit. There are still extant two funeral sermons on the life of the Virgin Mary which date back to the thirteenth century. The oldest Bible translation in the Magyar language was made by two Franciscan monks, Thomas and Valentine, in the first half of the fifteenth century. After the Reformers had introduced Protestantism into the country Johann Sylvester translated the New Testament in 1541, and Kaspar Heltai (1551-1562) published a translation of the whole Bible. During this period poetry was much cultivated penetrated by the spirit of Protestantism and nationality. In the sixteenth century numerous secular poems were produced which were sung at marriages and in military camps. In the "Wedding of Workmen" the artisans are derided by rude, often original and witty animadversions. In the *Adhortatio Mulierum* the men give good counsel to their wives; in the song of the "Married People" the theme is either solemn or earnest, or the wife receives a lesson in humorous and teasing language. In 1651 Nicolas Zrinyi wrote an epic under the title of the "Siren of the Adriatic," of which the language and versification are defective; but it has nevertheless some dramatic merit; its forms are clearly and definitely marked, and its figures are rich in fanciful conceptions. His style is graceful and not without force; he dives into the past, and reveals the secret springs of action of generations that had long since been forgotten. Dramatic poems known by the name of "Moralities" were also produced, in which the actors personified virtues and vices. The most important historical production of the period was the "Magyar Chronic" of Kaspar Heltai, who makes a record of the history of Hungary to the battle near Mohacs which rendered Southern Europe tributary to the Turks. In the seventeenth century theological polemics formed the principal subjects of most of the prosaic writings. Stefan Gyöngyösi created the popular romance in a versified form. His works are rich in poetic beauties, and reach their highest perfection in the lyric and descriptive parts, which are remarkable for their vivacity and their truth to actual life. The language, which is light, harmonious and fluent, captivated the reader. He was the first who made use of the Alexandrine metre in the Magyar language. Valentin Balassa (1684) produced sentimental, erotic songs, and a drama which represents in an allegorical form the life of his youthful years. The "Hungarian Chronic" written by Peter Petheo (1660), in the form of annals, treats of events in chronological succession, from the Huns to the coronation of king Rudolph, adding the history

of Hostine up to 1626. This is not a critical work, but he makes a proper selection of his subjects, and his rich contemporary Chronic furnishes a credible source of historical events. Johann Cseri was the first who endeavoured to introduce into the country in the Magyar language an independent, practical philosophy which he incorporated in his "Encyclopædia" and his Logic. The first comprised philosophy, arithmetic, geometry, astronomy, physics, natural history, geography, architecture, history, ethics, jurisprudence, &c. He was a follower of Peter Ramus and Descartes. One of the most celebrated poets of the eighteenth century was Franz Faludi (1704-1778). His poetical productions comprise songs, eclogues, miscellaneous poems and the tragedy, "Constantinus Porphyrogenitus." He is the founder of the Hungarian artistic lyric as distinguished from the popular. They excel in composition, in execution and technical correctness all preceding creations in this branch of poetry, but his poetry is wanting in impulsive sentiments and fervent emotions, it presents a calm expression of a clear, unclouded mental condition. He was also an elegant prose writer; his prose works are partly of moral and partly of philosophical import, entitled: "The Noble Wife," "The Wise and Attentive Courtier," "The Wise Man," "The Winter Evening." His language and style indicate an endeavour to impart to his writings refinement, smoothness, and enrich the native tongue with new words.

In the eighteenth century Alexander Baroczy (1735-1809) occupies in literature a prominent place. His poems consist in epistles, elegies and songs, in which prevail bitter sorrow and disconsolate grief; besides the personal sentiments of the author, these poems are full of his glowing love of his native land, he tarried with mournful feelings before the monuments of the heroic age of his nation. But his elegies are wanting in ideas, and their uniformity wearies the reader. His language is more noble and more poetic than that of his contemporaries, and his versification, if not altogether correct, is harmonious. Joseph Teleki (1738-1796) belongs to the French school, and he is principally known by his "Pillar of Kindred Friendship," an elegy addressed to his deceased sister. It is by the imitation of French models that the rhetorical style became paramount in Hungarian literature. Benedict Virag (1752-1830) was the most faithful representative of the classic school. He took Horace as his model, but in sentiment and conception he was a true Hungarian. In his odes he celebrated the love of country as one of the highest virtues, he bestows the highest commendation upon the indomitable bravery of the ancestral heroes. In his "Bird in the Cage" he represents the Hungarian nation as bound in fetters of absolutism and antiquated institutions, but she cannot be intimidated or seduced by the dungeon or by violence, by hollow flattery or by presents; and the poem ends with this grave question: "Does he deserve to live who thus tortures the guiltless?" He was also distinguished for his prose works, of which the most meritorious is his "Hungarian Centuries," which is a pragmatic history of Hungary. As poet he displayed the most refined taste in the selection of his classic forms, in his philosophical poems

he brings into prominence the calm quietude of a happy life and the peace of soul. Dugonies (1740-1818) also belongs to the classic school. In his "Downfall of Troy" he attempted to imitate Virgil, and in his "Histories of Ulysses" he took Homer as model. In 1788 he published his first original novel, entitled "Etelka" (Adeheid), of which the plot is taken from the traditional history of the age of the Magyar chiefs Arpad and Zoltan. This novel is interwoven with numerous political allusions, and more especially with violent attacks against the unconstitutional ordinances of Joseph II. This work was followed by a number of other novels, and he also published several dramatic works. Dugonies deserves great praise for having elevated the standard of Hungarian literature, and he exercised great and lasting influence upon his countrymen. He was possessed of a rich and inventive imagination, but his taste was imperfectly developed, and in his too great effort to be original in language, his style becomes laboured, improbable and even rustic. Joseph Goadyani (1725-1801) became at once famous after publishing his "Notary of Peleske," which acquired from him great popularity. The work simply consists of a good-natured versified description of unconnected adventures to which the hero on his journey to the capital was exposed. The intellectual and physical development progresses before the eyes of the reader, and the inmost part of his soul and the motives of his actions become clearly known. He speaks freely with candour and without concealment both of his vices and his virtues, which wins for him the sympathy of the reader. Though an Italian by descent, his sense of the Hungarian nationality spurned all that was foreign or cosmopolitan. He repudiated the French and the classic school and endeavoured to imitate Gyöngöysi. Johann Bacsanyi (1763-1845) played an important rôle in the revival of the modern, Hungarian, national literature, both by his poetic and æsthetic writings. He was the editor of the "Magyar Museum," the organ of the modern poetic school, which exercised great influence throughout the country. He was enthusiastically devoted to the ideas of the French Revolution, and his poems are marked by their political tendencies. He combined the spirit of youthful ardour and classical Roman art with love of country. Mikael Csokonai (1774-1805) has composed pieces in every branch of poetry with various success. He was a poetical genius by natural endowments, his imagination is healthy and fresh, his description is in the highest degree clear and yet light, and his sentiments are noble and elevated. In his odes he celebrated humanity, civilisation and his native land. He abhorred the inhuman practice of butchering men in piratical wars, and praises the industry and the morals of the burgher class. His songs are full of tenderness and soft emotions both in the enjoyment of fortune or when depressed by painful disappointment. Alexander Kisfaludy (1772-1844) was the most distinguished lyric poet of his time. When in 1801 he published "Himfy's Love Songs," the appearance of the work excited great interest and produced much sensational curiosity among the reading public. In 1816 appeared his historical drama "Johann Hunyadi," and in 1825 and 1826 his "Hungarian Original Theatre," comprising

the tragedy "The Abyss of the Human Heart," and several dramas; while his fugitive, poetical compositions are very numerous. His "Ilmly's Love Songs" laid the foundation of his reputation; they form a series of pictures of the life of a man whose feelings were most profound, and in the aggregate they are a real romance in which the author gives expression to the feelings of his own loving nature. His lyric poems are full of fire; a fertile, vivid imagination which weariless roams over nature's fairy realms. It abounds in images and similes, often venturesome but genuinely poetic. His language is original and national, it is replete with unusual expressions, constructions and inversions, but it is at the same time exceedingly light and flowing. Kisfaludy has written numerous other works of great literary merit. His tragedies and dramas are epopees in the form of the dialogue with lyric intercalations. Kazinczy (1759-), who, like Kossuth, had been made the victim of Austrian tyranny in the Spielberg dungeons and other prisons, was more distinguished for his prosaic than his poetic works. His æsthetic and philosophic writings are remarkable for sagacity and lofty conception, and they are, in part, characterised by irony and force of expression. His historical work entitled, "Retrospective View of my Career in Life," evinces partly rhetorical fulness, and partly charming gracefulness of style. His poetic powers are not of a very high order; his lyric poems treat of ideal love, of practical wisdom, and exceptionally they are patriotic effusions. His works exercised great influence upon the character and tendencies of the literature of his time as well as upon the development of the Hungarian language. Berzsenyi (1775-) was the most distinguished master of the classical ode. His poems are remarkable for elevation, rich thoughts, perfection of form, and their striking national character. The themes of his enthusiastic songs are love of country, the heroism of the warrior, religion and love. In his thoughts and his descriptions he ranks among the boldest poets of his nation. He combines in a wonderful manner force with gracefulness, profound reflection with ardent feelings and strong conceptions. His diction is rich in new turns, he loves to make mythological allusions, abounds in imagery which sometimes becomes bombastic. In his religious poems he understands how to exert an influence upon the mind by unstudied simplicity of expression and natural feelings which are calming, loving and tender without affectation.

Charles Kisfaludy (1788-1830) gave to the national poetry a new form and a new direction. His poetry possesses an objective character, its subjects are derived from the external world. In the drama he introduced with the national subject the characteristic forms of the present life of the nation, the figures and circumstances of modern times, and gave to literary composition a real life-like existence. He therefore became the founder of a new literary development. He gained his richest laurels from his dramatic productions. All his dramas bear the national stamp. His energetic, often exaggerated national predilections, his richly coloured imagery when referring to the fame of the heroic ancestors, and his lovely sketches of Hungarian popular life, exercise a wide-spread and lasting influence. His "Irene"

is a tragedy of great merit, treating of historical events that date back to the fall of Constantinople. Kisfaludy was the father of comedy in Hungary. He was the first who brought out upon the stage the ideas, the figures, the tone, the partialities and the amiable weaknesses of Hungarian society. Comedies were composed by the author with the most marvellous facility.

Mikael Vörösmarty (1800-1855) is most distinguished for his epic poem entitled "Zalan's Flight," composed of ten cantos having for their subject the traditional history of the conquest and the permanent occupation of Hungary by Arpad, the chief of the Magyar warriors. This epic has considerable merit and many faults, but it exercised great influence upon the nation, for it spoke the language and manifested the spirit of the national aspirations. His description of the character, the passions and impulses of the personages is vivid and faithful, the drawing of some of his figures is masterly, his language is poetic, rich in imagery and similes and new expressions. His "Cserhalour" (Oak Hill), which refers to the victory gained by the Magyars over the Cumans, is equally an epic highly appreciated.

Johann Arany (1817-) represents the earliest movements of the revolutionary spirit which were designed to rouse up the slumbering patriotism of the nation. His mode of writing is distinguished by clearness and profundity; his sentences flow along like a mild and tranquil stream, or like the gentle waves that surge without commotion towards the rocky shore. The principal effort of the poet was to bring into greater relief and give a more faithful expression to the individuality of the Hungarian people. He excelled in the epic branch of poetry, in which he showed himself rich in conception and manifold in style. His "Lost Constitution" is an epos in parody, full of keen satire and drastic humour. His "Toldi," based upon a legendary tradition, is an epic trilogy; the first is a poetic narrative, the second treats of Toldi's Love and the third of Toldi's Evening of Life. "The Death of King Buda" is the epilogue of an epic founded upon the Hunn legend, of which the remainder had never been written. The brilliant poetic excellences of the author are all combined in this work: depth and force of poetic conception by means of which he created the high, tragic conflict; great events and the storm of impetuous passions alternate with idyllic images of family life, the rude manner of antique time, the primitive social and political institutions, the scenes on the battlefield and at the banquets are drawn with artistic perfection.

But Petöfi (1823-) is the national poet of Hungary; he was an original genius of extraordinary imaginative powers, and he is the typical representative, in the field of literature, of the disinterested self-devotion and sublime courage of the revolutionary struggle. He gave a new impulse to the development of the Magyar language, created for it new poetical elements, and called into existence the most beautiful poetical productions, both of the lyric and patriotic kind, which assign to him the first rank among the greatest of contemporary poets. His style is fiery, tumultuous, daring, full of glowing ideals and replete with passion; his language is energetic, his

expressions are strong and overpowering like the tempest that knows no resistance and spurns all obstacles. He lives only in the present, and he feels so much exalted by his high conception of freedom, that he rushes into the battle to conquer the rights of his country without the least regard of consequences, considering life as a thing of nought, with which he has purchased a glorious crown of immortality. Eötvös has considerable poetical genius, but limited creative originality. His poems, comedies and novels have a philosophical cast, they are full of ideas and contain many noble and profound thoughts. The most distinguished novel writer of Hungary is Moritz Jokai, who, with a brilliant imagination and much inventive capacity, has exhibited great talents in his numerous works, for his activity and facility of composition is so prodigious that he produced a hundred and two different volumes in the course of fifteen years. Hungary has also produced in recent times a number of excellent historical works. Toldy's history of Hungarian literature combines much research with philosophic criticism. Newspaper and periodical literature has also made great progress throughout the country. In 1875 there were published three hundred and twenty-five journals, of which one hundred and ninety-four were in the Magyar, and seventy-two in the German language; the rest were in the Croatian, Roumanian, Servian, Italian, Ruthenian, Slovak and Hebrew languages.

In the fine arts the Magyar artists have produced no great masterpieces, but they have shown much talent both in the combination and arrangement of parts and in the tone of the colouring. Some of their paintings are highly appreciated, though they possess no originality either in manner or execution. One of the most famous Hungarian painters of the seventeenth century was John Kupetzki, who produced numerous noble portraits, which, in imitation of Rembrandt, are most remarkable for the just distribution of light and shade. Karl Marks, the great Hungarian landscape painter, belongs altogether, in form and spirit, to the Italian school. At the close of the eighteenth century Stephen Ferenczi, who was a pupil of Canova, distinguished himself as sculptor, and several elegant statues of nymphs and Hebes have been produced by this artist; but the forms are wanting in characteristic features, and the execution is equally defective. He attempted to cast, in his native country, an equestrian statue of Mathias Corvinus, but failed in his project. Izso, the pupil of Ferenczi, was superior to his master, and his "Inhaszi," one of Petöfi's poetical creations, is characteristic in conception and sufficiently perfect in execution. His "Dying Honwed" is rather an imitation than an original production. The monument of Stephen Szechenyi, executed by Engel, does not reach a sufficiently high measure of excellence, which is the indispensable condition of a grand monumental work of such great importance. Among the modern sculptors Hussar has acquired well-merited reputation for his Deak statue. The great statesman is represented seated on an arm-chair, with calm and serene countenance, plunged in deep meditation. His Eötvös monument, though much less perfect as a work of art, rendered him at once famous among his countrymen. His statue of Petöfi is still more

defective, a work that had been confided to Izso, who died before it was executed.

There are a number of modern painters who have acquired much reputation in foreign countries. Zichy is a characteristic individuality ; his compositions are full of life and spirit ; his fancy is almost inexhaustible. His *Queen Elizabeth standing before the coffin of Deak* is not only remarkable for the perfection of the drawing, but it has other prominent peculiarities which render it attractive as a work of art. But Muncaczy occupies the first rank among the Hungarian painters. His great masterpiece, "*Christ before Pilate*," has acquired for him universal reputation. Leitzen-Mayer, Wagner and Benczur are highly appreciated in Germany as academic teachers of art. Among the historical painters Moritz Than has executed a famous painting representing king Matthias as the victorious champion of a tournament against the Bohemian hero Holubar. Geza Meszöly is most distinguished as landscape painter, and his romantic "*Plattensee*" country is a work of great merit.¹

In musical art and even in musical composition Hungary has already reached a great degree of excellence. Though the operas of Ruzsiczka, Bartay and Heinisch are but weak imitations of foreign models, yet Francis Erkel in his "*Bathori Maria*," his *Hunyady*, *Saszalo* and *Bankban* " has not only created a real national opera, but has exhibited considerable artistic originality. In his "*Nameless Heroes*," of which the theme is taken from the history of the revolutionary war of 1848, the music being of a popular character, is mostly composed of lyric airs and romances, quick in measure and highly animated, which are sometimes of singular beauty. The other composers of some reputation are Charles Goldmark and Edmond von Michalovich. But at the head of all Hungarian musical celebrities stands Liszt, the great pianist, who is well known all over the civilised world both as an artist and composer.

Education is universally diffused in Hungary. Every village has one or more schools, where all the elementary branches of education are taught, such as reading, writing, arithmetic, the first rudiments of geography, history, the catechism and moral maxims ; and Latin grammar sometimes forms a part of the curriculum of studies. Formerly the masters were chosen by the peasants, and the school was maintained at their own expense, the payment being mostly made in kind and in labour. Every landlord was obliged to set apart sufficient ground on which the schoolhouse was erected, and thirty or forty acres of land were allowed to the master for his own exclusive use. Common school education is now placed under the direct supervision of the government, and the teachers are principally paid by the community in which they are employed ; a small sum only being directly contributed from the treasury of the State. There exist several normal schools for the education of teachers, a polytechnic school with forty professors, where advanced students receive scientific instruction

¹ Hungary has produced among several hundred artists about sixty painters of some merit, but their reputation is confined to the Austrian empire ; five or six masters only have acquired a European reputation.

in chemistry, engineering, architecture and the mechanic arts. The educational institutions of the Catholics are numerous ; they comprise sixty-five gymnasia, where the higher branches, including Latin, are taught ; six philosophical schools for Greek and mathematics, and five academies for physics, logic, metaphysics and law, in addition to several seminaries for the training of the priesthood. The principal high school of the Lutherans is the lyceum located at Presburg, three other lyceums of a minor order and eleven gymnasia. The college of the Reformed Church, which was founded in 1772, is situated at Debreczin, the central point of Calvinism in Hungary. A library of twenty thousand volumes is connected with this institution, which is one of the best educational establishments in the kingdom. The Reformed Church has elementary schools and a grammar school in every parish, besides several gymnasia and two additional colleges. A mining and forest school is established at Schemnitz which has some celebrity. It is attended by two hundred students, who are instructed and maintained at the expense of the State. Ten ordinary and six extraordinary professors, with twelve adjuncts, deliver lectures on chemistry, mineralogy, metallurgy, mining, mathematics, surveying and drawing. A certificate of proficiency can only be obtained after having followed the regular course of studies for three years, and having acquired all the necessary practical knowledge in the mines for two additional years, after which a final examination must be passed. The great high school of Hungary is the University of Buda-Pest, founded in 1635, enriched by Maria Theresa, Joseph II. and Francis with endowments of landed estates which yield an annual income of 434,439 florins. It comprises, besides literary and philosophical departments, a department of theology, medicine and law. It had in 1875 a hundred and fifty-one professors and tutors, whose lectures were attended in 1877 by two thousand eight hundred and sixty-two students.¹ In 1872 a second university was created in Klausenburg, which has a faculty of letters, a mathematical and a medical faculty. It was served in 1878 by sixty-four professors, and three hundred and ninety-one students attended the course of lectures.

Dancing is an amusement of which the Magyars are passionately fond. Their national dance, called *csárdás*, is not elegant in its general movements, but is very expressive and animated, and much agility and practice are required to perform it with effect. It is a pantomimic representation of courtship, showing the eager pursuit of the ardent lover, and the coy reserve of the maiden, the gradual yielding, the final triumph, and the ecstatic excitement produced by success. The

¹ In 1887 there were in Hungary and Transylvania 15,486 common schools, of which 13,755 were denominational and 1731 communal or State schools. There were 2,127,950 children of school age ; of these 1,559,636 or 73 per cent. attended. The aggregate number of teachers was 20,717. There existed in the same year 149 gymnasia with 1814 teachers and 31,455 pupils, besides 26 real schools with 383 teachers and 6647 pupils ; 51 training seminaries for masters and 14 for mistresses, of which 22 were State schools and the rest denominational.

The professional schools were 45 theological institutions and 12 law academies. The polytechnic school was served by 56 professors, and was attended by 800 students. In 1878 the Buda-Pest University had 180 professors, and the number of students was 3117.

musical performance is generally entrusted to a gipsy band and corresponds with the various movements of the dance. It is at first slow and solemn, but gradually it becomes quicker and terminates in a most delicious whirl of confusion. The dance opens with a stately promenade, and as the measure of the music becomes more lively the couple take a few twirls and then separate. The gentleman makes at first some graceful steps following his partner; but his movements assume, by degrees, a wild and fantastic character, while the lady retreats quietly and with modest reserve, and then coquettishly approaches and suddenly retires again in rapid but measured steps. The gentleman continues his pursuit with greater ardour, and at last coming up with the idol of his heart he seizes her in his arms and whirls her round and round; but soon breaks away again, and the same pantomimic figures are repeated.

Marriage among the Hungarian peasantry is preceded by a long courtship. The suitor for a young maiden's heart and hand is at liberty to visit his lady-love late at night, where he is received with the consent of the parents, and the loving pair pass the night together, without, however, undressing. The demand for the young woman from her parents is made by a third person expressly deputed for this purpose, who arranges the ceremony of betrothal by the exchange of the nuptial rings as a pledge of their mutual engagement. The bridegroom offers a present of money, not exceeding forty or fifty florins to the bride, who, if she is sufficiently rich, presents to him, in turn, three handkerchiefs of nearly equal value. The evening before the marriage, the bridegroom proceeds, accompanied by some of his friends, to the house of the young girl, to bring home a large wooden chest containing the linen, the clothing and the other articles of the bride's outfit. They pass through the village in procession amidst cries of joy, merry songs, the stunning noise of fire-arms and the cracking of whips. On the following day the marriage is celebrated in the church, the bride is accompanied by two married friends and six young girls dressed in white; all wear a crown as head ornament; that of the bride, which is sparkling in glittering tinsel, is distinguished by the national colours—white, red and green, with a small looking-glass in the centre. At the close of the church-ceremony the friends of the young husband, headed by a gipsy musical band, form the escort to conduct the young wife to her future home. While marching along in processional order, guns and pistols are fired, and the most noisy demonstrations take place. Arrived at the house all sit down and partake of the marriage feast, which continues till midnight. This is followed by dancing, and it is customary for each of the invited guests to dance with the bride, presenting to her a few pieces of small silver money (*kreutzers*), for which the donor is entitled to a kiss. Marriage gifts are also offered by the friends and relations, consisting mostly of fowls, pigeons, fruits, &c. Among those who are members of the Calvinistic church the dance continues only till midnight, when the young wife is conducted to the nuptial chamber by her female relatives, where she is invested with the night-cap of a married woman. In the course of an hour she again makes

her appearance among the wedding guests, who salute her by applying to her the title of *menyeske* or young wife.

Formerly the Magyars were not only divided into classes in a social, but in a political point of view. When the Magyar hordes conquered and took possession of Panonia, no serfage existed among them; they were all freemen and soldiers. It is Stephen who introduced the feudal laws as they existed in the rest of Europe. Those who were not landholders were called *servi* and *ancillæ*, serving-men and serving-women; householders were styled *vulgares* or commons, and were placed under the protection of the law; and the non-Magyar population were politely termed *hospites* or guests. The rights of the peasantry were very limited; but the nobles even gradually disregarded the existing laws, ruled over the peasants according to their own free will and pleasure, and a system of servitude became fully established in the agricultural regions of the country. In the Hungarian civil code the peasantry are characterised in conformity with their condition, by applying to them the expression: *Misera plebs contribuentum*,—the wretched taxpaying populace. By virtue of oppressive laws the peasant was excluded from the exercise of every kind of political power; there existed a class distinction precisely limited and well defined which confined him to the narrow bounds within which he moved, and neither talent nor personal worth could ever free him from this social and political thralldom. The only liberty he enjoyed was the privilege conceded to him to give up his holding under one lord, and serve, with the consent of the interested parties, under another master. Even as owner of a landed estate, he occupied an inferior position, and he was only allowed to avail himself of his proprietary right under servile and degrading conditions. He could never rise in the social scale, but was doomed to remain in the condition in which he was born; he was not even equal to the noble before the law, and could be subjected to arbitrary imprisonment without previous trial. In 1765 Maria Theresa, by an act of arbitrary power, issued the *urbarium*, which was the *magna charta* of the peasantry. By virtue of this instrument the peasant could quit his land whenever he chose to do so, or retain it as long as he pleased upon the fulfilment of certain conditions. If he cultivated a vineyard it gave him the right to retail wine at certain seasons of the year, which was formerly the exclusive privilege of the lord. If the peasant was the holder of an entire fief comprising a house, a garden, from sixteen to forty acres of arable land, and from six to twelve acres of meadow land, he was bound to labour for his landlord one hundred and four days in every year from sunrise to sunset; or if he brought a team of oxen or a span of horses the time of labour was reduced to fifty-two days. For the privilege of cutting firewood he was obliged to furnish a cartload to the proprietor of the landed estate. He paid seven shillings annually for house rent, and every fief was required to supply the landlord annually with a certain number of fowls and eggs and a quantity of butter. One-nineteenth part of all the productions of the soil belonged of right to the owner of the land, except the produce of the second harvest and the fruits

of the garden. The lord could inflict summary punishment upon the peasant to the extent of twenty-five blows in case he infringed any of the provisions of this law; but the lord was amenable to the higher authority if he inflicted the punishment without due cause. Since 1848 the Hungarian peasantry, having been emancipated, enjoy equal rights with the noblest and best of their countrymen. The peasantry of the present day are not necessarily landholders; but they may merely cultivate the land for the use and benefit of the landed proprietor, and they generally occupy the cottages or farm-houses of their employers. But there are numerous peasants who were ennobled, and who are owners of landed property of considerable value.

The nobles were in former times the privileged class; they were the principal owners of the land, which they held as a free gift from the sovereign, and was therefore exempt from taxation, tithes or toll. But these estates, being possessed under vested, heritable rights, were inalienable. *Nemes ember vagyak*, "I am a nobleman," was equivalent to saying: "I am a freeman and belong to the governing class." The house of the noble was sacred, it was his castle, and no law officer could enter it without express permission. He was not amenable for his conduct to any one except the king. When he died his estate was divided among all his sons, and it was the youngest who was entitled to the possession of the mansion-house. If he died without heirs, his estate reverted to the sovereign, who had the right of bestowing it upon any person of distinction or merit. Every noble was born a soldier; no soldiers could be quartered upon him; and among his other exclusive privileges he could claim the monopoly of selling certain articles within the limits of his domain.

There are three classes of nobility. The highest class are the magnates, who are the most polished, refined and highly cultivated gentlemen. They were once excessively wealthy, possessing estates of immense extent, and they are nearly all Catholics by religious profession. The second class are the gentry or titled nobles, and the third class are the "one-house nobles," who have the hereditary right of nobility without property, education or polished manners to support it. The burghers or inhabitants of cities, engaged in trades and mechanic arts, were protected by the law, but they were not invested with any political franchises.

The government of Hungary was always a limited monarchy, based upon a constitution which restricted the exercise of power of the ruling sovereign. The Golden Bull (*Bulla Aurea*), which was the great charter of Hungary, was adopted in 1222, under the reign of king Bela. By this instrument personal freedom was guaranteed to every noble; he could not be imprisoned unless convicted by a competent tribunal. The lands of the lesser nobles were exempted from taxation, and they were not subjected to conscription to serve in foreign wars except at the expense of the king. It was expressly declared that they could claim protection against oppression from governors of counties, and that no obstacles should be interposed to the free transmission of their property to their sons. The priesthood were placed on an equal footing with the nobles, and their right to collect the tithe of corn and

wine in kind was confirmed to them as a perpetual concession. This famous document contained a clause declaring that if the king or any of his successors infringed the privileges granted by the charter, the freemen of the realm might, individually or in a body, take up arms to enforce redress without incurring the taint of treason. This last provision was, however, rescinded by the diet of 1687. The government was presided over, as it is now, by a constitutional king, assisted by a diet composed of a House of Magnates and a House of Commons. A vice-royal council, which performed all the functions of a ministry, was established with the Palatine as president, with whom were associated twenty-five members, that were chosen by the king from the prelates, magnates and gentry of the country. Acting in the capacity of Privy Council to the Crown, they advised the king in all matters relating to the affairs of Hungary, and answered questions proposed to them for consideration. In the exercise of executive functions they carried into effect the decrees issued by the king and the legislative Acts passed by the diet. They were in correspondence with the counties; had the supervisory control over the levying and collection of taxes; superintended the distribution of the military; the supreme direction of the police was confided to them, and they performed other administrative duties. The Palatine of Hungary, who was chosen by the diet from four candidates proposed by the Crown, two of whom were bound to be Protestants, acted in the capacity of mediator between the king and the people; and as such he was frequently called upon to present petitions for the redress of grievances. He was the commander-in-chief of the nobles when they appeared in arms. He was not only president of the House of Magnates, but he presided over the Septemviral Table, which was the highest court in Hungary. The Upper House was composed of the magnates or higher nobles, including the archbishop and bishops, the princes, counts and barons who have arrived at the age of twenty-five without distinction of primogeniture, which was not recognised among the Hungarian nobility, for all the sons inherited the title as well as the estate of their father. Latin was the language mostly used in addressing the House of Magnates. The members of the Lower House were elected, two from each county, who were only entitled together to a single vote, and as their mandate was imperative they were compelled to vote according to the instructions of their constituents on every important measure. If they disregarded their instructions without sufficient cause they were recalled, and others were elected in their place. The boroughs were also entitled to send members to the diet, but they had only the privilege of taking part in the discussion of questions in which their constituents were directly interested, and they had no right to vote. The same privilege was conceded to the representatives of the chapters and cathedrals.

But the country was virtually governed by an oligarchy which ruled supreme in the fifty-two counties into which the whole of Hungary was divided. Every freeman (*nobilis*) possessed the right of attending the county assemblies, called congregations, which were held four times a year, and he could discuss any question proposed for con-

sideration and final action, and the adoption or rejection of the measure was decided by his vote. The first officer of the county was the *Fo-ispány*, a kind of lord-lieutenant who was nominated by the Crown. He presided over grand official pageants, represented the county at court, and was, as magnate, or *ex-officio*, member of the Upper House. The administration of affairs was practically conducted by the *Al-ispány* or *Vice-comes*. It was his duty to represent the county in all business matters, and see that its rights were not encroached upon by the government. He was elected by the congregations, which also elected the deputies for the diet, instructed the same with regard to the manner of voting, and recalled them when not acting in conformity with their instructions. They controlled the local administration; passed statutes to have effect within the limits of their jurisdiction; elected their own magistrates; were the guardians of the law, and controlled the procedures of the courts of justice.

The emperor of Austria, who is invested by hereditary right with the dignity of king of Hungary, is crowned with certain ceremonial forms, according to ancient usage, at Buda-Pest.¹ In 1867, after an attempt to bring about a complete fusion of the two countries had failed, Hungary was recognised as an independent kingdom, governed by a national ministry nominated by the king, and responsible to the diet. The Hungarian diet is at once a *reichsrath* and a provincial legislature for the whole of Hungary and Transylvania. Croatia and Slavonia combined have a local legislature, and their autonomy is so far recognised that they can pass all laws which they may deem necessary for the management of their internal or domestic affairs. The Austrian *reichsrath* and the Hungarian diet select at any annual session an equal number of their respective members to form a delegation, with power of granting or refusing the supplies demanded by the common ministry. They hold their sessions alternately in Vienna and Pest. They do not hold common sittings to discuss the pending questions, but in case of disagreement they furnish to the other delegation a statement in writing of their objections and of the arguments in favour of their own policy. If three such messages have been sent by either party without bringing the two bodies into accord, they meet together and without further debate decide the question by a majority vote. The elections for the diet are held publicly by electoral committees appointed for this purpose. The electoral qualifications are various, but all landowners, whether nobles or peasants, have the right of voting. The *reichsrath* is still composed of the House of Magnates and the House of Commons. The members of the first belong to the nobility and the high clergy, and include the Austrian arch-dukes who possess landed estates in Hungary, the prince primate, the

¹ On the accession of the new monarch all the rights and liberties of the country are confirmed by the coronation diploma and the solemn coronation oath. The king of Hungary must profess the Roman Catholic religion, and he is styled apostolic king, which is somewhat strange, as the Magyars who are the governing class are mostly Protestants. The king is invested with the following pretentious titles: he is king of Dalmatia, Croatia, Slavonia, Rama, Servia, Roumania and Bulgaria. He is king of Jerusalem, grand prince of Transylvania, prince of Ragusa and Zara, lord of Cattaro, grand voivod of the voivodship of Servia.

Catholic and Greek archbishops and bishops and other high clerical functionaries, the secular magnates, the *obergespans* of the counties and the governor of Fiume. The Lower House numbers four hundred and forty-seven members, of whom four hundred and thirteen are elected by the electoral colleges of the counties and cities of Hungary and Transylvania, and thirty-four in Croatia and Slavonia. Every native-born citizen twenty years of age has a right to vote provided he is the owner of a house and pays taxes; or if he is an artisan he has a workman in his employment; or if he is an *employé* he has a fixed salary of at least five hundred florins. Men who belong to any of the learned professions as well as the low clergy are electors of right.¹ Every elector having attained the age of twenty-four is eligible provided he understands the Hungarian language. Functionaries who are directly salaried by the government or by the municipalities are ineligible, except the ministers, secretaries of State and professors of the Pest University.²

Hungary, being in part responsible for the common debt of the Austro-Hungarian empire, has its national debt, which in 1870 amounted to nearly seven hundred millions of florins. Its revenues from all sources were estimated in 1877 at 218,000,000 florins, and its total expenditure at 233,000,000 florins, leaving a considerable deficit which will be a charge upon future generations.

The Roman Catholic church is, by virtue of its numbers and its hierarchical organisation, the most powerful and the most influential ecclesiastical body in Hungary; and Catholicism was recognised, until very recently, as the predominant State religion. The Greek church is divided into United or Catholic Greeks and Oriental Greeks. The Protestants either belong to the Augsburg or Lutheran Confession, or to the Helvetian or Reformed Calvinistic Confession. The Roman church is presided over by five archbishops, including the Croatian and that of the Greek Catholics, and twenty-three bishops, who enjoy the most princely revenues. Even the poorest bishops have an annual income of no less than sixty thousand francs; and the revenues of some of these prelates reach the enormous sum of one million and two hundred thousand francs. The cathedral chapters, the abbeys and priories are the beneficiaries of large endowments, of which the annual revenues vary between twenty-four and sixty thousand francs. As the actual service these men render is very insignificant, and most of their official positions are mere sinecures, it cannot be said that the labourers are worthy of their hire. The Greek Catholic clergy are equally richly provided for, and their annual revenues are no less munificent. Though the government exercises general supervision and controlling authority, yet the ecclesiastical administration is altogether independent. The bishops appoint the parish priests within the limits of their diocese; they have exclusive control over the

¹ A candidate rarely spends less than 20,000 francs to stimulate his electors, and there are some elections that cost 200,000 francs.—Tissot, *Pays des Tziganes*, p. 401.

² Each deputy receives the paltry sum of 5 florins and 25 kreuzers per day while in attendance, and 800 florins annually for quarters. The House of Deputies elects its own president, vice-presidents and secretaries.

ecclesiastical seminaries and the employment of the endowment funds, and they direct the popular education, which is obligatory but not laic. It is evidently the interest of these opulent dignitaries of the church to be both national and patriotic, for otherwise a part of their excessive wealth might be confiscated for the benefit of the State.

The Protestant church of Hungary was subject to many vicissitudes of fortune, it was constantly harassed and persecuted, but it fought the good fight, and survived the increasing attacks of its enemies. After the death of Mathias Corvinus (1458), who had made an effort to stem the tide of the papal domination, which had reached its climax, the country was divided into opposing parties, and a few of the nobles, who had enriched themselves by extortion and oppression, were the virtual rulers of the country, so that the king became a tool in their hands. The archbishops and bishops of the church, with some few exceptions, abandoned their diocese, and took up their residence in Ofen, where they formed the council of State, disposed of the public treasure, were appointed ambassadors to foreign countries, and sought recreation and pleasure in the life of the camp. The ecclesiastical affairs and the religious interests of their diocese they confided to hireling mendicant monks whose services could be secured for a paltry compensation. In the south-east the Oriental Greek church was predominant; but a great number of religious communities belonging to this confession became reconciled to the Roman church in 1439 at the council of Florence, and are now known as United Greeks. In the meantime the reform movement was inaugurated in the interior by the Bogomiles, the Waldenses, the Paterenes; and in the north by the Hussites, who made many converts among the Slavic population. Persecutions, with fire and sword, were initiated upon the instigation of the Dominicans and Franciscans, and attempts were made to extirpate these heretical sectarians; but the Hussites, having been protected by the magnate Giskra, maintained themselves up to the present day. The German colonists were the first that were converted to Lutheranism, both in North Hungary and Transylvania. Numerous apostles both of the Lutheran and Calvinistic creed preached Protestantism, not only among the Germans but among the Magyars, and they made many converts and founded new churches, so that Protestantism began to form a power in the State; and might have become the predominant religion, if the throne had not devolved upon the Austrian dynasty, the defenders of arch-Catholicism.

The Unitarians in Transylvania spread in 1563 under George Balantrata and Francis David, and both Szeklers and Magyars adopted this religious profession. They are placed under the control of a superintendent; they have a superior and two secondary gymnasia and an ecclesiastical seminary.

The counter-reformation in Hungary was commenced in 1561 by the archbishop of Gran, who established the order of Jesuits in the country; and though they had failed to accomplish the object proposed and were allowed to depart, yet they were recalled in 1586 by the bishop of Kalocsa, and this time they obtained a firmer foothold;

the contemplated religious persecution now commenced, and was carried on with much vigour and success. Protestant pastors were driven away from their parishes, and their churches were turned over to the Catholic clergy, and were henceforth served by Catholic priests. Rudolph, who was now emperor of Austria and king of Hungary, openly declared himself in the diet of Presburg an enemy of Hungarian Protestantism; he confirmed, by virtue of his sovereign power, all the laws and ordinances which had been adopted for the protection of Roman Catholicism since Stephen the Saint. Measures were taken, under the leadership of the bishop of Kalocsa, to deprive the Protestants of Zips of their churches, but they were determined to resist these high-handed proceedings with arms in their hand. The nobles became aroused at this flagrant violation of the Hungarian constitution. Stephen Bocskai, whose castles in Transylvania had been pillaged by the imperial forces, enlisted an army of Haiducks, killed in a successful engagement the general of the Austrian troops; and in 1605 he advanced with his army as far as Presburg, where he was proclaimed prince of Hungary. He imprudently called the Turks into the country, who assisted him in spreading devastation and ruin all over the land; so that Rudolph was at last induced to listen to reason, and he commissioned his brother, the archduke Mathias, to make an effort to establish peace between the contending parties. In the "Peace of Vienna," agreed to in 1606, it was declared that religious liberty shall never be encroached upon, without prejudice, however, to the interests of the Roman Catholic church. As Mathias was elected king of Hungary, he bound himself, in signing the coronation diploma, to grant full religious liberty, which was not only to be extended to the cities but to the villages; it was provided that each confession should be governed by its own superintendent; that the Jesuits should be prohibited from acquiring real estate, and that the palatine should henceforth be chosen from two Catholic and two Protestant candidates. The Catholic clergy subscribed these articles; the ban of Croatia alone, more bigoted and more Catholic than the pope, refused to accept these terms, declaring that his people would exterminate the Lutheran pestilence with the sword. On the accession of Ferdinand II. all the former concessions were again called in question; but in the meantime the "thirty years' war" had broken out in Bohemia. Bethlen, the prince of Transylvania, became the defender of Protestantism, and by his valour and success in war he forced Ferdinand to recognise the "Peace of Vienna," and in 1621 religious liberty in Hungary received the imperial sanction at Nickelsburg, with the consent of the Catholic clergy. Though the Peace of Westphalia signed in 1648 had secured to the Protestants full religious liberty, yet in Hungary they were, from time to time, persecuted by the faithless tyrants of the Austrian empire.

English Puritanism found able defenders and a number of adherents in Hungary, but it was finally abandoned; and Sabbatarians also flourished for a short time in a few Magyar villages. They kept Saturday instead of Sunday as the weekly holiday; held circumcision to be necessary for salvation; abstained from eating pork and

blood as well as the flesh of strangled animals ; made exclusive use of the Old Testament, and looked with hope for the millennial kingdom of Christ, whom they considered as the Messiah. But they were persecuted and disappeared without leaving a trace behind.

Under the reign of Leopold I. (1657), who had been educated by the Jesuits, the laws were not openly violated, but efforts were made, by guile no less than by force, to bring back into the Catholic fold whole Protestant communities, and in these infamous and illegal proceedings Count Eszterhazy permitted himself to be used as a willing instrument. Under some frivolous pretext, pastors and Protestant preachers were accused of high-treason and blasphemy, and a special Catholic tribunal was instituted, presided over by the archbishop of Gran, who, instigated by clerical interest and malice, condemned the innocent with a light heart and a quiet conscience. Some of the accused were condemned to death and were executed ; others were banished, or they were fettered, tortured and imprisoned ; or they were induced to recant and to return to the Catholic church. This was the pious work of so-called Christian bishops and godless Jesuits. The Protestants were systematically oppressed for several centuries, and laws were passed to render their existence more and more difficult, until from 1835 to 1848 their legal status became confirmed, and their legal equality with Catholicism was permanently established, and is now no longer questioned. Is it possible that the persecuted have become the persecutors, and that they have joined the phalanx of anti-semitism ? Such contradictions are common in the history of human society, and the recent anti-semitic foray in German, Protestant Presburg would indicate that the once oppressed had become the oppressors.

Buda-Pest, the capital of Hungary, is situated on the left bank of the Danube, where it is called Pest, while on the right bank of the river the city is known as Buda or Ofen ; but both towns, having been in recent time connected by a magnificent suspension-bridge, are now regarded as one city. The houses are somewhat scattered along the river banks to a distance of two miles ; but including the suburbs the population, according to the census of 1881, numbered no less than 365,512 souls, exclusive of the garrison consisting of 10,276 men.¹ Buda-Pest almost occupies the centre of the Austro-Hungarian empire ; and being favourably situated on one of the greatest rivers of Europe, it is an important commercial emporium. Some of its streets are crowded with people of various nationalities, well marked by peculiar race distinctions. Here are seen the industrious German, the sleepy-looking Servian, the apathetic Turk, the busy Jew, the proud Magyar, the slovenly dressed Slovak, the lazy Wallachian, and the ragged and careless Tsigani. Pest is divided into the older portion of the city, called the *Innere Stadt*, situated below the suspension-bridge, and that part which lies above the bridge called *Leopold Stadt*, which is of very recent construction. The *Innere Stadt* contains no important edifices of great note, except the parish church

¹ This is an increase of population since 1870 of 95,036 souls. A century ago Buda had 24,000 and Pest 14,000 inhabitants.

(*Pfarrkirche*), which is in the style of the later Gothic.¹ This is the most fashionable quarter of the Hungarian capital, and here are found most of the palaces of the aristocracy, which present nothing that is remarkable as regards their architecture, besides the University buildings, the law courts, the town hall and the county hall. The most frequented streets are in this part of the city, which abounds in shops of every variety, where every kind of merchandise is offered for sale. Every commercial or trading establishment has a conspicuous trade sign ornamented with well-painted pictures. There is a cigar shop styled the "Hungarian Magnate;" a dealer in kid-gloves, whose establishment is called the "Bridegroom," and druggists of pious humility dub themselves the "Holy Transfiguration," the "Holy Ghost," or the "Holy Mary Mother of God." The houses in this quarter are middle-sized, and the streets are narrow. The *Leopold Stadt* is distinguished by its wide, airy streets; its imposing buildings in modern style; its regularity, and its ample water supply, sufficient for household use and other purposes. The Boulevard and Radial Street are the finest thoroughfares in the city, and whenever they are entirely built up they will favourably compare with the great streets of the capital cities of the world. The suburb called *paraszt város* (peasant's town) has a village-like appearance, its houses being small and its streets disproportionately wide. Buda, which is separated from Pest by the Danube, is much the older place. Old Buda was even known to the Romans under the name of Aquincum. On an isolated spur of the Blocksberg, overhanging the Danube, stands the "fortress," now a modern fortification commanding Pest. From here a fine and romantic view is obtained of the surrounding country. The Upper City is without life and animation, the streets, which are lined with stone buildings, are literally overgrown with grass; the whole place seems to be a fossilised, antiquarian relic that had once been famous in history, and is now contemplating, in mournful silence, the vanished splendour of its former glory. Here was the residence of kings of the house of Anjou, of Louis I. and of the heroic Mathias Corvinus. But from this elevation are visible the mighty works of the powerful spirit of progress that has invaded the land; rows of palaces, constructed in modern style, stretch along on both banks of the great Danube. Margaret island, once a sandy, inhospitable wilderness, has been converted into a luxuriant park with its green sward, its groves of chestnut-trees, its sparkling fountains; and even mineral waters, bathing establishments, hotels and restaurants are not wanting. The Kaiser-Bad of Buda is a much-frequented watering-place. It contains suites of elegant apartments, a *café*, a well-conducted restaurant, and offers to the visitor the choice of a hot, a cold or a vapour bath; it has two swimming reservoirs, one of which is reserved for the exclusive use of the ladies. In its immediate vicinity is a Mohamedan monument which, in the form of an octagonal building surmounted by a circular dome, covers the ashes of

¹ It is rather strange that the names of the quarters and streets of the Hungarian capital should mostly be German; a stranger might take it for a German city.

Gul Baba, a Mohamedan saint of some celebrity, to whose tomb two dervishes make an annual pilgrimage. The docks and ship-yards are on the Buda side of the river, which give it a considerable air of business, and the Danube Steam Navigation Company have also their splendid offices here. On the Franz Joseph Platz, near the Pest end of the bridge, stands the palace of the Hungarian Academy of Science, which was exclusively erected by private subscription. The personnel of the Academy is composed of sixty ordinary and twenty-four honorary members, and an indefinite number of foreign correspondents. Its labours comprise the development of the vernacular tongue, the publication of historical documents, archæological researches, statistics, political economy and science in general. The Redoute or Assembly Rooms, built by the municipality, occupy a prominent position on the quay. The National Museum is on the Buda side of the river; though still in its infancy, it is already rich in zoological, mineralogical and botanical specimens. It also contains a collection of antiquities and ancient coins, of lithographic pictures, of objects relating to ethnography, and a picture gallery of which several rooms are filled with paintings of Hungarian artists, mostly representing scenes from peasant life or some remarkable events of ancient history. The public library, which is connected with the Museum, is the finest and most numerous in the country; it is open daily to the public and is visited by a considerable number of readers. There are no less than a hundred and twenty-eight newspapers published in the capital in the Hungarian language, but only a few of them are of a political cast. The Kisleány Society, which was first founded in 1836, has for its principal object the cultivation of *belles lettres*, and the development of the æsthetic talents and artistic taste of those who wish to devote themselves to the higher branches of literature and art. It publishes Hungarian works of merit, as well as translations into the Magyar language of foreign literary productions. Buda-Pest has several theatres where comedies and tragedies are creditably brought out on the stage, and in recent times a magnificent opera-house has been constructed at the expense of three millions of florins.

The society of Buda-Pest is divided into distinct classes. The ancient aristocratic nobility is severely exclusive, and admits no profane intruder within its sacred circle. The nobles and burghers only meet in the assemblies of the benevolent societies which form the neutral ground. Art, science and literature are not yet sufficiently developed to create social circles of an intellectual order.

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INDEX.

ABDUL AHMED, 321
 Abdul Azis, 321
 Ablutions (Mohamedan), 394
 Abhor tribes, 7
 Agriculture, 11, 21, 26, 39, 52, 83, 96, 104, 117, 126, 139, 151, 154, 168, 213, 223, 226, 228, 234, 239, 256, 257, 276, 299, 311, 330, 425, 453, 475, 500, 516, 527, 536, 546, 609
 Ahom tribes, 9
 Ali (Mohamed's son-in-law), 380
 Almsgiving (Mohamedan), 386
 Amurath I., 320
 Amusements, 14, 29, 41, 57, 86, 96, 106, 126, 140, 215, 224, 241, 261, 291, 302, 313, 344, 432, 455, 486, 501, 517, 532, 551, 557, 571, 623
 Andrew I., king of Hungary, 610
 Andrew II., king of Hungary, 589
 Andrew III., king of Hungary, 589
 Army (Turkish), 367
 Arnulf, emperor of the Eastern Franks, 583
 Aryans, 3
 Asagaru, 168, 173, 182, 195
 Assam, 7
 Assamese, 7
 Assja Samoyedes, 569
 Asuras, 44, 53
 Attila, 583
 Avars, 583
 BACADARU tribe, 189
 Badaga tribes, 146, 151, 163

Bajazet I., 320
 Bajazet II., 590
 Baltic Provinces, Barwah, 44
 Bashkir tribes, 232
 Bath (Turkish), 344
 Battle of Mohacs, 590
 Behar, 44, 45
 Beiram (Greater and Lesser), 392
 Bela III., king of Hungary, 589
 Bela IV., king of Hungary, 589
 Bengal, 44, 46
 Bheel tribes, 136
 Bhumij tribes, 44, 45, 47, 49
 Biluara tribes, 173, 183, 196
 Birhor tribes, 44, 49, 53, 64, 68
 Bhotiyas, 7
 Bodo tribes, 23, 24, 25, 26, 27, 28, 29, 30, 31
 Bodo-Kacharis, 23
 Bokhara, 272
 Bokhara City, 290
 CAOUTCHOOK, 12
 Ceylon, 197
 Charlemagne, 583
 Charles of Anjou, king of Hungary, 589
 Children and Childbirth, 15, 31, 64, 65, 88, 99, 107, 127, 142, 155, 203, 217, 243, 264, 284, 354, 356, 358, 490, 504, 519, 540, 558, 573
 Chinese Tatar, 308
 Christianity, 381, 578
 Chuteyah tribes, 9
 Chuteyah Nagpoor, 44, 45
 Circumcision (Mohamedan), 355, 387
 Classes, 15, 32, 68, 89, 100, 121, 129, 184,

205, 266, 314, 358, 434, 492, 506, 560
 Coloman, king of Hungary, 588
 Commerce, 13, 40, 54, 84, 172, 200, 214, 223, 259, 279, 312, 337, 427, 453, 479, 556, 569
 Constantine Dragoses, 321
 Constantinople, 399;
 Habitations, 400;
 Streets, 400, 402;
 Seraglio, 403;
 Mosques, 404;
 Bazaars, 406;
 Slave Bazaar, 408;
 Coffee-houses, 408;
 Opium dens, 409;
 Theatre, 409;
 Bath, 409;
 Education and Schools, 410;
 Libraries, 410;
 Institutions of Charity, 410;
 Caiques, 411;
 Dogs, 412;
 Police, 412;
 Fires, 412
 Corar tribes, 189
 Courland, 468
 Crimea, 219
 Crim-Tatars, 219
 Cunian tribes, 184, 193
 Cunsu Woculigaru tribes, 168, 182, 195
 Curuburu tribes, 167, 168, 173, 182, 196
 DERVISHES (Turkey), 395
 Devanga tribes, 186, 193
 Dhekanál, 44
 Dhimal tribes, 23-31
 Dietary Regulations (Mohamedan), 387
 Disposal of the dead, 15, 22, 42, 65, 88, 99, 108, 121, 123, 142, 156, 184, 204, 217, 229, 243, 265, 285,

324, 356, 458, 491,
505, 519, 532, 540,
547, 558, 573
Dophla tribes, 7
Dosza, Transylvania
chief, 590, 610
Dravido-Turanians, 3
Dress, 10, 25, 38, 50, 88,
95, 104, 116, 125,
138, 150, 166, 198,
211, 220, 228, 233,
235, 238, 254, 274,
297, 309, 327, 424,
434, 446, 474, 500,
514, 516, 536, 545,
549, 553, 567, 607
Dye-stuffs of Assamese,
13

EDUCATION (Scholastic),
14, 200, 214, 279,
301, 313, 341, 432,
484, 622

Ethnology of the popula-
tion of Baltic Pro-
vinces, 470

Ethnology of the popu-
lation of Turkey, 321

Etiquette, 29, 57, 154,
178, 261, 281, 301,
313, 334, 455

Esthonia, 468
Esthoniains, 468

FATIMA (daughter of
Mohamed), 380

February Revolution in
France, 591

Ferdinand of Austria,
king of Hungary,
591

Ferghana, 272

Festivals, 19, 35, 72, 101,
123, 135, 159, 162,
239, 248, 300, 314,
433, 485, 512, 521,
524, 542, 543, 563

Finances (Turkey), 368
Finland, 416, 417

Finns, 416

Fishing, 84, 117, 140,
258, 278, 335, 426,
451, 479, 501, 514,
528, 555, 569

Food, 10, 21, 35, 39, 51,
82, 96, 104, 117, 126,
138, 150, 167, 212,
222, 228, 233, 238,
255, 275, 298, 310,
329, 424, 447, 475,
500, 515, 527, 536,
550, 554, 609

Future State of Exist-
ence, 68, 78, 121,
129, 520, 541, 575

GARO tribes, 21, 79

General Character, 3, 207,
414

Geography, 3, 7, 20, 23,
36, 44, 79, 93, 103,
114, 125, 136, 146,
164, 209, 219, 227,
232, 236, 250, 271,
294, 308, 317, 416,
440, 468, 471, 513,
525, 535, 549, 552,
564, 579

Germans of Hungary and
Transylvania, 593

Gipsies of Hungary and
Transylvania, 599

Golden Bull, 589, 626

Gollaru tribes, 173, 182,
184

Gond tribes, 14

Goths, 553

Government, 16, 22, 32,
43, 68, 89, 100, 109,
130, 143, 160, 190,
205, 217, 225, 230,
244, 266, 288, 308,
314, 361, 435, 460,
493, 506, 521, 533,
541, 545, 549, 551,
560, 626

Grand Moravia, 583

Guilds (Turkey), 336

HABITATIONS, 10, 21, 24,
38, 49, 81, 94, 104,
116, 125, 138, 148,
165, 210, 227, 232,
237, 253, 273, 296,
309, 325, 423, 443,
474, 499, 514, 526,
535, 545, 549, 553,
566, 605

Hajong tribe, 24

Harem (Turkish), 346,
352

Hati-sherif of Gulhani,
363

Hazai tribe, 23, 24, 27

Hazaribagh, 44

Helsingfors, 438

History (political), Tur-
key, 319; Finland,
417; Baltic Pro-
vinces, 471; Hun-
gary, 583

Hos tribes, 44, 45, 47,
48, 49, 50, 51, 53,
57, 64, 65, 68, 70, 73

Hungarians, 579

Hungary, 579

Hunting, 27, 54, 84, 105,
118, 139, 152, 240,
258, 278, 299, 301,
312, 335, 427, 452,
479, 516, 528, 537,
550, 554, 569

Hunyadi, John (Corvi-
nus), 590

IBRAHIM HALEBI, 376

Industrial Arts, 13, 27,
40, 53, 55, 56, 84,
105, 118, 151, 152,
172, 199, 240, 258,
278, 300, 301, 311,
336, 427, 452, 479,
516, 537, 550, 555,
612

Intellectual Knowledge,
41, 96, 140, 241, 260,
261, 460, 484, 571

JANISSARIES, 367

Jews of Hungary, 596

Joseph, II., emperor of
Austria and king of
Hungary, 591

Juang tribes, 44, 47, 49,
51, 55, 63, 68

Judiciary (Turkey) 372

Judgment, Last (Moham-
medan), 388

KACHARI tribes, 7, 9,
21, 23, 25, 27, 29, 30,
31

Kanarese, 164

Kara Kirghis, 252, 253,
254, 262, 272

Karelians, 417

Kashgar, 301

Katak, 44

Katshinshe tribe, 227,
228, 229

Keonjbur, 44

Kharria tribes, 44, 47,
52, 53, 56, 64, 68,
75

Khasias, 7, 36

Khiva, 272

Khiva City, 293

Kipshaks, 272

Kirghis Kassaks, 250

Khokand, 272

Khokand City, 293

Khond tribes, 125

Khotam, 308

Kocchis, 20

Kohitor tribe, 114

Kolams, 114

Kolarians, 4, 44
 Kolhan, 45
 Kols, 45, 47, 53, 54, 57, 58, 59, 60, 68, 69, 70, 75, 76, 77
 Koran, 382
 Korwas, 44, 47, 51, 56, 59, 75
 Kossuth, 591
 Kota tribe, 147, 149, 150, 151, 154, 155, 156, 159, 162
 Kurumba tribes, 147, 148, 149, 150, 151, 152, 155, 156, 159, 160, 163
 LADISLAS I., king of Hungary, 588
 Ladislaus Posthumus, 590
 Language, 13, 28, 40, 56, 85, 96, 118, 140, 153, 173, 200, 214, 223, 229, 235, 241, 259, 279, 312, 338, 430, 453, 480, 501, 516, 528, 537, 546, 551, 556, 613
 Lalli Gondaru tribe, 173, 196
 Lalong tribe, 9
 Lapland, 440
 Lapps, 440
 Larka tribe, 44
 Laws (Turkish), 376
 Leopold I., emperor of Austria, king of Hungary, 591
 Literature, 14, 176, 229, 260, 338, 430, 482, 569, 616
 Lithuania, 468
 Livonia, 468, 499
 Louis I., king of Hungary, 589
 MACUA tribe, 167, 173, 182, 194
 Magyars, 579; Geography, 579; Natural productions, 582; History, 582; Migrations, 583; Primitive social condition, 584; Mode of warfare, 585; Progressive advancement of civilisation, 587; Defeated by Henry I. and Otto I., Stephen I. called the

saint, 588; Modern civilisation, 589; Conversion to Catholicism, 588; War of 1848, 591; Ethnology, 592; Physical characteristics, 604; Moral character, 604; Habitations, 605; Dress, 607; Alimentation, 609; Agriculture, 609; Condition of the peasantry, 610; Agricultural productions, 610; Manufacturing industry, 613; Commerce, 613; Roads and means of transportation, 613; Language, 613; Literature, 616; Fine Arts, 621; Music, 622; Scholastic education, 622; Amusements, 623; Marriage, 624; Classes, 625; Government, 626; Public debt, 629; Religion, Income of Catholic clergy, 629; History of Protestant persecutions, 630; Buda - Pest, 632
 Mahmoud or Mohamood, 371, 372
 Malabars, 197
 Malayala tribes, 154, 166
 Maler tribes, 103
 Maria, queen of Hungary, 590
 Maria tribes, 114, 116, 118, 120
 Marriage, 15, 21, 30, 41, 59, 87, 98, 106, 119, 127, 140, 154, 179, 200, 215, 224, 246, 262, 282, 302, 346, 353, 433, 456, 486, 501, 517, 530, 538, 546, 557, 572, 624
 Mecchi tribes, 21, 23, 24, 25, 26, 27, 30, 31
 Medical practice, 280, 452
 Minusinsk Tatars, 227
 Mishmi tribes, 7, 9
 Mohamed founder of Mohamedanism, 379, 380, 381

Mohamed I., 320
 Mohamed II., 320, 321
 Mohamedans (Turkey), 378
 Mookwa tribes, 198, 199, 203, 204, 205
 Moorsmen (Ceylon), 198, 199, 200, 203, 204
 Moplah tribe, 186
 Morals, 9, 24, 38, 48, 80, 94, 104, 115, 137, 148, 198, 216, 220, 232, 237, 295, 322, 422, 442, 473, 499, 513, 526, 535, 545, 552, 556, 604
 Mordwins, 545
 Moses, 380
 Mosques, 393
 Music, 14, 57, 58, 126, 140, 153, 215, 224, 235, 280, 302, 313, 432, 455, 532, 551, 622
 Mustafa II., 371
 Myths, 77, 123, 248, 486, 496
 NAGA tribes, 7
 Naik Gond tribes, 114
 Nair tribe, 166, 183, 185, 187, 188, 193
 Namburi tribe, 183, 184, 185, 193
 Navy (Turkish), 368
 Neilgherry tribes, 3, 146, 148, 154, 156
 Niadi tribe, 190
 Nogay Tatars, 209
 OCCUPATION, 11, 21, 26, 39, 52, 83, 96, 104, 117, 118, 126, 139, 151, 168, 199, 213, 223, 239, 256, 276, 299, 311, 330, 242, 449, 475, 500, 516, 527, 536, 546, 550, 554, 568, 609
 Oraon tribes, 93
 Orchon, 320
 Osmanli, 317; Geography of Turkey, 309; Population, 318; Climate, 319; Vegetation, 319; Geology, 319; History, 339; Ethnology, 321; Physical characteristics, 322; Moral character, 322; Habitations, 325; Dress,

- 327 ; Alimentation, 329 ; Agriculture, 330 ; Agricultural population, 331 ; Land tenure, 333 ; Land tax, 335 ; Hunting, 335 ; Fishing, 335 ; Manufacturing industry, 336 ; Commerce, 337 ; Public Works, 338 ; Language, 338 ; Literature, 340 ; Scholastic Education, 341 ; Etiquette, 343 ; Amusement, 344 ; Baths, 344 ; Woman, 345, 353 ; Polygamy, 346 ; Marriage, 347 ; Harem, 350, 352 ; Divorce, 354 ; Childbirth and Children, 354 ; Circumcision, 355, 387 ; Disposal of the dead, 356 ; Cemeteries, 358 ; Classes, 358 ; Slavery, 359 ; Government, 361 ; Ancient method of governing, 362 ; Modern changes, 363 ; Pages of the Seraglio, 366 ; Army, 367 ; Navy, 368 ; Finances, 368 ; Wacoofs, 370 ; Judiciary and laws, 372, 373 ; Mohammedanism, 378 ; Compared with Judaism and Christianity, 379, 381 ; Koran, 382 ; Religious practices, 383-387 ; Last Judgment and Hell, 388, 389 ; Paradise, 390 ; Ramadan, 391 ; Festivals, 392 ; Dervishes, 395 ; Superstitions, 397 ; Constantinople, 399
- Ostyaks, 552
- Othman, chief of Seljuk Turks, 320
- Orthoguel, 320
- PACANOT JOGIE tribes, 166, 168, 173, 182, 194
- Paharia tribes, 103
- Pancham Banijigaru, 185
- Pani Kocchis tribe, 21, 22
- Panonia (Roman), 583
- Paradise (Mohamedan), 390
- Parbutia tribes, 23, 24, 27
- Pariahs of South Hindostan, 187, 188
- Pilgrimage (Mohamedan), 386
- Physical characteristics, 9, 21, 24, 37, 46, 80, 94, 103, 114, 125, 137, 147, 198, 209, 220, 232, 237, 252, 273, 295, 309, 322, 422, 441, 473, 499, 513, 525, 535, 545, 549, 552, 565, 604
- Poolcah tribe, 187
- Post-Office (Turkey), 368
- Priesthood (Mohamedan), 392
- Prostrations (Mahomedan), 395
- Public Works (Turkey), 338
- Pusztas, Great Plain, 611
- RABHA tribe, 9, 21, 24, 25, 30
- Rajbansi tribe, 20
- Raj-Gond tribes, 113
- Religion, 19, 22, 33, 43, 70, 90, 100, 109, 121, 131, 144, 160, 191, 206, 218, 226, 230, 235, 244, 269, 286, 305, 314, 378, 437, 460, 495, 496, 508, 522, 533, 541, 547, 551, 561, 575, 629
- Revenues (Turkey), 370
- Rhamadan, Fast of (Mohamedan), 391
- Riga, 501
- Russia, 513, 525
- SAMOYEDES, 564
- Sanar tribe, 167
- Santalia, 46
- Santal tribes, 44, 46, 48, 50, 51, 54, 55, 56, 62, 65, 67, 69, 70, 72, 76, 78
- Selim I., 321
- Servians of Hungary, 595
- Sharghia tribe, 23
- Siberia, 227, 232, 236, 250
- Sigmund, emperor of Germany, king of Hungary, 590
- Singbhum, 44, 45
- Solyman I., 320, 321, 376
- Solyman the Magnificent, 590
- Soronia tribe, 23, 26
- South Dravidians, 146, 164
- Spiritual Beings (Mohamedan), 387
- Stephen I., king of Hungary, 588
- St. Thome Nestorians, 186
- Suatopluk, duke of Bavaria, 583
- Superstition, 36, 75, 92, 103, 113, 136, 144, 145, 163, 197, 218, 226, 231, 235, 247, 269, 270, 287, 397, 465, 497, 508, 525, 534, 544, 565, 577
- TAGOTA tribe, 186
- Tamulians, 3, 5, 197
- Tamuls, 164
- Tanzimat (Turkey), 362
- Tatar Toorkies, 308
- Tavasters, 417
- Taxes (Turkey), 335
- Tcheremiss, 535
- Tchoovash, 513
- Teliga Banijigara tribe, 185, 192
- Telingas, 164, 165
- Tetee tribe, 186
- Tiar tribe, 167, 184, 185, 186, 193
- Toda tribe, 147, 148, 150, 153, 145, 155, 160, 201
- Toorcomania, 294
- Toorkistan, 271
- Toorkomans, 294
- Transylvania, 579
- Turanian stock, 1
- Turco-Tatar Turanians, 207
- Turkey, 317
- UGRIO-TURANIANS, 414
- Uladislaus of Bohemia,

- | | | |
|---|--|---|
| king of Hungary, 590
Ulemas (Turkey), 375
Usbeks, 272, 273, 287

VOGULS, 549
Votiaks, 525

WALLACHIANS of Hungary, 595 | War, 235, 268, 289, 306, 437, 507
Wodda tribe, 168, 173, 181, 184, 194
Woman, 14, 21, 29, 58, 86, 98, 106, 119, 127, 142, 178, 200, 242, 262, 302, 344, 353, 356, 486, 517, 530, 551, 557, 572 | Worship, Mode of (Mohamedan), 385
Wully Tigula tribe, 168, 182

YAKUTS, 236
Yarkand, 308, 316

ZAPOLYA, prince of Transylvania, 591 |
|---|--|---|

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